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SALUTATORY.

We herewith launch a new publication in connection with our movement. The growing necessities of the situation seem to demand, at times, a speedier means of communication with the Field than our monthly *Journal* affords.

New or amended By-Laws and Church Rules, which, from time to time, are passed to meet accruing needs and emergencies, should sometimes reach the Field more promptly than is possible with only a monthly messenger. The *Weekly* is projected, in part at least, to meet this need. Then, too, our files contain many communications in the nature of experiences, testimonies, and dissertations which, for want of space in the *Journal*, must often be indefinitely laid aside or entirely withheld from publication, and which are too valuable and helpful to meet such a fate. The *Weekly* will tend to remedy this difficulty and afford an additional means of spreading the good Word.

Let it not be inferred, however, that the *Weekly* is to take the place of the *Journal*. Not so. The *Journal* occupies, and shall ever occupy, a necessary and distinctive place in the history and literature of Christian Science. It can never, by the logic of events, sink lower in the scale of its mission and existence, but by the necessity of growth and progress, must continue in an ascending scale to perform the important function which gave it birth. Its establishment was fraught with far too much of sacrifice, struggle, and hardship,—its place in the rise and progress of the Cause has been, is, and shall continue to be, much too important, to admit of its losing one jot or tittle of its proverbial value. The *Weekly* will be but a convenient, and, we trust and believe, an invaluable adjunct to the *Journal*: a friend and co-laborer, as it were.

It is likely we shall hear from our beloved Leader, the Rev. Mary Baker Eddy, through its columns, from time to time. It will not, however, we feel warranted in saying, become, by any means, an exclusive avenue of communication from her to the Field. She will regard the *Journal*—her first born—as the more important and regular channel for the impartation of her words of loving counsel, admonition, and rebuke to her large and rapidly increasing family of children. The *Journal* will be the mother publication; the *Weekly* its child.

It will be a feature of the *Weekly* to supply, in each issue, a brief synopsis of the current events of the world, sufficient, perhaps, to keep the busy workers fairly well informed as to the more important facts of general interest.

For prices and terms see the advertisement on the fourth page.

CURRENT EVENTS.

Saturday, August 20, witnessed a grand parade of battleships on North River, New York. Sampson and Schley and their men came home in six steel ships, and their coming was the occasion of a most enthusiastic demonstration by the citizens of New York.

The President sent his Cabinet officers to meet them. The mayor of New York and a committee of distinguished citizens told them of the country's pride and gratitude, and gave them the keys of the city at its gate.

It was a glorious morning when the victorious fleet steamed up the harbor in majestic single column, saluted and saluting, and accompanied by a flotilla two miles long of steamboats, yachts, and launches, densely packed and extending from shore to shore. New York had seen no such spectacle before.

From throats of a million or more of their countrymen and countrywomen on two shores rose the chorus of welcome to the returning heroes. The heart of a thankful nation was in the cry.

Steadily through the crowded waters ploughed the cruisers and battleships—seven in all, when the Texas joined them—keeping the signalled distance apart, moving at the signalled speed of eight knots, guided by the same sure hands which had made them irresistible.

Thus they moved up and reached the tomb of him who said, "Let us have peace," set on a hill, the verdure of which was hidden by a cheering, flag-waving multitude.

A general revival of business is certain to follow the coming in of peace. If the administration and the politicians, including the members of the Senate and House of Representatives at Washington, will now address themselves to the building up of the country's vast resources with the same energy and in the same non-partisan spirit which characterized their action in relation to the war with Spain, a prosperity will ensue sufficiently general to remove at least some of the oppressions and inequalities now so prevalent. More genuine patriotism and less politics and partisanship in piping times of peace, would tend greatly toward remedying the present inequitable conditions.

The conclusion of the war is signalized by the mustering out of a part of our volunteer troops. It is reported that from seventy-five to one hundred thousand are to be mustered out and returned to their homes. The brave boys who volunteered in defence of their nation's honor and of the right, although released from their service much earlier than might have been anticipated, will receive that hearty welcome at the hands of their dear home friends, and all other good people, that their unselfish devotion to country and principle deserves.

Admiral Cervera was given a rousing ovation on his arrival at the Union Station in Boston recently as he passed through on his way to New York. A great crowd welcomed him at the station and a still greater saw him off on the Fall River boat train. "Three cheers for Cervera," were proposed and given with a will. The Spanish officer bowed his acknowledgments with uncovered head. In spite of the presence of policemen, the admiral's hand was kept busy shaking hands with his enthusiastic admirers, until he was finally safely landed aboard the train.

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Hawaii is now under our flag. The islands are now formally a part of the Department of California in the military organization. General order No. 95, made public by the War Department making the change is as follows:—

"War Department, Washington, July 12, 1898.

"By direction of the President, the Hawaiian Islands and their dependencies, which were annexed to the United States by joint resolution of Congress, approved July 7, 1898, are hereby attached to and included in the Department of California. R. A. ALGER, *Secretary of War.*"

Manila has been taken by bombarding and carrying its fortifications by storm. The victory was an easy one; but it is unfortunate that the news of the declaration of peace had not reached Admiral Dewey and General Merritt before the attack. It would have avoided unnecessary bloodshed and destruction of property. Nevertheless, the humane policy of our commanders and the care they exercised not to cause such a result were most commendable, and have, indeed, brought forth many words of praise from the press of England and other countries.

On August 14, the correspondent of the *Boston Herald* entered Havana in the Moran, carrying the American flag; the first to enter since the blockade began last April. Both Captain-General Blanco and Secretary Congosto refused to grant the correspondent an interview; but he nevertheless learned that General Blanco had sent his resignation to the authorities at Madrid, and had begged its acceptance, stating that he did not wish to have charge of carrying out the agreements of the peace protocol.

What some of the newspapers term "England's master stroke," has been accomplished in England's assumption of a protectorate over the whole of South Arabia, from Bab-el-Mandeb straits to the Gulf of Oman, which is equal in extent to the whole of France, and comprises a line of fortifications which may in the future dominate the road to India, and assist in dominating the Persian Gulf and Persian trade. The *Vossische Zeitung* believes that Russia will now act with energy to secure a position in the Persian Gulf.

Hostilities with Spain have terminated with the treasury in good condition. Not only is the treasury balance increasing daily, on account of receipts from the bond sale, but the war revenue law is bringing in even more money than had been expected, and the receipts of the government are averaging more than $1,500,000 on each business day.

The available cash balance, which was down to little more than $200,000,000 soon after the declaration of war, has risen to the comfortable figure of $271,957,512.

The blockade of Porto Rico has been raised and her harbors are now open to commerce. All the American ships that have been on duty there, except the monitors and a few gunboats, will go north immediately. The monitors will lie in Guanica harbor until the troops go into San Juan. It is impossible for the ships to enter the harbor of the Porto Rican capital now, because the channel is blocked by sunken ships and torpedoes.

The present indications point to trouble with the insurgents both in Cuba and the Philippines. It would seem as though our allies were to become enemies. The enlightened policy of the administration, if firmly adhered to, will no doubt convince the now suspicious ones of the entire good faith of our government, and that it seeks rather the best interests of the insurgents than the selfish advancement only of American interests.

The *Boston Herald* thus editorially speaks of President McKinley:—

"President McKinley has come out of the war with an enhanced reputation in all ways, and is, therefore, stronger than ever. He has proved himself a man good in council and in action, and he can, to a greater degree than ever, act his own pleasure."

Many people starting for their outings into the country and the seashore have been greatly disappointed this summer. The cause of the trouble is a shortage in the film market. Films for some of the best known cameras are not to be obtained at any price, and tourists who had left their orders until just before they started from the city were greatly chagrined to learn that there were no films to be had.

Judge Day having resigned his position as Secretary of State, the question of his successor is now agitating the public mind. Judge Day's career as President McKinley's premier, while not, in the ordinary sense, a brilliant one, has been a most able and successful one, reflecting credit alike upon himself, the administration, and the country.

The rapid development of trolley lines through the rural districts in every part of the country has set inventive genius at work to devise wagons for the conveyance of garden products to market by means of trolley cars. In Ohio it is proposed to put the loaded wagons on trucks, to be coupled to trolley cars, and thus pulled to market.

A notable gathering of Scientists (Material, not Christian) has just been held in Boston. Monday, August 22, began the fiftieth anniversary of the American Association for the Advancement of Science. An unusual number of scientists came together, and the convention proved to be an extremely interesting one.

"Old Glory" now waves officially over Hawaii. The government of the islands has been formally turned over to the United States. No change has yet been made in the officials. There was a conspicuous absence of native Hawaiians on the occasion.

Dr. Koch claims the mosquito is most active in communicating the microbe of malaria. But what is the doctor going to do about it? When it comes to activity, a single mosquito can beat a whole college of physicians.—*Central City Democrat.*

English opinion seems to be that Uncle Sam should settle the Philippine question wholly without suggestion or interference from the other powers. We know of no reason why the people of Uncle Sam's domain should not share this opinion.

The Paris Peace Commission will have only the question of the disposition of the Philippine Islands to discuss. All other matters are included in the diplomatic agreement.

It is reported that Spain's flag is no longer seen about the city of Havana. Also that the officials fear an outbreak by the Spanish there.

Only the city and suburbs of Manila were surrendered to Admiral Dewey. The residue of the Philippines come under the terms of the protocol.

It is now estimated that the gold output of Cripple Creek, Colorado, for this year, will reach $20,000,000. That of last year was $12,000,000.

Not a ship was injured in Admiral Dewey's fleet in the bombardment of Manila. Verily Dewey as a naval hero is a success.

The colored troops at the battle of El Caney are reported as having fought with a bravery equal to that of any of their white fellow-soldiers.

Judge J. M. Hobson, father of Lieut. Hobson, has been appointed postmaster of Greensboro, Ala.

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SHE NEVER FELL.

BY C. E. M.

On the morning of the dedication of the Chicago church, November 14, 1897, I was in my bedroom in the third story of our house (the house is three stories and basement). I was getting ready to go to the morning service, and my little daughter, five years old, was playing about, when suddenly I felt a silence. I instantly noticed that the child was no longer there and that the window was open.

I looked out and saw her unconscious form on the ground below, her head on the cement sidewalk. Instantly I thought "All is Love."

As I went down-stairs the entire paragraph in "No and Yes," p. 19, beginning, "Eternal harmony, perpetuity, and perfection constitute the phenomena of Being," came to me and took up its abode with me, and with it the clear sense of the great gulf fixed between the child and the lie that claimed to destroy. The child was brought in, and as she was carried up-stairs she cried. As she was laid down the blood was spurting from her mouth and had already covered her neck and shoulders. I instantly said, "There is one law—God's law—under which man remains perfect," and the bleeding immediately stopped.

The child seemed to relapse into unconsciousness, but I declared, "Mind is ever present and controls its idea," and in a few moments she slept naturally. During the morning she seemed to suffer greatly if she was moved at all, and her legs seemed paralyzed—lifeless. In the afternoon all sense of pain left, she slept quietly, and I went to the afternoon service, rejoicing greatly in my freedom from the sense of personal responsibility.

When I returned she sat in my lap to eat some supper, with no sense of pain, but still unable to control her limbs, which presented the appearance of entire inaction.

At eight o'clock she was undressed without inconvenience, and there was no mark on her body but a bruised eye. During the day she had not spoken of herself. At eleven o'clock, when I went up-stairs, I found her wide awake, and she said, "Mamma, error is trying to say that I fell out of the window, but that cannot be. The child of God can't fall; but why do I lie here? Why can't I move my legs?"

The answer was: "You can move them. Mind governs, and you are always perfect." In a moment she said, "I will get up and walk." It seemed to require one or two trials to induce her legs to obey, but she rose, walked across the room and back, climbed into bed, stretched her legs out and said, "I knew error could not talk!"

She then sat up, ate a lunch, fell into a natural slumber, and woke bright and happy in the morning.

For two days there was an uncertainty of movement, a seeming inability to walk in a straight line, but she moved about constantly, frequently rebuking the error aloud and declaring, "Love helps me walk."

On Wednesday harmony was established. Some weeks after her little sister said to her: "You did fall out of the window, didn't you?" But the reply was: "My body fell, but I am not in my body. Can God's child fall?" And the little three-year-old answered: "No, because God is good."

[Republished from the *Christian Science Journal*.]

MISCELLANIES.

Says Col. Sabin in the *Washington News Letter*:—

"Wherever I have been in the East I found that Christian Science is well known, and in most instances received with respectful consideration.

"One old man in my travels said that any one who believed in God healing the sick was simply crazy. He did not know. That more than a million witnesses in the world stand ready to testify, and are testifying, to the fact that God does heal the sick; that He is healing the sick to-day all over the world through Christian Science, cannot be questioned by the well informed or the seeker after the Truth. The evidence is everywhere and of such a character that none who are with the Truth can doubt.

"What a blessed thought, that God in His infinite goodness and kindness reaches out His hand to lead us in the ways of Love and peace."

If a man can die of nostalgia—homesickness—which General Shafter reports caused the death of one of his soldiers at Santiago, would it not be well to take into consideration the relation of mind and disease in the cases of all patients? The case in question is arousing a good deal of interest. It was that of Harvey Atkins, of the Second Massachusetts Regiment.—*Public Ledger, Norfolk, Va.*

The Rev. J. S. Detweiler not long since preached a sermon on Divine Healing at the Gospel Witness, 1298 East Twelfth Street, New York City, in which he said:—

"I want it to be understood that I have no theory of my own to present, and no experience either of myself or my family to give. I want simply to lay before you the evidence of the Divine Word in this matter, and discuss the topic I have taken up, from a purely spiritual point of view. The solution of this much-discussed question for every believer should be found in the teachings of the Bible. Do you accept the Gospel as set forth in the Old and New Testaments? If you do, then all argument ceases with you when you have familiarized yourself with your authority. The Bible answers every perplexing question that can come up in the affairs of a human being during a lifetime, and should be followed as explicity and as confidently as one would obey the detailed instructions in a handbook on some special trade."

The text, from Exodus, 15 : 26, was, "For I am the Lord, that healeth thee," and the whole discourse followed closely the lines laid down, being reference after reference, with specimen quotations to verses and chapters in both the old and the new revelations, which cited examples of "healing through faith," and the many exemptions from famine and disease and the destroying forces of nature enjoyed by the Lord's chosen. More than fifty such passages were read, telling of the seeming miracles wrought by the Apostles through their Christ-given power, of the health that came to believers by faith and prayer, and of the direct promises of both the Father and the Son that all these things should be.

As illustrative of the purpose of Christ, Rev. Mr. Detweiler gave the language of Hebrews, 2 : 14, "He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." Christ's practice, he said, was in pursuance of this declaration, and he read from Matthew, 4 : 23: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness among the people."

Rev. Mr. Detweiler censured severely ministers of the Gospel who failed to attach due significance to the many declarations of the Word he had given, and said, "I make the charge to-day that in many a place only a small part of the Gospel is being preached in strict accordance with the Scriptures."

The general supposition that the morning Bible-Lessons appearing in the present *Quarterly* were prepared by the Rev. Mary Baker Eddy, is erroneous. She suggested and arranged the order of the subjects, but the lessons were prepared by the Bible-Lesson Committee.

We will say in answer to inquiries, that there is no law or rule at headquarters or elsewhere requiring those building branch churches to employ any particular contractor or architect. The same liberty of selection should prevail in this matter that is recognized in other matters.

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A DEDICATORY POEM.

BY MARY BAKER G. EDDY,

THE DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. — *Isaiah.*

THOU All in All, of every age,
And rising, radiant sphere—
Help us to write a deathless page
Of truth—this waning year.

Help us to humbly seek and sow
And reap Thy wise behest—
Whate'er the boon, a joy, or woe—
Knowing Thou knowest best.

Aid the soul-sense to soar and sing
Above the tempest's glee;
Give us the eagle's fearless wing,
The dove's to mount to Thee.

All-Merciful, how faint, unfed,
Is every hungry heart;
Give us each day our daily bread,
In knowing what Thou art.

PLEASANT VIEW, CONCORD, N. H., August, 1898.

CHURCH DEDICATION AT THE WHITE MOUNTAINS.

SUNDAY, August 7, there was dedicated a beautiful little Christian Science Chapel near the White Mountain House, in the heart of the White Mountains of New Hampshire.

A year previously a number of Christian Scientists who were guests at this delightful summer hotel set in motion the movement which resulted in the erection of this novel little church edifice. It is delightfully situated in one of the most charming valleys of the White Mountain region. The building is light and airy, simply but beautifully finished in spruce interiorly, and having a rustic external appearance. It is furnished with comfortable folding chairs and has a seating capacity of nearly two hundred.

It is destined, no doubt, to become a favorite place of worship for Christian Scientists and others who yearly make their way to the charming mountain resorts in its vicinity. On the occasion of the dedication there were two services held, one at 10.30 A.M., and the other at 3 P.M. At both services the chapel was filled to repletion, some standing. In the evening the service was repeated in the dining-room of the hotel for the benefit of the help who were deprived of the privilege of attending during the day. A beautiful and Christianly act, truly.

The services were most interesting and impressive, consisting of a lesson-sermon prepared by the Readers for the occasion, singing, prayer, the reading of an historical sketch of the growth and progress of the church in that part of the state, and an address of greeting from our Leader. The sermon was made up, as is the custom with Christian Scientists, of selections from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," read alternately by two Readers. The passages read were singularly appropriate to the location and circumstances surrounding the occasion, and impressed the hearers deeply.

Following the reading of the sermon, Miss Crafts, soloist of the Christian Science Church in Boston, known as the Mother Church, sang in an artistic and impressive manner, "The Holy City."

After this one of the Readers read a brief but interesting history of the progress of the cause of Christian Science in this part of New Hampshire, and of the building of this church, which was as follows:—

It has been suggested that a little history of the growth of Christian Science in these grand old mountains would be interesting. For the benefit of those who have not read the article pertaining to this growth in the *Christian Science Journal*, August, 1897, we will repeat it.

"About six years ago we placed upon the table in the public parlor of the White Mountain House, the text-book of Christian Science, 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy. At this time guests would take it up, look at it, and, seeing what it was, would quickly lay it down and slip away as if they had done something of which they were ashamed. To-day Science and Health, with all the books by its author, are upon the table in the parlor, and it is nothing uncommon to us to see them all in the hands of our guests. About four years ago we commenced holding services in one room in the house, our number being three or four persons. The number increased, until in the season of 1896 our audience filled four rooms which open into each other, one of which was once occupied by our beloved Mother. The last three Sundays of the season of 1896 we held services in the public parlor by request of our guests. August 8, 1897, we had an audience of seventy-five people in the parlor."

To-day, August 7, 1898, we dedicate this little chapel as a love-offering to our beloved Leader and our Cause. The thought has been present with us that the Truth, once planted in the human heart, grows of itself, for growth is the law of the Infinite. In John, 6 : 45, we read: "It is written in the prophets, And they shall be all taught of God." In our text-book, page 449, we read: "When the spiritual sense of Truth unfolds her harmonies to you, take no risk in the policy of error." Also, Matthew, 21 : 42: "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

This church was built by Christian Scientists from different parts of the United States, and is the first one of this denomination erected in the state of New Hampshire, the home of the Discoverer and Founder of Christian Science, Mary Baker G. Eddy. April 26, 1898, we commenced beautifying the grounds with shade trees. May 3 we commenced to break ground, and May 23, the foundation being nearly completed, four followers of this blessed Truth quietly

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went to the ground at 5 A.M., and laid the corner-stone, with the simple ceremony of a few moments of silent prayer, followed by the audible repetition of our Lord's Prayer. This stone contains the Bible, our text-book, "Science and Health with Key to the Scriptures," with all the author's other works; the *Christian Science Journal*, and the names of those to whom first came the idea of building the church. July 3 we held our first service in it. July 23 it was completed, amid trials and triumphs. It stands free from any encumbrance.

Following this the other Reader read a message of greeting from the Rev. Mary Baker G. Eddy, Discoverer and Founder, and Leader of Christian Science, which was listened to with the deep interest always attendant upon her addresses. The message was as follows:—

First Church of Christ, Scientist,
White Mountain House, Fabyan, N. H.

My Beloved Brethren: To-day I am privileged to congratulate the Christian Scientists of my native state for having built the First Church of Christ, Scientist, at the White Mountains. Your kind card inviting me to be present at its dedication came when I was so occupied that I omitted to wire the receipt thereof, and to return my cordial thanks at an earlier date. The beautiful birch-bark on which it was written pleased me, it was so characteristic of our Granite State,—and I treasure it next to your compliments. That rustic scroll brought back to me the odor of my childhood, a love that stays the shadows of years. God grant that this little church shall prove a historic gem on the glowing records of Christianity, and lay upon its altars a sacrifice and service acceptable in God's sight.

Your rural chapel is a social success quite sacred in its results. The prosperity of Zion is very precious in the sight of divine Love holding unwearied watch over a world. Isaiah said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth." Surely, the Word that is God must, at some time, find utterance and acceptance throughout the earth; for he that soweth shall reap; to such as have waited patiently for the appearing of Truth, the day dawns, and the harvest bells are ringing.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

The peace of Love is published,—and the sword of the Spirit is drawn, nor will it be sheathed till Truth shall reign triumphant over all the earth. Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written, in the pulpit, in the court-room, by the wayside, or in our homes; they are the victors, never to be vanquished. Love is the generic term for God, it formed this trinity, and no man can sunder it. Life is the spontaneity of Love, inseparable from it; and Life is the Lamb slain from the foundation of the world,—even that which was dead and is alive again, was lost and is found; for Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death.

In 1888 I visited these mountains, and spoke to an attentive audience collected in the hall at the Fabyan House. Then and there I foresaw this hour, and spoke of the little church to be in your midst, closing my remarks with the words of Hemans:

For the strength of the hills, we bless Thee,
Our God, our father's God!

The sons and daughters of the Granite State are rich with signs and symbols, sermons in stones, refuge in mountains, and good universal. The rocks, rills, mountains, meadows, fountains, and forests of our native state should be prophetic of the finger Divine that writes in living characters their lessons on our lives. May God's little ones cluster around this rock-ribbed church, like tender nestlings in the crannies of the rocks, and preen their thoughts for upward flight.

Though neither dome nor turret tells the tale of your little church, its song and sermon will touch the heart, point the path above the valley, up the mountain, and on to the celestial hills, echoing the Word welling up from the Infinite, and swelling the loud anthem of one Father-Mother, God—o'er all victorious! Rest assured that He in whom dwelleth all life, health, and holiness will supply all your needs according to His riches in glory.

With love,

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD. N. H., August 1, 1898.

The above account is substantially as published in the *Boston Herald* of August 9, 1898.

The Lesson-Sermon prepared for the occasion is published in the September number of the *Christian Science Journal*.

AFTER DARKNESS COMETH LIGHT.

BY KENDALL.

A LITTLE more than forty years ago there lived, in a small interior town of Michigan, a boy just entering his teens who for his studious conduct and close attendance at school was the favorite with his teacher, and who, when other boys of his age were at their play, preferred to pass his time either at his studies or listening to the conversation of elder persons, especially if the subject were a literary, scientific, or religious one. The principal drug store of the village was the evening rendezvous for those interested in these subjects, and there, perched on a counter, would he sit a silent but attentive listener to their discussions till the hour of closing.

On the death of his father the boy went to reside with an uncle in an eastern city and pursue his studies. The change of climate seemed to be disastrous to him, for when the cold weather of his first winter at the east appeared he was taken with a severe cough, which, in spite of the efforts of the doctors, continued till the warm weather of spring. With the recurrence of cold weather the following winter, again came that terrible cough, attended by hemorrhages, and the doctors, finding themselves powerless to check it, advised an immediate removal to his former home in the west, declaring he could not survive another season of the eastern climate.

The boy of fifteen, although the glorious doctrine of Christian Science was as yet unknown to the world, had an inspiration of the Truth, like the patriarchs of old though as with them it was but dim and feeble compared to the present flood of divine light that is illuming the world, and he commenced to demonstrate, in his own unaided way, the great Truth that had lain dormant, buried in the error of ages, for eighteen hundred years. Although he did not comprehend the great divine Principle that was soon to burst upon the world, freeing mankind from its bondage to error, yet with the faint light he had gathered from inspiration, he used the best means within his knowledge, and with good results. The struggle between Truth and error was short and decisive, and in the eyes of the wondering doctors a miracle was performed, for in a week's time the terrible, wrenching cough had been entirely conquered, the hemorrhages forever ceased, and a foundation built on Truth that nothing could ever shake.

This was the last time the doctors were ever called upon to minister to his ailments, and for forty years to the present day he has demonstrated on himself the great doctrines of Christian Science, though if asked, "By what power do ye these things," it would have puzzled him to answer, for the great and glorious faith, that had been buried in error for so many centuries, had not yet reached its resurrection morn. Though a close and constant student of the Bible, especially of the New Testament, groping for the light, he

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was only gaining faint glimpses of the Truth. At the age of twenty he attached himself to an Orthodox church, but gained no new light thereby as he found so much that was repellent and unsatisfactory. He tried another in the search for light with the same results, and then commenced a study of all the different creeds available, only to be dissatisfied, as the errors that were everywhere apparent became revealed to him from the faint glimmer of the Truth that had come to him. He finally formulated a new creed, of which, as he believed, he was the only follower.

Thus he lived on, listening to the preaching of one creed after another, gathering here and there stray crumbs of truth as they fell from the different tables, until one Sabbath morn, about a year ago, he dropped in, as he then thought from mere curiosity, but as he now believes from the influence of the divine Spirit, where a band of Christian Scientists were assembled for worship. Here was something new, in name, but as he listened, more and more interested, the fact dawned upon him that his wanderings were over, for here was the true Church. He drank in with avidity the Truth for which he had been thirsting for so long and here found true fellowship and the "peace which passeth all understanding," and reached the desired haven at last.

Though commencing late in life, as years in this world are computed, the Truth has renewed his youth, and he is an active worker in the vineyard in spreading the tidings of great joy to all the people, making amends for the years lost in searching for the true light. May not the phenomenal growth of Christian Science, extending as it does through all the Orthodox churches, be largely due to bringing in the many, who, like him, have caught a faint glimmer of the true light while groping in the darkness of error, longing for deliverance from their bondage, and ready and waiting for the coming of the Master. The fields are already white for the harvest, Christ has come again, and the grain is being gathered in by the power of the Spirit.

And the Spirit and the Bride say, Come;
And let him that heareth say, Come;
And let him that is athirst, Come;
"And whosoever will
Let him take the Water of Life freely."

RETROSPECTION.

BY CHARLES EDWARD RIEDLINGER.

THROUGH the sash curtains of my room the light crept dimly. Above them the window was free and the full moon filled the space with a clean, pure light. The day had been very warm and the atmosphere was just cooling. As I awoke from an early nap I raised my hand to draw the curtains back and admit the beautiful light, clear and unobstructed. As I turned over on my bed my hand unconsciously fell on two objects which had been placed there when removing some clothing from my trunk. I raised them up that I might see them by the moonlight. One was a little silver medal with white satin ribbon; the other a little gold cross. Instantly my thoughts bridged a few years, and I saw a boy of eleven or twelve years marching up the aisle of a Roman Catholic church with many other children. The organ played magnificent music, and the singers' voices seemed angelic to the boy. I watched him as he kneeled with fervent devotion, and a sincere light spread over his face as the "First Communion" was ministered to him. I saw anew his teacher in spiritual affairs pin to his coat a red carnation and a white satin ribbon holding a little silver medal. That boy grew in the religion of his devoted mother; and within a few years afterwards I saw him many times in earnest conversation with the reverend "Father," for the boy now desired to join the priesthood. Later I saw him in mental anguish, and I watched him as one by one the threads which made the rope of his faith raveled and broke. Finally the anchor no longer held his boat, and he drifted on past the signal station of the Roman Catholic church. He drifted o'er *all* the troubled seas of Protestant churches. And I saw him at the last one—the Congregational church. When all had left, he detained the minister. Together they kneeled by a chair. The pastor's prayers were long and ardent, for he loved the boy. But from his unwilling lips the youth's burning heart tried in vain to wring the prayer of Protestant faith. Then the boat drifted on, into the seas of the religions of the Orient, and found the Mohammedan and the Chinese and the Indian—barren. At the World's Fair in 1893, I saw him with the Brahmin priests studying the thoughts "out of the mysterious East." I saw him study Theosophy and Spiritualism, and then I saw him, almost discouraged, plunge into Hypnotism. After *practising* there for a time his boat began to near a shore, and then I heard a dull thud as it was grounded on the solid land. Not knowing how long he would stay, in fact simply surveying the shore, with anxious, yet unbiased gaze, he emerged from the boat, and I saw him reading a little book. He read it from cover to cover. He said, "This is Truth! I will follow." Then I saw a little gold cross. My thoughts had returned from the hasty reconnaissance of the few short years, and the cross was in my hand. The boy of eleven or twelve years has grown into young manhood, and is now growing into the likeness of manhood in Christ. As I look back over those years, I am glad for their experience, for out of much tribulation have I learned God. Spiritualism would keep us in subjection to many spirits, good and evil, while Christian Science holds us in one divine Love. Hypnotism would communicate and force suggestion into its subject, while Christian Science knows that we are all the reflection of the one perfect Mind, hence we need not transmit suggestions of health and harmony, for they are man's *natural* habitat, and need only be discovered to him. Theosophy would have us waste our time in speculation on future *lives*, whereas Christian Science is a *present* help, and by it we live this life so that the future may take care of itself. Dear reader, if you are drifting, come to my weather-beaten boat, and it will land you on the shore

'Gainst which the winds and waves can shock,
Oh, nevermore!

HAPPINESS AT LAST.

BY B. M. W.

EVER since a child twelve years old I have been searching for happiness. At that age my mother passed on, leaving me desolate. My father, sister, and brothers, could not fill the vacancy. One of the members of the Methodist Church, where I always attended, said, "The Bible says, God is a father of the fatherless, and that means mother too." So I joined the church, and for a time found consolation in trying to live up to its rules, thinking that, by so doing, I was pleasing God and my mother.

Then a change came. The class meetings I used to love became distasteful; the prayers that once seemed so full of real goodness and earnestness seemed far removed from the simple prayer taught us by Jesus. I fought these feelings for a long time, thinking I was wrong, the church right. After a time I concluded I would like to be a missionary, but on mentioning it to the minister he thought I was too young to undertake the work now, but in a few years more I could think of it.

Having read many of my father's medical books, I became interested in medicine and trained nursing. I thought, perhaps in caring for the sick I could find peace, could get out of self and make some one else happy. I applied at the training school connected with the Brooklyn Hospital, was accepted, and passed two years there, that being the time required to receive a diploma.

The next four years I spent doing private nursing, in

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New York and Brooklyn the greater part of the time. After finishing what, from a nurse's standpoint, would have been a successful summer, I came to my home in New York, tired of sick and dying people, tired of religion, tired of the doctors.

But at last I was to find that for which I sought. Living in the same house were two young ladies who were Christian Scientists. I met them and was told of the Truth; and now, after a search of eighteen years, I have found God, mother, happiness.

Belle M. Wisner, West Newburgh, N. Y.

A LESSON FROM THE CLOUDS.

BY F. L. B. B.

JUST at dusk one summer evening, when a dark veil or mist seemed to arise between our eyes and the setting sun, an immense pile of clouds, billowy in grace and motion, was outlined against the bluest of skies, in the south-east, touching neither the earth nor the heavens above.

Dark and earth-stained at the base, ceaselessly struggling and slowly rising majestically upward, the scene became lighter and brighter, until the summit of the mass shone out in snowy, dazzling whiteness, with a radiance caught from the unseen sun; and all so far above the earth, that the fact that the sun had disappeared on the plane below, did not affect their silvery shining.

The picture was likened in my thought to the body of Christian Scientists, "the cloud of witnesses" to the Truth. All have left materiality behind to a certain extent. Some are still darkened, at times, with much seeming error; yet all are constantly striving to reach the summit, to attain to the perfect man. As we rise higher and higher above materiality, the brighter grows the way, until we catch the light of the effulgence of the sun of righteousness, and are spiritually illumined in an atmosphere of Love Divine.

If again we descend, and sense becomes darkened, and we bring suffering upon ourselves, it is only to put forth still greater effort to reach the point where is reflected the pure white radiance of Divine Mind.

The time cometh when we shall all rise, to remain "forever with the Lord," reflecting eternally perfect rest and harmony.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof" (Revelation, 21 : 23).

TESTIMONIES.

A Christian Scientist residing in St. Augustine, Florida, wrote me of a demonstration which impressed me as being a beautiful illustration of the power of Love over hate.

She said: "The war does not seem so real to me as it has hitherto. There is much feeling in this old Spanish city against our boys, and a few Sundays ago a policeman, after firing his revolver a number of times, which made the crowd scatter, arrested one of them, a young boy.

"It was in front of our house, and hundreds of furious soldiers gathered around the policeman and were going to lynch the boy.

"I realized God's power as I never did before, and called the ringleaders to bring the soldiers to me, which they did.

"I talked to them, or Truth spoke, a few moments, and the frenzied mob was subdued by the Love that never fails.

"'She is right, boys; three cheers for the lady!' and they gave it with a vigor, and dispersed."

Was not this a grand demonstration of the power of ever-present Love?—*Emma E. Fiske, Washington, D. C.*

I had been an invalid for ten years with dyspepsia and its relative claims, and finally Bright's disease and paralysis, which confined me to bed four months. On the tenth of July, 1896, the doctors decreed that I had only a few hours to live. That night a Christian Scientist took my case. On the thirteenth I went out doors in a wheel chair, sitting upright for nearly three hours, and on the twenty-fifth I took a journey of one hundred and nineteen miles.

My physical healing has been slow but sure. I can eat any and every thing. Bright's disease is entirely healed, and many other organic claims gone. I feel that I am gaining every day. My spiritual growth has been grand, and I know did every one realize the true, pure happiness Christian Science brings, they surely would want to enter it. We never can be thankful enough to our dear Mother for showing us the way to God, health, and happiness.

E. D. W., Elmira, N. Y.

Five years ago I was healed through Christian Science. One claim which brought great fear was so-called incurable disease of the heart.

For two years before accepting Truth, a dear friend had told me repeatedly that Christian Science would heal me, and in her loving, patient way, tried to lead me to Christ to be healed. But that stolid indifference of mine, worse than open antagonism, kept my eyes holden and my ears locked. Only when I knew *materia medica* could do nothing for me, and after an M. D. said to my husband, "Keep her quiet, from overdoing, and from all excitement, she may live years, and she may go very suddenly," did I turn to Christ, Truth, and was healed.

There are no words to express the peace which followed the first treatment, and there has been an abiding sense of "that peace of God, which passeth all understanding" from that time to this.—*Flora Snodgrass, Spokane, Wash.*

It seemed that I had all the "ills that flesh is heir to." I had nine plasters on my body when I took the first treatment in Christian Science. I tore off five after the first treatment, and the other four after the second one. Mortal mind said, "If you take the one from the heart you will pass away," but I tore it off and felt no effect whatever. I wore glasses for twenty years, and was confined to three pairs much of the time. I laid them off nearly two years ago. I have brought my children out of many severe claims.

Our little pug dog was brought in one day. They said he was poisoned and was nearly dead. I at once declared there were no elements of poison in Love, and mortal belief could not mesmerize me, and the dog was well the next morning. Science and Health is my only teacher.

Mrs. Mary E. Leach, Chicago, Ill.

I had been an invalid for twenty years and had given up all hope of ever being well. I was made all over new by Christian Science, and can "run and not be weary; and walk and not faint." I have remained well ever since I was healed, about eight months ago, of catarrh of the head, dyspepsia, and liver complaint. I am sixty-six years old.

Sarah C. Hume, Stratton, Texas.

BRAVE minds, howe'er at war, are secret friends,
Their generous discord with the battle ends;
In peace they wonder where dissension rose,
And ask how souls so like could e'er be foes.—*Tickell.*

CHURCH RULE.

THE attention of the Field is called to the following church rule:

"The regular meetings of this church shall convene annually. They shall be held on the first Tuesday in June following the Communion Sunday of that year, beginning in June, 1899, for the special purpose of listening to the reports of the treasurer, clerk, and the committees, and general reports from the fields of the members of this church."

It will be seen by this rule that the annual meeting which was to have taken place in October of this year will not occur.

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CURRENT EVENTS.

William Wilson, editor of "The London Year Book" and other publications, amplifies the article which was published by the *Spectator* on Saturday last regarding France's attitude toward the United States in the late war. He says that not long after the opening of the war the French government conceived a plan, the object of which was to rescue Spain, to administer a rebuke to American ambition, and to assert European supremacy in the complications in the Western world. By a combination of good fortune and diplomatic adroitness, the French government secured the support of the other continental powers, Germany and Russia included. The stroke was all but completely prepared, and nothing remained but to secure, if not the active adherence, at least the tacit consent or neutrality, of the English government. At this point the first and last check to the scheme was received. The English people, so reasoned the French Cabinet, have suffered more from American aggression of late years than any other nation. Deeply angered by the worst part of the American press, they must have reached the limit of their endurance under the menaces of President Cleveland. Here, therefore, is their opportunity for an easy and overwhelming revenge. Accordingly the proposition of diplomatic intervention, if that should be sufficient, or force of arms if needful, was definitely submitted to Lord Salisbury. To the unmeasured surprise and grief of the French Cabinet, a reply was delivered to the effect that if the plan was not directly abandoned, not only would Her Majesty's government refuse to countenance its execution, but would join forces with the American government and declare war on France and such supporters as should come to her assistance. The negotiations at once fell through, and the French government was compelled to beat a retreat.

Emperor Nicholas of Russia, on August 24, ordered Count Muravieff, the Foreign Minister, to hand to the foreign diplomats in St. Petersburg a note declaring that the maintenance of peace and the reduction of the excessive armaments now crushing all nations, is the ideal for which all governments ought to strive. The following is a part of the note:

"The maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all nations, present themselves in existing conditions to the whole world as an idea toward which the endeavors of all governments should be directed. The humanitarian and magnanimous ideas of His Majesty the Emperor, my august master, have been won over to this view in the conviction that this lofty aim is in conformity with the most essential interests and legitimate views of all the powers, and the imperial government thinks the present moment would be very favorable to seeking the means."

In connection with the above the following is of interest:

"Russia possesses the largest standing army on earth, and each year it grows in size. Every year some 280,000 conscripts join the Russian forces, which in time of peace number 1,000,000 men. On a war footing this rises to 2,500,000, and calling out of the reserve would increase it to 6,947,000 well-trained soldiers. Should necessity arise, the militia would be called out, bringing the Czar's forces up to 9,000,000 men."

Promptly at the time appointed, the great spectacular pageant of warships put in its appearance in Boston harbor on Friday, at two o'clock P.M.

The fleet sailed by Boston Light in the following order: The Massachusetts, Machias, Detroit, Castine, Wilmington, Helena, Marietta, Bancroft, Topeka.

It was about one o'clock when the Massachusetts entered the Narrows, and was greeted by tremendous cheering from the soldier boys at Fort Warren, gathered on the parapet. Nothing like that cheering was ever heard in Boston harbor before, and the shouts sounded at Telegraph Hill like the noise of a distant storm.

It was 1:20 when the last ship in the parade, the Topeka, passed Fort Warren, and was given the final round of applause. Then the crowds from the hills and beaches dispersed, and the outer harbor was left in its usual peaceful condition.

The parade had taken about twenty minutes in passing Boston Light, and was stretched out about two miles in length. Boston turned out almost *en masse* to witness the parade, and the reception given the great war vessels was certainly an enthusiastic one.

The great Fair at Omaha has not thus far attracted as much attention in the east as its importance demands. It has recently been said by an eastern man who visited it that those from the east are amazed at its extent and magnificence; and he further says, "I have seen all the great fairs held in Europe in recent years; the Paris Exposition, as well as fairs of Belgium and Germany; and this Omaha Exhibition compares favorably with any of them. Indeed, I like it better than anything I have seen in Europe. It is not as extensive as the World's Fair in Chicago, but it pleased me quite as well. I am sure that the electrical exhibits surpass anything ever seen. It is too bad that eastern people do not know more about this Fair. It is well worth the trip west to see it."

President McKinley has recently ordered a number of promotions among the officers who participated in the capture of Manila. Among others are the following:—

To be major-generals of volunteers—Brigadier-General T. M. Anderson, Brigadier-General Arthur MacArthur, Brigadier-General F. V. Greene.

To be brigadier-generals of volunteers—Colonel S. Overshine, 23d United States Infantry; Colonel Irving Hale, 1st Colorado Volunteer Infantry; Lieutenant-Colonel G. A. Whittier, United States Volunteers.

To be major-general of volunteers by brevet—Brigadier-General John B. Babcock,

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A meeting of the Universal Peace Union recently took place at Mystic, Conn. Among other things, President Alfred H. Love, of Philadelphia, said,—

"Thirty-two years ago, when the Universal Peace Union was organized, I made the following statement: 'If we have not a desire beyond popular approbation; if we have not a record equal to criticism, a love superior to any man's hate, a charity that extends to all the world, a trust that is centred in the Supreme Being, and a faith willing to accept martyrdom in obedience to the moral, we had better make no move for universal peace.'"

A unique newspaper has recently been established in Cornwall, England. Its object is to make its readers healthy and happy. It is called *The Ostrich*. Only agreeable things are to be published in it. It is printed on a pale rose-colored paper, and certain words like "happy," "good," "peace," "success," "agreeable," "healthy," "beautiful," etc., are printed in heavy type. All such words as "death," "pain," "killed," "misfortune," etc., are avoided. In the entire paper, with the exception of one column, not a single disagreeable word is printed.

The interest in the business opportunities offered in Cuba and Porto Rico, which is felt by the business men of the United States, is shown by the large number of letters on that subject now being received by the Treasury Bureau of Statistics. These come from all parts of the country, but especially from the great manufacturing, producing, and business centres. The inquiries are generally for statistics as to the imports into those islands, the purpose evidently being to determine the class of articles demanded and the countries from which the supplies have been drawn of late.

The English press and people are loud in their praise of Ambassador Hay. They say his services have been invaluable in bringing about good feeling between this country and Great Britain. They speak warmly of the pleasantness of matter and of manner in his after-dinner speeches, and of his charm as a highly bred and cultivated man in the ordinary intercourse of society, official and unofficial.

President McKinley has appointed his Peace Commissioners. The complete list comprises Secretary of State Day, Senator Cushman K. Davis of Minnesota, Senator William P. Frye of Maine, the Hon. Whitelaw Reid of New York, and Justice White of Louisiana. Judge Day is to be chairman of the commission.

The following constitute Spain's Peace Commissioners to meet in Paris with the American commissioners:—

Senor Leon y Castillo, Spanish Ambassador at Paris; Senor Urrutia, Spanish Minister at Brussels; the Duke of Najera, Governor of Cadiz; Senator Marcoartu and Senor Abarzuza.

Governor-General Blanco has issued an official proclamation, in which he counsels the Cubans to be quiet in face of defeat, advises them to take no part in political affairs, says that the United States will care for their interests, and concludes by saying that he did all in his power for the Spaniards in Cuba.

General Garcia has been relieved of his command by General Gomez, acting under instructions from the provisional government of the insurgents. This is in disapproval of his action during the Shafter incident, and in view of the fact that Garcia was not in harmony with the American government.

Advices from Managua, Nicaragua, are to the effect that the members of the convention which has been engaged in forming a federal constitution in the United States of South America, have signed the constitution which binds Nicaragua, Salvador, and Honduras as an independent nation.

Secretary of War Alger insists that an investigation of the alleged irregularities and abuses in the War Department is not necessary. He says that if anything is done Congress will have to take the initiative. The blame, if anything has gone wrong, rests with the commanding officers.

A notable gathering of bankers recently occurred in Denver, Col. The National Bankers' Association held its annual meeting there. It is estimated that the combined wealth represented by the delegates present exceeded $1,000,000,000, and deposits of more than $4,000,000,000.

It is reported that Captain-General Blanco will welcome our commissioners, and do all in his power to restore tranquillity. Havana has resumed activity in a commercial way, and places of amusement and cafes are re-opened. Americans are to be carefully guarded from attack.

According to New York commercial estimates, the absorption of the Spanish colonies means the surrender on their part of customs revenues amounting to over $10,000,000, or a sum equal to one-quarter of the collections of this country.

It is now rumored that an Anglo-German alliance has been effected. It is said that the agreement is complete, and based on the lines of the speech of Mr. Joseph Chamberlain. Its authenticity yet remains to be vouched for.

The Rhode Island Supreme Court has decided that Christian Scientists do not violate the law prohibiting the practice of medicine without a license, because they do not give medicine.—*Albany Law Journal* of July 30, 1898.

The Boston Subway is now ready for use throughout the entire system, and has been opened to the public. This is undoubtedly one of the greatest achievements of its kind known to the world.

The Hon. Henry Robinson has just been appointed to the postmastership of Concord, New Hampshire. Mr. Robinson is a lawyer of distinguished ability, and has long been prominent in New Hampshire politics.

Up in Maine there is a movement on foot among the school children to raise funds with which to build a new battleship. Nearly $50,000 have been already contributed. The idea originated with two Maine boys.

It seems that the Cubans are now feeling better towards this country. General Lawton is appeasing their anxiety. Their confidence in the good purpose of the American government is being restored.

Word comes from Paris, France, that the movement in favor of a revision of the Dreyfus case is growing stronger. It may be that he will have another trial.

The sentiments of the merchants of Manila would seem to be unanimous in favor of annexation to the United States.

All American troops, excepting those actually needed for service, have been ordered home from Porto Rico.

The public schools are about to be reopened in Santiago de Cuba on a strictly non-sectarian basis.

Twenty-eight new torpedo craft are to be added to our navy, sixteen of them destroyers.

Major-General Merritt has sailed from Manila to join the Peace Commissioners in Paris.

Up to date Helen Gould's war contributions foot up to $127,000.

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MISCELLANIES.

ately a sort of epidemic for employing women in the sportation service of the country has broken out, says the *York Sun*. It seems to have started last winter at Mid-own, Conn., where a woman got employment as a motor-on a street car. The notoriety the line got as a result discouraging, so the pioneer was discharged, but the on that women would make first-class conductors, if not manipulators, in small towns struck more than one street oad manager.

ut in Vincennes, Ind., a month or so ago, the local street way company, in a fit of economy, decided to discharge nen conductors and employ women. Fifty women ap-l for the job and five were put to work at $5 a week.

t Chillicothe, O., the experiment has been running along essfully for several months, and the superintendent of Electric Railroad Light & Power Company, W. J. ers, has written an optimistic letter to the *Electrical ineer* on the subject:—

We could not afford to employ men, and we could not why women would not make as good conductors as men. keep them on duty ten hours a day, and pay them $14 week, and they are proving themselves in every way com-nt and efficient. We are very particular in selecting n, and had no trouble in getting good applications, and a t many more than we are able to employ. It gives us a clean service, and we think that this will be a new field the employment of women."

ladison, Ind., has caught the epidemic, too, but somehow citizens seem to have been inoculated against it. The ilies of the men who have been thrown out of work by new women conductors have been making a big fuss t it, and the citizens declare they will walk before they patronize cars conducted by women.

he steam railroads are falling into line. It is four or five s now since a vigorous howl went up because the Brook-Elevated decided to employ women ticket agents. A few ths ago the Baltimore & Ohio Railroad put women in ge of eighteen of its offices. Time and again it has been ored that the New York Elevated and the New York tral Railroad would substitute women in its stations all g the line. Already there are more women employed he Central's offices than on any other road.

ome six or seven weeks ago, it was announced that the istian Scientists of Parker and Wise Counties would hold ice? as it was too late to build an arbor. Mr. B. L. Fer-rnoon the following notice was handed to Matt. Russell:

VEAL STATION, TEXAS, July 27, 1898.

r. Matt. Russell:—We, the board of trustees of Parsons h School, give notice that we cannot permit you as a istian Scientist, or any other of the same faith, to hold kind of meeting such as Christian Science in the school ding or upon the grounds belonging to same.

G. C. SPANN, *Pres. Board.*
. H. HARTNESS, *Sec. pro tem.*

he said grounds contained all the good shade near by, and question was, Will the Christian Scientists hold their ice? as it was too late to build an arbor. Mr. B. L. Fer n solved the problem by tendering his store to the Scien-

Sunday at 11 A.M. found an interested congregation d upon hay bales for pews. It was a scene never wit-d in these parts before. Amid barrels, boxes, hardware, s, groceries, and stationery, the congregation sang, rer, my God, to thee." Then the 91st Psalm was read, wed by a silent prayer, and the Lord's Prayer, with its tual interpretation. The "sermon" consisted of the les-prepared for all churches of this denomination in the Lesson *Quarterly*, subject, "Spirit," and was composed ible references and their correlative passages from "Sci-and Health with Key to the Scriptures," by Mary Baker G. Eddy. The best of interest was manifested by all, and perfect order prevailed. At the close of the afternoon services Mr. Ferguson was thanked publicly for his kindness, and several sought him out and thanked him personally. So begins the first chapter in Christian Science in Veal Station, and hereafter there will be services every Sunday at the residence of Matt. Russell. Everybody is welcome.

The Parker County News, Weatherford, Texas.

WE ARE THE TEN TRIBES.

CHICAGO, July 18.—At a meeting to-day of persons interested in establishing the identity of Anglo-Saxons with the House of Israel, or the "lost ten tribes," held in the Y. M. C. A. parlors, an Anglo-Israel Association was organized. The object of the association is to spread the truth of the claimed identity with the chosen people. It will be the purpose of the organization to hold meetings at regular intervals, when papers will be read upon the theme, discussions had thereon, questions answered, and literature distributed. The fact that England and the United States bear all the marks by which the kingdom of Israel was to be identified in these latter days, and that the people are accomplishing the especial mission of this people, has been a source of wonder to many Bible students. A temporary organization was effected, with George E. Inglis as chairman, and George Ker as secretary.

DENVER, COL., July 19, 1898.

Dear Editor:—I enclose you the above clipping. It shows us what the world is beginning to realize. The article in our last *Journal*, "Interesting Prophecy," is so beautiful and true when compared with St. John, I could but repeat, "He that hath an ear, let him hear what the Spirit saith unto the churches," which is the world to-day.

A. L. WILLOUGHBY.

TRENTON, N. J., August 1, 1898.—Mrs. Lydia Parsons, the ninety-nine-year-old woman who is showing signs of returning youth, goes right on growing young. "I used to be a rheumatic once in a while when the weather got damp, but I've got all over that now. I never have an aching bone, any more, and I can walk as easily as I ever could." For nearly twenty years, Mrs. Parsons wore spectacles, and the lenses were strong. Even then it was with difficulty that she read the Bible, to which she is warmly devoted. Suddenly her eyesight returned, and she is able to read without glasses as easily as she could when she was a girl. For twelve years she was deaf, only the loudest tone of voice was audible to her; but with the return of the sense of sight came the faculty of hearing, and to-day she can detect a whisper across the room; and now, to make the remarkable case more remarkable, lines of black are creeping into her hair, which was pure white.—*New York Journal.*

THE CLOUD OVER VICTORY.

THE pomp and stately pageantry of War,
Fame's trumpet-tongue, delights to spread afar
Its gallant prowess, deeds of high emprise
Win for the Victors praise from hearts and eyes.
But War exacts cruel asperities—
Too oft its bravest heroes victims fall,
And homes of love are shrouded with a pall—
While multitudes of maimed seek our relief.
E'en Victories bring inevitable grief;
Life's golden chalice we too often greet,
To find alas! the wine embittered sweet.
We joyfully accord the Warrior's name
Loud plaudits and the laurel wreath of fame;
Shall we less heed the sad, pathetic plea
Of valiant sufferers who fought for you and me?

New York Times. FREDERICK SAUNDERS.

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EDITORIAL.

The *Weekly* has made its first bow to the Field. We trust and believe it was received in the spirit in which it was sent forth,—the spirit of love and helpfulness.

The dedicatory poem of the Rev. Mary Baker Eddy is pregnant with meaning for the hour.

Sincerely do we hope that "the eyes of them that see shall not be dim, and the ears of them that hear shall hearken."

Our great effort should be to have constantly seeing eyes and hearing ears. As the children of Israel and the disciples of olden time saw and heard, they were instructed and blessed. In so far as they failed to see and hear, they met the inevitable penalty of such failure, whether it took the severer form which came from wilful disobedience, or the milder form which came from ignorant or careless disobedience. As it was then, so is it now. So shall it continue to be "to the end."

The increased quantity of matter made necessary by the publication of the *Weekly* will require a correspondingly larger number of contributions from the Field. We feel sure that our beloved co-workers will respond to this additional demand with the same generosity and unselfishness of purpose that have so liberally characterized their tributes to the *Journal*.

We should like to have it understood that articles sent us may be published in either the *Journal* or *Weekly*, as the convenience or judgment of the editors may require or dictate. In other words, let the articles be written only in the interest of the Cause, and when sent in let it be understood that they are in the hands of those who have been assigned the duty of using them in such way as, from the vantage-ground of their experience, they may deem best.

It shall be the endeavor to keep the columns of the *Weekly*—as it has been to keep those of the *Journal*—free from anything in the nature of personal crimination or recrimination, charge or counter-charge, or controversy of any kind. Only as articles are manifestly written in the sole interest of the Truth we have espoused, should they have place in our publications. We feel that this will continue to be the controlling desire of all.

Let it not be inferred that because we publish a great many testimonies, we desire only these. We are glad also of articles in the line of essay and dissertation. These, as a rule, are written from the experience of the author as truly as those relating to the healing of disease. In fact, we are glad of whatever is *good* and helpful to the Field and the outside world.

We shall hope when our *Weekly* child (puns upon this name are strictly forbidden) is fairly on its feet, it will grow both materially and spiritually.

FROM CUMBERLAND PRESBYTERIANISM TO CHRISTIAN SCIENCE.

BY REV. MATT. RUSSELL.

I was raised by strict members of the Cumberland Presbyterian Church. At eighteen years of age I joined the church and endeavored to live up to its highest teaching.

I was impressed that there was a higher work for me to do, and told one of the most God-fearing men in the ministry of those impressions. He advised me to join the Presbytery, and in course of time I was licensed and ordained to the whole work of the ministry, and for sixteen years I conscientiously did the work of the highest spiritual teachings of the Confession of Faith.

In March, 1897, I was employed by J. A. Wilmar & Co. to introduce "The Bible Interpreter" in the North.

At Fort Scott, Kansas, I met my son, and when I told him of my wife's sad condition he said I ought to see a Christian Scientist—that he would cure her. He was so enthusiastic over what he had heard and seen in Kansas and Nebraska that I decided to have a talk with the first Scientist I should meet.

At Decatur, Illinois, I met Mr. Smith and others, and, contrary to my expectation, I found them very intelligent people, and not in the least bit cranky. I determined to have my wife treated if she would accept it.

There was one thing about our talks that impressed me more than anything else, and that was that when he advanced a thought that was contrary to my belief and I commenced to controvert his point, at once he would dismiss the subject, telling me that I was not ready for that yet; but I thought I wanted to know.

One evening a disease that I had brought with me from Texas made its appearance. I gave it all the old remedies and a lot of new ones. I was in a sorry plight, suffering the most excruciating pains, and the last remedy known to *materia medica* was exhausted. Suffering humanity commenced to look to some other source for help. My friend S. was appealed to. He declared the truth and I went to sleep, the only rest I had had for twenty-seven hours. Strange, but after treatment I had my doubts. It all seemed so strange that I could not realize nor accept the truth.

The seed was sown in good ground, for four weeks later, at Janesville, Wisconsin, I bought a copy of Science and Health to send to my wife. I believed now that she would be greatly helped, and she had written me that she would accept treatment. I took that book to my room after supper, and at two o'clock I laid it down, only to commence again with the morning. As I turned page after page my interest increased, and so it went for several days and nights. I saw things differently. I had been craving more light. My faith had been placed upon God, and I was willing to follow my leader and fear no evil. I made it a point to ask every Scientist a lot of questions, and I am satisfied no child was ever more eager to gain information than I was. I never missed a Sunday service nor a Friday evening experience meeting. When I reached Madison, Wisconsin, the first thing I did was to buy Science and Health and "Miscellaneous Writings." I had learned that there was to be no teaching for a while at least, so I applied every moment of time to study and investigation, *and asking questions.*

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Then I had my first demonstration in Christian Science. My old belief made its appearance again in a severe form, and I was instantly healed. Never was there a more surprised man than I was. It did not seem possible, and yet I could not doubt. I said, "Even the devils are subject to us." I was so elated over my demonstration that I commenced to treat a bad case of hemorrhoids with the best results. It seemed that my happiness was almost complete.

I now turned my thoughts toward home, and after a while my wife wrote me that she was in better health than she had been for years, had thrown her medicine away, and was reading Science and Health regularly.

I did not care to belong to the Cumberland Presbyterian Church any longer, so I wrote asking a letter, but somehow that letter did not reach its destination in time, and I did not get the letter of dismissal. I came home for the holidays, but the word had preceded me that I had gone off after some fool fad or ism from the North. Malicious falsehoods were circulated as to what Christian Science taught, and it was surprising to hear those learned people talk about something they had never heard of before, much less investigated.

Without the fear of punishment, or hope of reward, I delivered two talks, and could have delivered several more, but saw I was stirring up too much opposition. One dear brother became quite alarmed for the church (not God's cause), and called a meeting of the Presbytery to investigate rumors detrimental to my ministerial character.

When the Presbytery met I told them that I could no longer preach the doctrines of the Cumberland Presbyterian Church, and surrendered my credential of licensure and ordination, and they gave me a certificate of Christian and moral character.

I am free now, and there is on my table an invitation from a loyal student to join The First Church of Christ, Scientist, in Boston, Mass.

Truly the field is white unto the harvest, and the laborers are few. There are only seven of us in the county, two preachers and one editor, but with God with us we are in the majority. I fear no evil. Years ago I went out into the field and organized Cumberland Presbyterian Churches.

Why should I not, with a far better system of religion, one that will demonstrate itself and prove that it is of God, do more for the Master than ever before?

The profane world has been for years demanding of the churches a better defined line of living than they have been giving, and the time has come when an advance must be made or the churches will recede to the background.

Christian Science solves the problem and satisfies man that God is a very present help. It does away with dogmas and worn-out theories, and brings man into the realization of his relation to his Creator.

VEAL STATION, TEXAS, March, 1898.

CHRISTIAN SCIENCE IN DENTISTRY.

BY CHARLES L. VAN FOSSEN, D.D.S., C.S.

For some time past it has seemed to me that the subject of Christian Science should be presented to the dental profession, and I have eagerly scanned the Journals monthly, with the hope that some one better qualified than I had given us a paper on this subject; but, being disappointed, and feeling that this is a matter which would be of great benefit to all dentists in their daily work, I therefore beg the privilege of giving my experience, in the hope that it may be the means of causing many to investigate, and thereby to profit as I have done.

INTEMPERANCE CURED BY CHRISTIAN SCIENCE.

A little less than two years ago the subject of Christian Science was suggested to me as a possible means of relief from alcoholism, the habit having such a hold on me that I was unable to do without my regular potion, and, having relapsed from a course of treatment by the gold cure, I had fallen into that state of abject helplessness known only to the alcohol slave. I had no faith whatever in Christian Science when it was presented to me, but told a friend that if he thought he could assist me he might treat me, as I earnestly desired to rid myself of the habit, or disease. He told me he would take up the case. A few evenings later he called at my home and gave me an idea of what Christian Science is, and it was then that I first noticed that in the last few days I had been more moderate than for some time previous in my drinking, but did not say so to him. From this time on the desire for alcohol gradually left me, and shortly thereafter, when I took an inventory of myself, I found that for days I had had no desire to drink, and then it fully dawned on me that my friend, through Christian Science, had done the work.

While being treated for the liquor habit my taste for tobacco gradually left me, after I had been an habitual smoker and chewer for over ten years. From the time I arose in the morning till I retired at night, except at meals, I had tobacco in my mouth. This desire left me under Christian Science treatment, and has never returned.

This liberation from bondage caused me to look into Christian Science, and, while it was different from any line of thought I had ever investigated, I soon learned that just in proportion as I understood it I could demonstrate or prove its teachings, provided I earnestly and conscientiously lived and practised it, and adhered to its fundamental rules. I began to see that I was simply a child with a new study, and that I must not expect to solve all the difficult problems till I had graduated away from its basic principles.

For a period of over four years I had worn glasses for astigmatism, and was compelled to close up my office whenever an accident, necessitating repairs, occurred to my glasses, using my eyes without glasses invariably throwing me into a severe sick headache. Through Christian Science treatment I removed my glasses, and since that time, over a year ago, have had perfect eyes. I never think of shielding them day or night.

CHRISTIAN SCIENCE HELPFUL IN DENTAL PRACTICE.

The application of Christian Science to the practice of dentistry, I at first thought one of the impossibilities; but with my little understanding I desire to say that it applies better than I could even have hoped for. It has enabled me to do more work, do it better and with less fatigue than I ever did before.

It has enabled me to allay the fear of my patients to such an extent that I hardly know what it is to have an irritated and troublesome patient in the chair. In handling of children I operate with almost as much ease as with the ordinary adult, provided I can have the child away from the parents, who generally insist on standing at the chair, forcing the child into the idea that the work is very painful.

There is nothing harder for the dentist to meet than worry, irritability, or fretfulness, whether in himself or in the patient, for, in either case, the condition is reflected to the other. Some trivial happening will disturb your equanimity, and before you know it everything goes wrong. Your gold balls on you, your instrument slips and you puncture the dam, when a large filling is only half completed.

Your assistant does not do anything right—generally she can anticipate your wants, but now she gets just the things you don't want and has misplaced the things you need most.

These are a few of the conditions which seem to surround us, and we find ourselves either compelled to dismiss the patient, to return and finish the operation another time, or we complete the work in an unsatisfactory manner, and then find ourselves in a state of complete collapse.

This state of mind—and that is all it is, a state of mind—is met by the Christian Scientist before it becomes magnified into a great reality, and the illusion is dispelled. Not by a senseless assertion that "nothing ails me," as the manifestation

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of sickness of both mind and body is just as real to the Christian Scientist, from a material standpoint, as it is to you, and he knows full well the suffering you undergo; but from the spiritual standpoint he sees the utter unreality of the condition, and he goes to work with his understanding of the rules with as much certainty of the result as you do when applying the simplest rule in arithmetic, and is able to obtain the correct result just in proportion to his knowledge and application of such rules.

Every case that is brought to Christian Science is not healed, for the same reason that every man who attends a dental college does not make a dentist.

Christian Science has been the means not only of releasing me from the bondage of appetite, but of showing me the way to be contented and happy, and how to keep so; and it is with great pleasure that I say to my brother practitioners of dentistry that if you are not satisfied in every way with your condition, either physical or mental, procure a copy of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, the text-book of Christian Science, give it careful study, and you will receive the same blessing that I have.

[The above is published from *Items of Interest*, a monthly magazine of Dental Art, Science, and Literature, August, 1898.—ED.]

CHRISTIAN SCIENCE CHURCHES ORGANIZED.

THE interest which has been taken in Christian Science in this city for many months, and which has constantly been on the increase, has resulted in a movement that promises to be successful for the establishment of a permanent organization in South Bend. A meeting was held on Friday evening, August 19, at which papers of incorporation prepared by Attorney F. E. Lambert were presented, read, and adopted. These will soon be filed, and the society will then be upon a permanent basis.

The articles of incorporation are not long. They open by stating that James S. Alward, Joseph M. Hamer, and William B. Dickson have agreed to form a society to be known as the First Church of Christ, Scientist, the society to have a corporate existence of fifty years. The objects are set forth to be the "promulgation and demonstration of the teachings of the Bible as interpreted in 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy. The business affairs are to be transacted by a board of three trustees, who shall be elected at the annual meetings on the second Monday of each January to serve one year. Their duties will be designated and controlled by certain rules and by-laws yet to be adopted. The trustees for the first year have been elected, and are James S. Alward, Joseph M. Hamer, and William B. Dickson.

The seal of the society, according to the incorporation papers, is to be "a circular metallic seal with the words 'First Church of Christ, Scientist, South Bend,' engraved thereon."

The incorporation papers bear date of August 19. They have been signed by James S. Alward, Joseph M. Hamer, William B. Dickson, C. S., Grant L. Waldsmith, Clara B. Dickson, C. S., Hattie L. Reynolds, Adelaide Squires, and Adele V. Kahn. Others are expected to affix their names before the papers are filed. The society is at present holding its Sunday services in the Auditorium of the Public Library. It is understood to be the intention to hold Sunday services in the new Auditorium when that structure shall have been completed.

A business meeting of the society will be held on Friday evening.—*The South Bend Daily Tribune.*

It is almost five years since Christian Science was introduced in this county by an ardent believer and worker for the cause of Christ-Truth, Miss Rebecca Parry of Scranton, Pa., who is a member of The First Church of Christ, Scientist, of Boston, commonly known as the Mother Church. This church has a membership of over eleven thousand. The building is a magnificent one, being built of granite, at a cost of nearly a quarter of a million dollars. The Cause is rapidly spreading, the movement having over a million followers with over three hundred organized churches. New York city has four churches, Philadelphia two, Washington, D. C., one, Buffalo, two; and recently churches were dedicated in Canada and Chicago. The Chicago church cost $107,000. Christian Science was little known, and in fact not heard of, by the majority of people in this vicinity five years ago, but now there are many who can testify of having been healed by the Christ-Truth,—by the understanding of what truth is as per Jesus' words: "Ye shall know the truth, and the truth shall make you free." And to study the word in search of Truth a number have for the past few years met each Sunday to study the Scriptures in this new light, and finally have fitted up a room in the residence of J. C. Bierley, West Main Street, as their place of worship. Having notified those who are friendly to the cause that the time had come when they would organize, with invitations to join, they met accordingly last Sunday and were organized into a church to be known as First Church of Christ, Scientist, of Howard, Pa. This church will be considered, as are all others, a branch church of the Mother Church. There are many inquiries as to Christian Science and its methods by those who have heard of its wonderful healing. Those now desiring information can procure the same by writing to Secretary First Church of Christ, Scientist, Howard, Pa. All services are public; no one is excluded, but all are cordially invited to attend.—*Bellefonte Republican, Pa.*, August 25, 1898.

IN GRATEFUL ACKNOWLEDGMENT.

BY MARTHA SUTTON THOMPSON.

I WAS the weakly one of the family, and the ordeals of school life, teaching, disappointments, and an injury received on the school ground culminated in invalidism. For twelve years I kept my bed, excepting that during two years of that time I was able to be wheeled in a chair and go about the room hanging on crutches. But after that, for three years before I found Christian Science, I was quite bedfast.

I was very hopeful, and clung to the conviction that *something* would cure me. I had lost faith in medicine, and quit its use. The hardest trial came just before the dawn. My sight was nearly put out, and for fifteen months I had to lie in a dark room. No one knows the awfulness of this condition unless he has experienced it. During the last two years of my invalidism I struggled constantly for divine healing; was sometimes better, but afterwards worse than ever.

I became almost crazed sometimes, with the conflict of thought. The Bible, from Genesis to Revelation, promised healing conditionally; but in proportion as I considered I fulfilled the required conditions, I grew worse. I could not give up the struggle for God's healing, and to go on seemed to threaten insanity. At last one day my sister-in-law read from the St. Paul *Pioneer Press* an account of healing by Christian Science. I had had a magazine of Mental Science stating cases of wonderful healing, but paid no attention to it. But as soon as I heard this I believed. Hardly knowing whom to approach, I wrote to three practitioners. To each I put the question, "What is the difference between Mental Science and Christian Science?" Two letters came explaining that no difference existed between Christian Science, Mental Science, Divine Healing, and the doctrines and practice of Jesus. The third letter sent the simple reply, "The difference between Christian Science and Mental Science is just the difference between the truth and a lie." I said, "This last letter is from the real Christian Scientist." I began treatment, saying in my first letter that I had every confidence in my recovery. The healing was gradual. I was treated four months. In eleven days my eyes had so far recovered that I could open the blinds and look out of doors upon one of our beautifully shaded streets. After

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fifteen months of darkness, neither pen nor tongue can describe the beauty of that scene as it appeared to me. My muscles were flimsy as rags, but I learned to "run and not be weary, walk and not faint."

I was first treated in June, 1887. In November I took a class course. I have been in the work ever since and have the best of health. The only real foundation for happiness is the understanding and demonstration of Divine Science. The reality of life begins to appear.

When I came to Grand Forks eight years ago Christian Science was unknown here. Soon two or three met together. But the city proved a veritable Capernaum for a few years. Nevertheless, the prejudice was gradually broken, and we are no longer threatened with violence, maligned in the pulpits, nor despitefully used in the streets, but our church society is recognized by the other denominations.

We first organized as a church in 1891, and in 1896 obtained a charter from the state. Our membership is not large at any time, as a great part of the population here comes and goes, and quite a number of the members have gone to other localities and transferred their membership. The greatest number of members we have had was forty-two. The average attendance at our Sunday School last quarter was twenty. We have a Students' Association, which provides literature for our Dispensary and Reading Room, where the sales for the past year amounted to over four hundred dollars. A church fund has been started, and we know, the reality of every good thing being in mind, we have only faithfully to demonstrate and the church will appear, even to material sense.

THE LORD'S PRAYER.

Says Mr. W. B. Addington in a recent number of the *National Single Taxer:*—

I believe that the Lord's Prayer is the grandest combination of words in the English language. It comprehends in its scope the sum of all human wants and hopes. It dispenses with all creeds and brings humanity into one great brotherhood, as children of one father.

Let us partly analyze it.

"Our Father who art in Heaven; hallowed be thy name." How can the relationship be closer than that of father and children? And if children, what a great brotherhood we should be—a brotherhood without any conditions whatsoever!

"Thy kingdom come; thy will be done on earth." Christ gave this prayer, through his disciples, to the world as a model. It was no visionary or idle dream of his. He believed it possible that God's will could be done on earth. He said, "The Kingdom of God is at hand;" and again, "The Kingdom of God is within you," believing that even then, if men willed it, the Kingdom of God could be established.

"Give us this day our daily bread." Not that provision had not already been made by which men by easy labor could get their daily bread. Christ knew it was possible, if the purpose of the Almighty in giving this earth to all had been heeded, that men could secure their bread; and knowing that men were not getting the fruits of their labor, in the face of the fact that provision had been made for all, and knowing also that aggregated wealth, then as now, had repudiated the first petition in the Lord's Prayer, he prayed that men should get their daily bread, not in charity, but as a bounty of "Our Father."

Again, let us note the close similarity between "Our Father" and an earthly father. It is said that a man who does not care for his family is worse than an infidel. It is not pretended by any one that "Our Father" has not made provision for his children in giving this earth to them. God was intensely materialistic in this. He knew their needs. He knew that they could not live without it. He looked farther than this, and made the earth a universal gift to all men. There were no conditions; it was a free gift to all.

One of Christ's missions, if not his greatest plan, was to bring men and things into right relations with "Our Father and his provision for his children." It was not so much to emphasize the fact that he was the Son of God, but that God was our common Father; that if his intentions in the provision he had made for his children were not disregarded, his Kingdom would come on earth and his will be done; and that it was possible and easy for men to have their daily bread, and not receive it in charity from self-styled "almoners of the Almighty."

We who think we see a little into the future hope for that resurrection-day of humanity for which Christ came, taught, and died, when "Our Father" will be a universal prayer, when God's will shall be done on earth, and when men shall have their daily bread with scarcely more anxious thought for it than the lily which toils not nor spins.

TESTIMONIES.

Through the *Journal* I would like to thank Mrs. Eddy for her kind remembrance of the contributors to Mother's Room and Flower Fund. Even before her letter requesting the children to begin to earn their own money for school expenses, etc., appeared in the *Journal*, I was doing as she wished, for, although I am only sixteen years of age, I taught a ten months' school last year, and my earnings paid all the expenses of our living.

We live in western Nebraska, where scarcely any crops have been raised, and my father had been away two years trying to earn our living by days' labor, and I was very glad of the opportunity to help.

I have two sisters and a brother younger than myself, who will share in the gift, and thank her for her love to them, and will try to fulfil her wish. I shall continue my endeavor to do good in this way, as well as in many others, and hope and know, I shall succeed if I seek the proper guidance and do my best.—*May E. Beck, Grant, Neb.*

I enclose herewith a note for the Field. I am sure it will interest others to *know* that the *little book* is doing its work on our battleships, as well as on land. I wish that every ship that leaves our ports could be armed with one of these war destroyers.

On board the auxiliary cruiser "Yankee," manned by the New York Naval Reserve, there are at least three copies of Science and Health, owned and read by the citizen sailors. One, a pocket edition, the gift of a Christian Science mother to her son on his departure for Cuba, has fastened on a front fly-leaf the 91st Psalm. The "Yankee" has seen a good deal of hard service in Cuban waters so far, but has escaped unharmed, and the health of her crew has been excellent. "Surely He shall deliver thee. . . . His *Truth* shall be thy shield and buckler."—*L. M. C., Hempstead, L. I.*

CHURCH RULE.

The attention of the Field is called to the following church rule:

"The regular meetings of this church shall convene annually. They shall be held on the first Tuesday in June following the Communion Sunday of that year, beginning in June, 1899, for the special purpose of listening to the reports of the treasurer, clerk, and the committees, and general reports from the fields of the members of this church."

It will be seen by this rule that the annual meeting which was to have taken place in October of this year will not occur.

NOTICES.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

Per capita taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

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ITEMS OF INTEREST.

The American and Canadian joint commission has begun its deliberations in Quebec. Among other important questions it will have to settle as between the United States and Canada, are the export timber question, which is thought to be a vital issue; the Pelagic sealing question, which is now considered a matter of less concern than the timber question; the fisheries and alien labor question. The tendency toward better commercial relations and a greater measure of amity between the two countries is certainly commendable. It is to be hoped that such cordial relations as should always have existed between the two countries will result from this joint commission, which, on both sides, is composed of men of eminent ability.

Labor-Day was generally observed throughout the country. More than the usual earnestness and enthusiasm prevailed. The dignity of American labor was again successfully vindicated. These demonstrations are most helpful and educative. They tend to emphasize the power of the laboring classes. God speed the day when that mighty principle enunciated nearly nineteen hundred years ago by the greatest laborer the world has produced—because he labored for the whole world—may become the rule governing capital and labor: "Therefore whatsoever things ye would that men should do to you, do ye even so to them."

President McKinley has appointed the Commissioners to investigate the alleged abuses in the War Department:—

Lieutenant-General Scofield, retired; General and ex-Senator John B. Gordon of Georgia; General and ex-Senator Manderson of Nebraska; General Grenville M. Dodge; Colonel James A. Sexton of Chicago, the newly elected Commander-in-chief of the G. A. R.; ex-Secretaries of War Robert T. Lincoln and Daniel S. Lamont; President Gilman of Johns Hopkins University, and Dr. W. W. Keen, surgeon and physician, of Philadelphia. These gentlemen have not yet accepted.

The mustering out of volunteer regiments has begun, but the army cannot at once be reduced to a peace footing. Technically, peace will not be established until the final treaty is drawn up at Paris and afterward ratified by the American and Spanish governments. In any case, we shall for a good while to come have to maintain large bodies of troops in the Philippines and Cuba, with several regiments also in Porto Rico. How many troops we may need in Cuba nobody can yet foresee. It is evident that the United States will maintain a considerable army for several years.

The National Encampment of the Grand Army of the Republic at Cincinnati, the early part of the present month, seems to have been a complete success. It is said to have had its red-letter day on the 7th, and the attendance in the city reached fabulous figures, according to the statements of the two dozen railroads that were taxed beyond their capacity. Col. J. A. Sexton, of Chicago, was chosen Commander-in-chief, and Philadelphia selected as the place of meeting of the next annual encampment.

President McKinley has appointed the following persons on the Industrial Commission: Andrew L. Harris of Ohio, S. N. D. North of Boston, Mass., Frank P. Sargent of Illinois, Ellison A. Smythe of South Carolina, John M. Farquhar of New York, Eugene D. Conger of Michigan, Thomas W. Phillips of Pennsylvania, Charles J. Harris of North Carolina, and M. D. Ratchford of Indiana.

September 5, there assembled at the American House in Boston, the National Railroad Master Blacksmiths' Association. The morning and afternoon sessions were devoted to the president's annual address and the reports of officers and committees, and the organization of convention work. It is the first time that this association, which represents thirty-two states and Canada, has met in Boston.

General Collazo has issued a proclamation to the Cubans in Santiago, calling upon them to lay down their arms and submit to the wishes of the American government. He says, "The people of the United States are determined that Cuba shall be free, and I believe they will maintain this firm basis until Congress shall pass such legislation as shall recognize the independence of this republic."

At the opening of the Cabot Memorial at Bristol, England, lately, Lord Dufferin made a speech in which he dwelt almost exclusively on the Anglo-American relations. Among other things he said, "In the solution of the difficulties that have arisen in the East, the United States will be compelled to share, but it is pretty certain that their interests will not clash with those of Great Britain."

The President has made the following additional promotions for distinguished services at Santiago:—

To be major-generals of volunteers: Brigadier-General William Ludlow and Brigadier-General S. S. Sumner.

To be brigadier-generals: Colonel Richard E. Combs, 5th Infantry, and Lieutenant-Colonel Joseph T. Haskell, 17th Infantry.

According to the records of the War Department the total number of officers and enlisted men killed in the war with Spain was 264. While this loss is to be deeply regretted, yet the percentage is so small as compared with other wars, ancient or modern, and considering the magnitude of this war, that it is without a parallel in history.

A remarkable agitation in England against compulsory vaccination has at last carried the day. The fight was a bitterly contested one all along the line. The vaccination

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act is now amended in such a way that parents who represent that they have conscientious scruples against the vaccination of their children are to have their own way.

A revision of the celebrated Dreyfus case has been unanimously decided upon by the French cabinet. The trial will in all probability be revised upon the ground that a new fact had occurred of a nature to establish the innocence of the prisoner. This new fact being the confession of Colonel Henry that he had committed forgery.

A company of great magnitude has been organized to control industries in Cuba and Porto Rico. It has a capital stock of $18,000,000, and New York and Philadelphia millionaires are interested. It aims to cover all of the leading industries from railroad and steamship lines to manufacturing gas and making public improvements.

Wars and rumors of wars have not yet ceased. Fighting has been going on between the Anglo-Egyptians and dervishes at Omdurman, resulting in the capture of that place by the Anglo-Egyptians.

There has also been fighting at Crete between the Christians and Mussulmans.

The British steamer Pectan was sunk between Cape Tenez and Cape Chercel on the north coast of Algeria, by collision with the French steamer Druentia of Marseilles. The Druentia rescued the crew of the Pectan, numbering fifty-nine persons, and safely landed them at Algeria.

Ernest T. Hooley testifies in bankruptcy proceedings in London to having paid certain titled Englishmen large sums of money for the use of their names in business enterprises. Financially speaking there seems to be *something* in a name over there.

President McKinley, from the portico of the White House, recently reviewed the First District of Columbia Volunteers, on their return from the war.

The National Capitol was in holiday attire as a tribute to these troops.

Mr. Joseph Chamberlain, the British secretary of state for the colonies, said to a reporter recently that the treaty with Germany had actually been signed. He also spoke in favor of the retention of the Philippines by the United States.

It is now thought by those in position to know that the trolley wire will soon be a thing of the past. A practical third-rail system has been devised. A third rail will be used in the track instead of the feed wire overhead.

The appropriations made for the government needs, required by law to be prepared at the end of the recent session of Congress, amount to nearly $900,000,000. $361,000,000 were to meet the expenses of the war.

C. S. Sargent, of Boston, Mass., has been unanimously elected president of the American Street Railway Association. The next annual convention of the Association will be held at Chicago.

The Chinese government has assented to Russia's conditions regarding the New-Chwang railroad loan contract, although these conditions run counter to China's agreement with Great Britain.

The Evacuation Commission is ready for business at Havana. Captain-General Blanco received the American commissioners with all the usual official courtesies.

A general election is to be held in Cuba immediately to choose delegates for the Camaguey Convention.

A new constitution and laws are contemplated.

Boston gave the returning heroes of the 9th Massachusetts a warm and heart-felt welcome. Nothing of the kind has been witnessed since the days of '65.

The chairman of the late Democratic convention of Iowa declared himself as emphatically opposed to the policy of absorbing the Spanish colonies.

Justice White of the United States Supreme Court has declined to act as one of the peace commissioners between this country and Spain.

Queen Victoria has approved the appointment of the Earl of Minto to succeed the Earl of Aberdeen as Governor-General of Canada.

The entire Republican ticket was elected in Vermont. Col. Edward C. Smith of St. Albans was the successful candidate for governor.

Ex-United States Senator Manderson of Nebraska, is mentioned as a possible successor to Ambassador Hay at the Court of St. James.

The Portuguese ministry under José Luciano de Castro has resigned office, and the retiring premier is asked to form a new government.

The British Foreign Office announces the appointment of George N. Curzon as Viceroy of India, to succeed the Earl of Elgin.

Senator Gray of Delaware, has accepted an appointment on the Peace Commission, in place of Justice White, who declined.

Pope Leo XIII. has issued an encyclical to the people of Scotland, urging them to return to the Roman Catholic faith.

It is reported that a movement is on foot to divide the State of Montana. It is suspected that there is some politics in it.

The Empress Dowager of China has relieved the Emperor of all actual power; Li Hung Chang is again chief adviser.

General Miles stands upon the words he uttered as published, and challenges Secretary Alger to action at once.

The government of Haiti has refused to permit the United States to establish a weather station on its territory.

Spain has accepted the terms of peace. The Spanish Senate has adopted the provisions of the protocol.

Turkey disclaims all responsibility for losses sustained by Americans in the Armenian massacres.

September 5, Wilhelmina, who came of age on August 31, was crowned Queen of the Netherlands.

Harvard University was founded September 8, 1636,—two hundred and sixty-two years ago.

A West Indian weather service has been put in operation by the United States government.

A general arbitration treaty has been signed between Italy and the Argentine Republic.

Mail service has been resumed between the United States and Spain.

General Miles and staff have returned home from Porto Rico.

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MISCELLANIES.

MR. EDITOR, Dear Sir:—I suppose we shall have to admit the facts of Christian Science. Their claims are quite another thing. No doubt they are fully persuaded that all their claims can be proved, and this lively faith amounts with them to absolute knowledge, though not so with others. There has been a very prevalent disposition to deny their alleged cures of disease, but any candid inquirer may satisfy himself that cures, and most remarkable cures, are done by them, not seldom, but frequently, cures which have seemed impossible by other and more orthodox means. Well, if they can cure one disease it may be that they can cure two or twenty, and if so they may successfully compete with the regular schools which only cure a proportion and not all they undertake.

Their treasure, admitting that they have one, is in earthen vessels, and so may be mixed with some objectionable things, which is no reason for rejecting the treasure itself.

We must admit their facts. If their claims bear investigation, we shall have to admit them, too. Let us, therefore, investigate, without prejudice or prepossession. We can gain nothing by denying the truth. INQUIRER.

The Courier, Poughkeepsie, N. Y., August 28, 1898.

A writer in the London *Journal of Finance* says:—

"It is no exaggeration to say that for a long series of years Spain has been steadily drifting to financial disaster. The pace has varied, but the course has never changed. Her balance-sheets have exhibited a dismal sequence of deficits—some of them comparatively small, but many of them appalling in their amount. Only once or twice for nearly half a century has a Spanish minister of finance realized a surplus—so seldom that the events might almost be counted as lucky accidents. The debit balances are represented to-day by a floating debt so huge in its proportions that to restore the finances of the nation to a healthy basis would in itself prove a sufficiently onerous task, without the additional burden which the calamities of the past few months will entail."

The *Omaha Labor Bulletin* truthfully says:—

"The prayers now being offered to God all over the United States for the hungry and defrauded—the prayers for God to alter his changeless principles because finite and selfish man has set up principles to the contrary—contain much foolishness. We must not only put ourselves in rapport with principles which destroy evils over which the individual has control, and heal ourselves, but we must go into the byways and get a majority of the people to put themselves in rapport with principles which destroy evils over which society has control, and heal our brothers. We must work and sacrifice as well as pray. Good material conditions, as well as good moral will-power, are necessary to the higher development of human life."

As an evidence of the methods pursued by certain "Yellow Journals" in this country, we quote the following from *The Review of Reviews*:—

"Miss Elizabeth Banks gives a vivacious and not altogether edifying account of American yellow journalism. She says that the first assignment she received was to walk up and down in a disreputable district in order to be arrested as a bad character, so that she might tell her experiences in the lock-up over night. This she refused to do, but, according to her account, women reporters are constantly told off on tasks of a similar nature. Altogether, Miss Banks' account of the lot of the woman reporter in America is by no means cheerful."

They had been teaching her child physiology at school.

Dear Miss M.:

Please don't learn my Mary Ann any more about her insides. It's no use as I can see. Besides, it's rude.—*Life.*

FROM JUDAISM TO CHRISTIAN SCIENCE.

BY CLAUDIA MARX.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles.—1 Corinthians, 12, 13.

IT often afforded me a sense of satisfaction, that the birthplace of Copernicus had been mine also. I would stand at the foot of his monument and admire the moral courage of the great astronomer who had dared to overthrow a world's false conceptions regarding the planets. How little was his mission, compared to the one our dear Leader was led to fulfil, teaching us to enter into the unexplored fields of infinite Mind, giving us the Key of the Kingdom.

Born of Jewish parents, I did not have the opportunity to become acquainted with the life and teachings of our Master. The New Testament was not allowed to enter into my home, and to pronounce the name of Jesus was considered an error. But God leads us in paths that we have not known. My Sunday School gave me very little comfort. The teacher was so cross with the children that his teachings did not make the least impression on me. I formed a great liking for my Gentile schoolmates, and they reciprocated my affection. Their honest thoughts uplifted me, and occasionally I would steal away to their Sunday School.

After I finished my school education, my family came to America. Soon after, I got married, and from a happy, carefree girl, I became a careworn, ailing wife. Then followed the death of two children and the complete breaking down of my own health. Physicians had given me up.

As a last resort I was sent to California, and the climate failing to give me help, I took treatment from a so-called Christian Scientist. I improved for a while and returned to Denver, but soon fell back into my old condition of dyspepsia and insomnia.

Then I was led to a true Scientist, in name as well as life, who took me to her loving heart and taught me and my husband in a class in April, 1895. My entire life changed from that time. Health and happiness are brightening my path again. A great hunger and thirst after righteousness took possession of me, and I am willing to lay down all for Christ, Truth. I became a member of the Mother Church, and also of the home church, and the blessed privilege was bestowed upon me to be one of the Sunday School teachers here, which I consider one of my most sacred duties. My little girl, six years old, is brought up in this new faith, and knows nothing else.

Hoping this great Love will lead me on, and help me to destroy every thought of sectarian bitterness in Jew or Gentile who comes in my path, I am waiting for more of the divine anointing.

"SHE NEVER FELL."

BY L. J. W.

THE above designated demonstration, in the *Weekly* of September 1, by a Chicago Christian Science mother and her little daughters, was one calculated to startle the dullest ears and the blindest eyes into discerning and perceiving the healing power of Truth as taught by our Leader. The Reader in a Christian Science church was commenting on this case and its glorious outcome at a Wednesday night testimonial meeting, when a gentleman in the congregation arose and read from a little pocket Bible a parallel case from the twentieth chapter of Acts. Surely (divine) history is repeating itself. How natural it is to be well, and unnatural to be in discord. We as Christian Scientists must find no loitering ground in the blessed work if found ready to fulfil the promise given in the twelfth verse of the fourteenth chapter of St. John, *i.e.*, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

"Perfect love casteth out fear."

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EDITORIAL.

MR. EDWARD A. KIMBALL, of the Board of Lecturers, is having a most successful tour in the West. He has recently lectured at several places in Colorado, among others, Denver and Leadville. At both of these cities much interest was manifested in Christian Science. The *Denver Republican* thus speaks of his lecture there:—

"That there is at present a very lively interest felt in Denver in the doctrine of Christian Science was evidenced by the attendance at the Broadway Theatre on the occasion of a lecture on the subject by Edward A. Kimball, C.S.B., of Chicago, Ill.

"Mr. Kimball delivered his lecture in this city on Friday night to an audience that completely filled the Broadway Theatre, including all available space on the stage and standing room in the foyer. The audience was composed of people representing nearly every class of society and the religious denominations of the city—men and women."

We are glad to note this awakening of interest in the subject. So much that is false, and as unlike genuine Christian Science as possible, has been published and circulated in the name of Christian Science, that it is gratifying to all having the welfare of the Cause at heart, that this additionally effective propagandism has been brought into requisition.

While it is true that the most convincing manner of presenting the claims of Christian Science is through the healing of sickness and the various other means of its practical application,—for these means combine at once the theory and practice,—yet so accustomed are the general public to hearing the adherents of any system of religion, philosophy, metaphysics, or science present their claims from the rostrum, that they are not otherwise apt to give it attention.

Thus far Christian Science has made its way to recognition through the labors, books, writings, and addresses of its Discoverer and Founder, the Rev. Mary Baker Eddy, through the healing which, in her earlier years of labor, she performed, through the works of those who have become sufficiently earnest and apt students of the Science to be able to do healing themselves, through the public services held each Sabbath in the various towns and cities in this country and Europe where Science has secured a foothold sufficient to warrant the establishment of churches and societies, through the testimony or experience meetings, and through the authorized publications of the Publishing Society. These have all, truly, been effectual; but methods must multiply to meet increasing demands. These demands are being additionally met through the recently adopted lecture system. That its work will be crowned with the success it merits has already been demonstrated. Its future achievements will doubtless be in relative proportion to those of the past.

In this connection may we not appropriately inquire as to the cause of the apathy concerning this new provision for promulgating the Truth, which seems to prevail throughout the Eastern and New England States? In the latter we have yet to hear of the first call for the services of any of the Lecture Board. Why is this? Is the more alert and enterprising West to carry off the honors in this respect? We are not urging. We never do urge. To urge is not according to Science methods. We are simply asking the why and wherefore; and that, too, without having consulted or conversed with any member of the board.

The close observer of the signs of the times can see in the current events of the world a marvelous fulfilment of the prophecies of the Bible. The prescience of the writers of Holy Writ becomes more and more wonderful to the Biblical student who is able, even in small measure, to interpret their sayings in the light of universal government by divine Principle, whose laws are uniform and ever-active.

The sudden drop of about twenty-five degrees in the mercury was not unwelcome even to Christian Scientists. We think we speak for all when we say that a continuance of the same—that is, the lower temperature—will be entirely unobjectionable.

"IF THEY DRINK ANY DEADLY THING, IT SHALL NOT HURT THEM."

I WANT to tell you how a little girl got into serious difficulty, and how Christian Science saved her life. She is the daughter of Mr. and Mrs. Frank Cole, of Riverside, California, and at the time of which I am writing, was not quite three years old. She had seen the other children, in play, put their mouths under the water-faucet to get a drink. So, one day, she thought she would do the same thing, but, unfortunately, she put her little mouth under the faucet of a ten-gallon tank of gasoline, from which, shortly afterward, a half-inch stream was found running. It is thought she swallowed a considerable quantity. The mother ran for Mrs. D——, a Christian Scientist, and met her with the exclamation: "I am afraid baby is dying. She drank some gasoline, and is as black as a negro." "Do you want any other help than Science?" she was asked. "O, nothing, nothing else; if Science cannot save her, nothing else will." When the house was reached, the baby was lying in its father's arms, groaning with every breath, and surrounded by the family and excited neighbors. The Scientist and the father took the little one into an adjoining room to be alone with God, and here they worked to demonstrate His omnipotence and omnipresence; the divine Life, in whom there is no death. Very soon the child began to vomit blood, which she did five or six times, and after each attack it seemed, to mortal sense, as if there were no life there. But the work continued. In less than an hour the vomiting ceased; soon the natural color returned, the baby opened her eyes and was given a spoonful of milk. The breathing became natural and she fell asleep. When she awoke she called for her mother, and there remained only the weakness to be demonstrated over. Blood and gasoline afterward passed her bowels. She drank milk a number of times during the afternoon and through the night. Next morning she was at the breakfast-table, and the following day she visited her grandma, walking a considerable distance. This occurred a long time ago, and

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her mother says a more healthy child never lived than she has been ever since. It rejoiced the heart to hear the father's expressions of love and gratitude for this beautiful Truth. A physician who, after a life-long experience in the practice of medicine, has given it up and has come into the understanding and practice of Christian Science, saw the child, and said this was a wonderful demonstration of the power of Truth, and that no medical aid could have saved her. A neighbor, the wife of an M. D., who knew the circumstances of the case, saw the baby next day, and said, "Is it possible that you did not call a doctor?" Her second question, "What *is* Christian Science?" reminds one of Pilate's question, "What *is* Truth?" It is indeed "answered by demonstration" (Science and Health, pref. viii.).

E. D. S., Riverside, Cal.

The *Riverside Express* speaks of the above demonstration as follows:—

"The little two-year-old daughter of Frank Cole, in all innocence, drank some gasoline on Monday night. For some time it seemed that the little one could live but a few moments, but it has got well, and, strange as it may seem, under the treatment of a Christian Scientist, and not a particle of any other treatment. The local press noticed the case, but did not notice the treatment it received, but simply says the child is out of danger. Now we have always noticed a great 'difference in ginger.' If an M. D. had been called to the case, and he was successful, the papers would say 'under the skilful treatment of Dr. ——, is out of danger.' Had the child died, the whole subject of treatment would have been in the clam language. In the case mentioned the treatment is in the clam language. Had the child died, the whole newspaper fraternity would have been insufficient to give it notoriety, but the parents and all the neighbors would have been brought into court and tried for manslaughter, to put it mildly. Now we think that a 'wayfaring man, though a member of the legislature and an editor,' can see the difference. The M. D. has a license to kill or let people die; the Scientist has not. See? We have only said this much in the name of fair play and common decency. We are not a Scientist."

[Republished from the *Christian Science Journal.*]

MRS. MOSQUITO'S GUILT.

Science is the arch iconoclast. It smashes the monuments of deduction and shatters the statues erected on the altar of vanity to self-opinionation with a club compared to which the famous bludgeon of Hercules was but a gosling's feather, and an impact compared to which that of Sullivan's "terrible right" in the heyday of its dynamic power was as slight as the blow of a zephyr. Hardly a day passes but it crushes some idol of false knowledge and leaves its worshipers to weep and gnash their teeth in humiliation and disappointment over the ruins.

The latest havoc made by the club of science upon our time-honored beliefs is its overthrow of all commonly accepted theories concerning the propagation of malarial fever—variously called "chills and fever," "ague," and "swamp fever." Most of us thought—and we derived our motive for so doing from the family physician—that this febrile affection with the numerous aliases was taken into the system in the form of robust *bacilli*, either with the food or drinking water, or was inhaled through the nostrils or mouth into the lungs, whence these bacilli emigrated into the circulation, causing our inhabited anatomies to become by turns as hot as fire or as cold as ice.

Few have ever gone far along life's road and not experienced these penalties inflicted by malarial fever.

The doctors have told us time and again that the germs of the disease lurked in swamps and marshy places, and that it was nurtured on decaying wood and decomposing vegetable matter. They assured their trusting patients that these baleful bacteria impregnated the water and poisoned the air. They warned all who would avoid infection to shun the products of the truck farm, to avoid sleeping where the wind could blow from wet and marshy lands, and to drink only double-distilled, boiled or rain water during the summer months.

All these theories have been overthrown—all these precautions rendered null and void—by a recent discovery and its extensive and startling promulgation.

Doctor Patrick Manson, after a long series of researches and experiments, has ascertained to his satisfaction that the parasites called *oscillaria malariae*, found in the blood corpuscles of victims of malarial fever, and known also under the name of *hæmatozoa*, cannot enter the blood through the lungs or through the mucous membrane of the stomach or intestines. He concludes that the *hæmatozoa* must be smuggled into man's system through his skin by some insect that sucks his blood and flies about. Doctor Manson, after running down a lot of valueless clews, at last found that the guilty wretch that for countless generations has made men, women, and children—and even pigs, chickens, and dogs—gape, shiver, and burn with malaria, caused doctors to grow wealthy, impoverished patients, and enriched druggists, is no other than the gore-drinking Mrs. Mosquito. She and she alone is the culprit; for science has established the further fact that Mr. Mosquito is only a singer of songs, while his wife is a drinker of human blood.

She it is who has been going about during all these years with her bill and person charged with regiments of *hæmatozoa* and introducing the blight of malaria into the privacy of American homes.

The extinction of malarial fever is thus brought down to the narrowest point of solution. Exterminate the mosquito family root and branch, and the thing is done.

The St. Louis Republic.

HOW I BECAME A CHRISTIAN SCIENTIST.

BY S. B. REYNOLDS.

Less than two years ago, if any one had said to me, that I would be writing anything of this kind, or in any way having anything to do with religion or anything that had the Bible for its text-book, they would have been told in unmistakable terms, that they had lost their mind.

Fostered in the fold of Presbyterianism, I could not escape the inevitable,—which was reading the Bible every morning and evening, and most of the Sabbath day. But, under that instruction, many passages of Scripture seemed contradictions, and not being able to master or silence the questioning thoughts, I drifted out to investigate many of the other numerous 'isms and creeds, but was no nearer a solution of the doubts than before. Later I drifted into infidelity, being for more than eighteen years a confirmed infidel—had reached the stage where the very name, religion or Christian, made me angry and filled me with hate. I managed, however, to keep it under control, unless some one would feel that they were specially called upon to beg me to join their church, or reprimand me for using profane language. Yet I would always, when asked, accompany my wife to church and to whatever church she desired. I would sit and listen to a sermon that I did not believe a word of (and to some that seemed worse than nonsense) and keep silent, but when minister, elders, and members would gather around and beg me to join their church, I could not refrain from telling them just what I thought, so that my wife's requests to accompany her to church grew less, until her healing in Christian Science of a claim the M. D.'s said was incurable without a surgical operation that she had about one chance in fifty to live through, and, if deferred a few weeks, there would be no help. Then came the invitation to accompany her to Christian Science meetings, and right here I wish to say that, even as an infidel, I admired in Christian Scientists the striving to mind their own busi-

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ness. They didn't even ask me how I liked the sermon, thereby placing me where I would have to say, "I don't believe a word of it," or answer "Very well"—(lying).

So things ran along for a year or more. In the mean time, my wife took a course in class instruction under one of Mrs. Eddy's students. Some time after, this same teacher was to have another class. My wife suggested, one day, that I had better go through this class. As she had known my views for more than fifteen years, I thought she was joking. I can never describe my surprise upon finding her in earnest. I said, "No; I have no desire to get into a controversy with those people; they mind their own business, they don't go around throwing their beliefs in every one's face, and, until they do, I will let them alone and never put a straw in their way. I have no time to throw away, listening to a minister trying to patch the Bible up so it will stick together." I then fell into a reverie, soliloquizing somewhat thus:—

The foundation is not even built on sand, much less a rock. On the sixth day of creation, God made man, male and female. In the second chapter of Genesis He made man of the dust of the ground, and later on made a woman out of a rib, and still later on (Genesis sixth chapter) became disgusted, repented, and was sorry He had made man, and said He would destroy man, beast, and every creeping thing. What had the poor man done? If the Creator makes mistakes and repents, what can you expect of creation? Why avenge His mistakes on creation?

Like Adam, the whole universe had passed before me and I hadn't seen anything to fall in love with, and, like him, I fell asleep (Genesis second chapter, verses 21 and 22). Here my wife tried to arouse me, saying, "Go to the class in Christian Science." I replied this time, "If after the teacher knows my views on the Bible he doesn't object, I'll go." (Confident he would object, of course.) To my surprise his reply came back: "Why certainly, if he wants to come, I would be highly pleased to have him." So when my turn came for a question in class, the teacher said, "Mr. R., is God everywhere?"

Ans. "They say He is."

Teacher. "Well, but what do *you* say?"

Ans. "To my conception He is everywhere."

Teacher. "Then, Mr. R., where is Heaven?"

Ans. "I've given that up long ago."

Teacher. "Well, don't you think, that where God is, in His presence would be Heaven?" To this I assented.

Teacher. "Then where are you?"

Ans. "Eternally lost, I suppose."

As I had been told that so many times and was confident that he was about to tell me so, too, I thought I would save him the embarrassment; but he smiled and said, "Since you say God is everywhere and Heaven is where God is, then Heaven must be everywhere, hence, you must be in the midst of Heaven now, always have been and can't get out, there's no other place to go. Get out if you can."

Language fails here. Suffice it to say that no fish ever was caught that searched more diligently or struggled harder to find a hole in the meshes of the net, only to find them becoming closer and closer, and smaller and smaller. Then in my experience was fulfilled the words of the Psalmist, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock" (Psalm 40 : 2). The very passages of Scripture which were most derided, have in them now a light far above the brightness of the mid-day sun. And while I have, as yet, but scarcely touched the hem of the garment, yet this I do know, that any who follow the Light, as taught in "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, will be led out of a horrible pit of darkness into Light; for God, Himself, is Light.

This is my first attempt at writing for publication, and I know it's but the babbling of an infant, but if you think it will be a light to any along the weary road, or will arouse any one out of the darkness in which I had fallen asleep, you are at liberty to publish or do with it what you think best.

TESTIMONY OF A FARMER.

My occupation is that of a farmer. My age is fifty-one years. For five years I had been a great sufferer from what the physicians—and I had consulted the best in Waldo and Penobscot Counties, this state—said was a leaking heart. For three years my case was pronounced a hopeless one. My regular physician told me that there was no power on earth that could even help me. I could do no work of any kind, had become very much emaciated, and when the town officers of South Newburg, Maine, on account of my health, exempted me from paying a poll-tax, I began to think I had to die. I made all arrangements for my funeral, engaging the minister and pall-bearers, and did not think I would live a month.

Wednesday morning, May 12, 1897, I went with my father to Bangor, as I supposed for the last time, to draw from the bank what money I had there and to arrange my earthly affairs. While in Bangor, I stepped into an eating-house to lunch and rest. I was very nearly prostrated. With both arms on the table and using both hands, I could barely raise my cup to my mouth. My extremely nervous condition attracted the attention of the proprietor, who proved to be a gentleman I had known fifteen years before, but whom I had not seen in all those years. In our conversation I told him of my condition, and he remarked that if I would go with him he would take me to a man that he thought could cure me.

That was the first time I had ever given Christian Science a sober thought. I then and there took one more strychnine tablet, which I thought was the only thing that was keeping me alive from one day to another, and said to my friend, "We will go and see the Scientist."

It was about eleven o'clock in the forenoon when we called. In less than five minutes he had convinced me that Christian Science was the only thing that could save me. In twenty minutes I had taken my first treatment and was ready to start for home, a distance of about fifteen miles, promising to take no medicine of any kind whatever, and to return to Bangor the following Friday, to remain until Monday.

I was unable to reach Bangor before Saturday noon that week, and lost no time in finding the Scientist to tell him that I had taken no medicine, and that my case seemed as hopeless as ever. I was treated twice Saturday and Sunday. Late Sunday afternoon, as my room was in the building with the Scientist, I stepped in and told him that I was feeling worse than ever before, was thoroughly discouraged, and about to give up in despair. He laughed and said, "Mr. S., you are all right. We live because we are obliged to. There is but one Life, and that Life is God. Error is stirred to its destruction, and you need have no fear, for Truth will make you free." This, with some other things he said, seemed to give me new courage, and I went to my room and retired early.

When I awoke in the morning I felt like a new man. I knew I had been healed. I got up early and walked three miles before breakfast. My strength and appetite had returned. The Scientist said it would be well to continue absent treatment, and I did for one week, although I was satisfied that the work was done before I left Bangor.

I returned home that Monday, and the next day held a breaking-up plough, and from the day I took the tablet spoken of not a particle of medicine have I taken, and I have been able to do as hard a day's work as any man in South Newburg.

To think of the hard work I have done in the past sixteen months and of the forty pounds of good flesh I gained in a very short time, and to be able to say that I never enjoyed better health than I now do, speaks volumes for Christian Science.—*H. H. D. Smith, South Newburg, Maine.*

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"SATISFIED."

BY J. F. M.

I shall be satisfied, when I awake, with thy likeness.

I WONDER how many have ever noticed the placing of the commas in the passage from the seventeenth Psalm given above. How many have read it without heeding them at all. Changing the arrangement, as the punctuation warrants us in doing, it will read, "I shall be satisfied with thy likeness when I awake," Read thus, it seems to me that the following inferences can be drawn:—

1. We shall awake.

2. When we awake we shall awake with the likeness of God.

Viewed thus these words are packed with meaning. The promise is to all. To be satisfied is all that man can want or God can give, and this condition of satisfaction is to be attained by all when they awake—which they certainly will do—from their dream of mortal mind, and come to a knowledge of their true self—the likeness of God.

The trumpet-peal that will awaken has been sounded by our Leader, and all who study our text-book will surely grow in spirituality. Those ears which have waxed gross with materiality will be quickened by the spirit of Love—Truth—Life, and they will awake with the likeness of the Father to that true Life which the Lord has promised to them that love him,—that satisfaction which the Psalmist anticipated and longed for.

A GRATEFUL ACKNOWLEDGMENT.

BY EMILIE W. GILBERT.

WE wish to make a grateful acknowledgment.

First, to the Giver of all good gifts.

Second, to the Mother whose marvelous demonstration of Love reaches all humanity, helping to soften, strengthen, and lift them into that larger sense of Love that knows no hate.

Third, to her student who, when we were weary and thirsty, gave us a "cup of cold water in Christ's name," never fearing the consequences. (See Science and Health, p. 562.)

In a blinding storm of error, on a dark night, we were separated from our Shepherd. After weary searching on a barren mountain-side, stumbling, groping, starving, thirsty, there came across our path one whose privilege it was to guide us, O! so tenderly, back to the fold. It was as if she had said, "You are tired; stand still; look up. Do you see that star? (Science and Health) follow that and it will lead you to your Shepherd, and to Good (God). You are thirsty, drink," giving us a cup of cold water. The water was from that fountain that springs up into everlasting Life, but the cup was the giver's own. At first it appeared to us as silvern, then golden, and now we discern it to be covered with the purest gems. These cups are the gift of the Mother to her children, and it is their rich legacy to give freely, inasmuch as they have received freely. We can only say, "Thank you," but Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"MOTHER."

BY C. S. B.

IT was my privilege not long ago to loan a few Christian Science Journals, and when they were brought back this familiar criticism was reiterated: "You Christian Scientists worship Mrs. Eddy, for you call her 'Mother,' spelling it with a capital letter, thus placing her next to God." Did this cry originate in what we so proudly term the "Cradle of Liberty"? I know not, but were it smothered there with love, it could not *seem* to have such a great echo.

From our earliest recollection we have heard George Washington called "Father of his country," but never have I known it to be hinted that we worshiped him or placed him next to God. That loyal, worthy compliment surely grew out of the appreciation of his courage, wisdom, honor, and self-denial. But it took the courage and meekness of a *woman* to discover, maintain and protect a Cause, which Jesus promised us should be revealed; a Science which proves his very words. "But the Comforter . . . shall teach you all things."

TESTIMONIES.

Extract from a Letter.

Dear Mrs. P.:—I have been intending to write to you for the past week, but this is the first time I have made a start.

We are having bad weather now. It has rained for nearly a week without a stop until to-day, and our camp looks like a lake. In some places the water is a foot deep, and we think we shall have to be moved as soon as it stops raining. The rainy season has just got a good start, and if it keeps this up much longer we shall have to use boats. Some of the boys are sick, but I am feeling fine. I had a claim of sore throat, but I read the book Science and Health, and I am all right now. I don't get much time to read, but I manage to read some every day. I have been promoted since I came here, and have more work to do. Yours truly,

H. S. D., Co. F, Forty-ninth Iowa Vol. Inf.

IT has been two years since we obtained our first knowledge of Christian Science, which came to us through that white-winged messenger, the *Journal*, loaned us by a Scientist. The beauty of the literature and the truth it set forth impressed us so thoroughly that we have held fast from that time, saying it was what we had been looking for, a religion that carried the healing power with the preaching of the gospel. It has been our all ever since.

We have two children, aged three and four years, and have thoroughly tested Christian Science in healing their many claims and our own. Although we did not seek Christian Science for the healing, various diseases, catarrh, rupture, poor eyesight, hereditary colic, and membranous croup, have been healed. It has brought to our home peace, plenty, and Heaven, in place of worry, want, and disease.

When our little Lucile was two years old, we were visiting her grandparents. She was taken ill with membranous croup. When they saw her so quickly healed, the grandmother believed, and in a short time sought Christian Science for herself. She had been an invalid for forty-five years, the main trouble being spinal disease. Another claim was smoking tobacco, advised for dyspepsia. Christian Science has healed both diseases, and she is a daily student of Science and Health, and demonstrates for herself. She is now seventy-five years old.

Through our work a young man has taken Science and Health to the front, being enlisted in the Fourteenth Indiana Signal Corps, and so the good news is spreading and will fulfil its mission.

J. W. and May H. Bush, Irvington, Ind.

I SEND many thanks for the blessings I have received from reading "Science and Health with Key to the Scriptures," and also for the *Christian Science Journal*.

There has been a great deal said about the price of Science and Health, but if the wealth of the United States of America was laid at my feet for my Science and Health I would not take the money if I could not get another copy.

Emeline B. Johnson, Peoria, Ill.

NOTICES.

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The Christian Science Weekly

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ITEMS OF INTEREST.

The Council of the so-called Provisional Government of the Republic of Cuba, has issued a manifesto to the Cuban people, with an order to the military commanders of the Cuban army, both of which have been promulgated. The manifesto proceeds in part as follows:—

"Though the principal object of our revolution has been obtained—that is, the destruction of Spanish domination—the work of this council is not yet at an end; for the Cuban Republic—the ideal for which we have fought—has not yet been constituted. Now that hostilities have ceased and Spain has renounced her sovereignty, it is the duty of this council to set before the Cuban people the feelings and purposes of the men who made the revolution.

"The entrance upon the field of a powerful and decisive factor, upon which we have always relied, and toward which the hearts of all Cubans have always turned, has put an end to the horrors of war, to the benefit of all concerned. This prompt solution we must acknowledge we could never have obtained. We are grateful.

"When, after a long struggle, the United States Congress recognized the right of the people of Cuba to be free and independent, and ordered the Spanish forces to withdraw from the island, no Cuban government was recognized; but the one we had constituted, though not recognized, was not opposed and has not been opposed. No steps have been taken to dislodge it from the place where it exercised its functions, nor has it been considered an illegitimate authority, which events have dissolved or destroyed for the good of the people of Cuba.

"The intention of the United States was that as soon as the obstacle of Spanish rule had been removed the whole Cuban people should choose a government that would shape the destinies of the island.

"The people of the United States have all along appreciated the fact that the majority of the people of Cuba is in agreement with our people, for the motto of the United States government has been the same as our own—absolute independence for Cuba. Under these conditions the Americans could not take a hostile attitude toward us or consider our authority illegitimate and harmful to the welfare of the Cuban people. We have, therefore, decided to call together another assembly, which will determine our future course."

The Sovereign Grand Lodge of Odd Fellows held its annual session in Boston, commencing September 19. Delegates representing all the Odd Fellows of the United States and Canada were present, numbering upwards of two hundred. The Grand Lodge in a body attended morning service at the Church of the Disciples, Sunday, September 18. The Rev. Dr. Edward Everett Hale preached the sermon, which was entitled, "The Universal Brotherhood of Man." In the course of his remarks Dr. Hale said, "The whole present drift of civilization recognizes the great truth that men must bear each other's burdens. In the first half of this century men said that the eighteenth century was a century of analysis, of separation; and that this present century ought to be a century of synthesis, of congregation. The last fifty years have certainly made good the promise that this was to be a century of communion, of union, of synthesis." He also said, "The duties of the next century are the stamping out of disease; the steady reduction of the death-rate from year to year; the state care of the aged, not as paupers, but as persons who have earned the right to such care by the people." Speaking of the war, Dr. Hale said, "We meet at the end of one of the great wars of the ages. In one hundred days God has set forward the civilization of the world one hundred years. We see the fruits already. The lesson of the war is like the last flash from the thunder-storm; the lesson of 'peace on earth, good will among men.'"

Porto Rico, though hardly a twelfth the size of Cuba, will prove one of the fairest and finest of our new possessions. Though hot, it has no yellow fever or special scourge. Its soil seems exhaustless in its richness; its people enterprising; its exports even now large; its roads admirable; its people prosperous. And now with the open Bible, free schools, and the incoming of American enterprise, its future is rich in promise.

A notable meeting of the almost extinct Afro-American League of the United States, recently took place in Rochester, N. Y. The conference was called to discuss questions of vital importance to the colored race, and the result was, the formation of a society to supplant the Afro-American League. The name of the new organization, which is national in its scope, is the "National Afro-American Council."

The Philippino National Assembly was inaugurated at Malolos, September 16, with great enthusiasm. Aguinaldo was received with cheers and also with cries of "Viva Americano." He read a decree convening the members, and a message eulogizing the army, and thanking the friendly nation, which had set the historical example of liberty, and assisted a down-trodden race.

All signs point to the largest wheat crop in our history, filling the bins to the tune in 1897, of 660,000,000 bushels; and as for corn the 2,284,000,000 bushels of the yellow grains, are quite likely to be outdone in 1898. All this means prosperity to our farmers, food for all our hungry stomachs and a generous supply toward the world's hunger.

The battleship Gloucester, Commander Wainright, that rendered such noble service to our country in the late war, and which had on board several copies of "Science and Health with Key to the Scriptures," is now anchored at the Charlestown Navy Yard.

Now that Hawaii has been annexed to the United States, industrial conditions there are becoming an interesting question. It is thought, by those in a position to know, that it is not a good place for those dependent upon manual labor to go.

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The smallest and oldest sect in the world is said to be found in the little city of Nablus in North Palestine. They number about one hundred and fifty souls and have defied the ravages of war, poverty, and oppression for three thousand years.

Philip D. Armour, Marshall Field, and Norman B. Ream, have obtained the control of the Baltimore and Ohio Railroad. It is claimed that this purchase gives what is called a trunk line from ocean to ocean, controlled by Chicago capital.

Colonel Roosevelt recently bade good-bye to his Rough Riders, with tears in his eyes and a smile on his lips. His men showed their love for him by presenting to him a bronze statue of what the cowboys call a "Broncho Buster."

Aside from the loss of her colonies and the ships destroyed in battle, the war has cost Spain about $374,800,000. Information to this effect has been received at the navy department from the naval attaches of this government abroad.

The French cabinet affairs have reached a crisis. The ministers of war and public works have resigned. The revision of the Dreyfus case has been left to a commission. General Chanoine is now head of the war department.

It looks somewhat as though all the Philippine Islands might be forced upon this country. It seems to be the policy of the administration to avoid this result if possible, but it may be that "manifest destiny" decrees otherwise.

Mr. B. F. Keith of Keith's Theatre, Boston, has forwarded a check of one thousand dollars to Mayor Quincy to be used in maintaining the free baths. Mr. Keith evidently believes that "cleanliness is next to godliness."

General Maximo Gomez has resigned the command of the Cuban army. It seems the General objected to some of the civil officials' alleged attitude of complaisance in the American domination of Cuba.

Sunday, September 18, the Mass. State Society of the Sons of the Revolution made their first pilgrimage to Rutland, where they dedicated a tablet to the memory of General Rufus Putnam.

The coal mines of Great Britain and the United States yielded nearly 400,000,000 tons the past year, readily robbing gold and wheat and corn of their crown, and making coal king.

Another department is to be created in the United States army. It will include the islands captured from Spain. General Miles is preparing to meet the new demands made.

"Red Tape Stupidity," is the name applied by some to the alleged trouble and shortcomings in the War Department, including the sickness prevailing among the troops.

The expenditures for the war are proving less than was calculated, and every revision of the amount required has thus far put it lower than the earliest calculation.

Cuba is said to be a land of great mineral wealth. The land is now occupied by primitive people who are deprived of the opportunity of developing its resources.

General Miles' friends are pleased with the prospects of an investigation. He will insist, it is said, upon a Congressional inquiry, and will give publicity to all the facts.

Senator Hoar again declines the London ambassadorship. The President has tendered it to Secretary Long, but he declines on account of his wife's health.

The cash balance in the United States Treasury, exceeds three hundred million dollars, and is likely soon to rise to three hundred and twenty-five million.

Word comes from Washington that the President has decided to keep the Island of Luzon, Spain to retain the rest of the Philippines.

It is stated that the largest Bible in the world is a manuscript Hebrew Bible in the Vatican weighing three hundred and twenty pounds.

General Miles recommends a force of ten thousand regular troops for Cuba, four thousand for Manila, and four thousand for Porto Rico.

The Catholics claim spiritual dominion over about six millions of the from eight to ten millions of people in the Philippines.

Secretary of State Day is reported to have said that the Peace Treaty will be ready in six weeks.

The election in Maine resulted in the success of the Republican ticket, but by decreased majorities.

Dean Farrar says he regards the "Church of England as only part of the great church of Christ."

Concord, Massachusetts, recently celebrated its two hundred and sixty-third birthday.

The American Peace Commission has sailed for Paris with full instructions as to its duty.

A new alliance is now bruited, this time between China and Japan.

The Spanish army has commenced to evacuate Porto Rico.

Stephen A. Chase's P. O. Box is now 56 instead of 136.

CONCORD ITEMS.

From the Concord, N. H., *Daily Monitor*, of recent date, we clip the following:—

The rations of Companies C and E were made agreeably larger yesterday by the addition of oranges, grapes, bananas, and peaches, the gift of the Rev. Mary Baker Eddy. To-day a fish dinner with all "the fixings" will be served to the same companies by Mrs. Eddy's generosity; J. H. S. Wilcox being her almoner for the occasion.

The Rev. M. W. Borthwick of Manchester, held a gospel temperance meeting last evening at the Curtis Memorial Church. The reverend gentleman's remarks on temperance were forceful and interesting. During the forenoon he preached at West Concord.

Mrs. Mary Baker Eddy, who has given $120 to the Soldiers' Aid Society, asks why were not suitable tents provided for our soldiers the night they returned to Concord, and whose fault was it?

The New Hampshire department, G. A. R., delegation to the National Encampment at Cincinnati, reached Concord on the return trip at 5.45 this morning, all well and reporting a most enjoyable trip.

Howard W. Wommack of Bow, brought to this office, on Saturday, a sprig of blackberry blossoms, a remarkable exhibit for this season of the year.

Hon. Channing Folsom, superintendent of public instruction, took possession of his office to-day.

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MISCELLANIES.

Mr. Dwight L. Moody recently preached a sermon in the Congregational Church at Northfield, Mass., having for his subject, "The Return of our Lord," from which we quote:—

"There is one thing in which we churches all agree, and that is that our Lord is coming back. I do not want to teach dogmatically on my own authority, but to my mind this precious doctrine, for such I must call it, of the return of the Lord to this earth is taught in the New Testament as clearly as any doctrine in it. Whoever neglects this has only a mutilated Gospel, for the Bible teaches not only of the death and sufferings of Christ, but also of His return to reign in honor and glory. His second coming is mentioned and referred to over three hundred times, yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all Paul's epistles I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times.

"I suppose, if we were asked for two of the sweetest passages in the Bible, we would say those passages in the Gospel of St. John and the first epistle to the Corinthians which bring out the death and resurrection and that He is coming again. No doctrine has suffered more from its friends than this one has. Some people have set the time, but it is clearly thought that the day and the hour will not be known. We find also that He is to come unexpectedly and suddenly. 'For, as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be.' And again, 'Therefore be ye also ready for in such an hour as ye think not the Son of man cometh.' Some people say that means death. But the word of God does not say it means death. Death is our enemy, but our Lord has the keys of death. He has conquered death, hell, and the grave, and at any moment He may come to set us free from death and destroy our last enemy for us.

"Christ is the Prince of Life. There is no death where he is. Death flees at His coming. Dead bodies sprang to life when He touched them or spoke to them. His coming is not death. Look at that account of the last hours with His Disciples. What does He say to them? 'If I go away, I will send death after you to bring you to me.' 'I will send an angel after you'? Not at all. He says, 'I will come again and receive you unto Myself.' Some may shake their heads and say this subject is too deep for young converts. But, my friends, Paul wrote about these things to the young converts among the Thessalonians.

"There are four great facts which were prophesied: The Son of God was promised and has come. The Son of Man has gone. The Holy Spirit has come and the Son of Man is coming again. You believe the first three; why not believe the fourth?"

The following clipping from the *Waterbury American*, is interesting in connection with Science and Health, p. 402, l. 32.

The *Boston Herald* has this to say on the apparent decline of the drink habit. "The labor department returns, which are carried up to and through the calendar year of 1896, seem to indicate that the consumption of alcoholic beverages of all kinds is gradually declining in this country, when estimated on a per capita basis. So far as distilled spirits are concerned, there cannot be the least doubt of this. This is not, in our opinion, the result of prohibitory laws, but of the gradual upbuilding of a public sentiment which encourages resistance to the abuses of alcoholic liquors, and which makes it a disgrace—and this in nearly all classes of society—for a man or a woman to use these beverages to an excess."

We do not vouch for the strict truthfulness of the following, which is going the rounds of the papers:—

A Maine man who recently experienced religion now goes about the state preaching for the reformation of sinners, and the other day he was announced to deliver a sermon in a schoolhouse in the town of Wayne, the home of the gun-making Maxims. When he got to the schoolhouse there was only one man in the building. After waiting a while for the crowd to appear the evangelist declared to the audience of one that he should go on and preach just the same as if the room were crowded. So he did preach for about an hour and a half, and at the close he asked the lone listener to lead in prayer. The man looked puzzled, and then, fishing out a little slate, wrote, "I am deaf and dumb and haven't heard a word you said."

In Boston the trolley lines run special cars for the convenience of Christian Scientists living in the suburbs. Observing this, the members of a certain other church near by, which also draws its attendance mainly from a distance, asked a similar privilege. To their surprise they were refused, and on asking the reason were given this explanation: "The Christian Scientists can be depended upon to use the cars whatever the weather. You could not, and we should frequently be 'out,' in case of a storm."

Wherever the Christian Scientists have erected churches, as in Boston, Chicago, and New York, they have been uniformly crowded. The step on their part is a new one, and it may well be regarded with attention, as it indicates an institutional quality which many were not prepared to see.

The Church Economist, New York.

Grand Army veterans will appreciate the honor which is done to them by President McKinley's selection of the head of their order for one of the commissioners to investigate the War Department. This is the President's tactful recognition of the fact that the veterans of 1861–65 have a very great interest in the war of 1898, and are competent to speak with authority as to the manner in which it should have been conducted. They are qualified to say what of the hardships of the soldiers were preventable and what unpreventable—for they have been "through the mill" themselves.

Boston Journal.

Says *The Review of Reviews:*—

"The September *Atlantic* shows remarkable activity in printing a brilliant sketch of the life and character of Bismarck, from the pen of William Roscoe Thayer. Inasmuch as the great German's death was on July 30, such a publishing feat seems to enlist the *Atlantic* with the foremost of timely magazines."

The *Outlook*, in commenting on Mr. Moody's Northfield conference, questions "whether more harm than good is not likely to result from his rash declaration, in the face of much Christian experience to the contrary, that one must hold to the story of Jonah and that of Noah's ark, Lot's wife, etc., as historical facts or give up belief in Christ and the Gospel."

Colonel Oliver H. Payne's gift of $1,500,000 to Cornell University for a medical school furnishes still another substantial testimonial to the soothing and beneficent uses of Standard Oil. Presumably the institution which is intended for the alleviation of pain will not be named after its benefactor.—*Boston Herald.*

The *Christian Register* says: "When it comes to measuring the value of any religious movement, it is not merely a question of size, but of quality. There was a time when one man with God was, indeed, a majority—one man misunderstood, standing alone or hanging on a cross."

"That no person can be in heaven in the full meaning of that term," says the *Leader*, "except as he is in a heavenly frame of mind, is a teaching of the Scriptures and of reason."

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THE WEEKLY.

WE are receiving many congratulatory letters anent the new publication, and a few of another sort. We are grateful for both. The animus back of one or two is so manifest that it would not deceive any one. The opposition to Christian Science and its Leader, and the purpose to decry its literature, crop out in various forms, and an occasional letter evidencing this feeling is helpful to us, even though its author assumes the name of Christian Science. We can thereby more easily discriminate between the true and the false.

We should be glad to publish in full all the loving expressions received, but our space forbids. On behalf of the Cause, and of our beloved Leader who, through the divine aid, has built up the Cause to proportions at once gratifying and amazing, we extend our sincere thanks to one and all.

We make extracts from the letters thus far received.

1. From a Scientist who is editorially connected with a daily newspaper:—

"A royal welcome to the *Christian Science Weekly*. I am sure that it has a field by itself or we should not have it. May that field constantly be enlarged until, through this new *Weekly* messenger aided by our dear *Journal*, the word of Truth is carried all around the globe. The first number, which is now before me, gives great promise, and will do great good. What a pleasure it will be to have news from the Field each week instead of monthly! The Field is ripe for the harvest, and the *Weekly* comes along just in time to take part in the reaping. Let all show their gratitude by subscribing at once and inducing all their friends who are interested at all in Science to do the same. The *Weekly* can be of great benefit to us all, and it will be."

2. From an ex-minister of the Gospel:—

"All with whom I talk are more than pleased with the matter and the manner of the new publication. For myself I take great satisfaction in the taste displayed in the mechanical make up, in the work it has cut out for itself, and in the way in which that work is done. It is to be a battering ram to error, a missionary among the lowly, a tract to the inquiring, a bugle call to the warrior, and an educator to us all, in all-round common-sense Americanism, *i.e.*, Christianity."

3. From an earnest worker in Baltimore:—

"And now after those wonderful morning lessons, when our cup of blessings seemed full indeed, a Christian Science *Weekly!* I need hardly say it has met with a warm welcome at this end of the line."

4. From a wide-awake New York worker:—

"In remitting my subscription to the *Weekly*, I desire to state that it meets a demand which had often presented itself to me, namely, that every one interested in Christian Science might be kept correctly posted on current events in connection with both the Mother Church and the Field generally. It will also be a great boon to those lacking time to wade through the daily papers, with their countless allusions to all kinds of error. I have a little acquaintance with editorial work, and can readily appreciate what an additional amount of perseverance and method are needed to produce the new publication.

"All will profit who receive it."

5. From an active worker in Grand Rapids, Michigan:—

"Have just received two copies of the *Christian Science Weekly*. Surely divine Love, through our dear Mother, has met our need again, and this paper will feed and nourish the hungry children while waiting each month for the next *Journal*, for the time to most of us I know seems long."

6. From one of our Leader's old and tried students, in St. Joseph, Mo.:—

"The *Christian Science Weekly* is before us. I must say I am delighted to think we are going to hear from headquarters every week. Its general arrangement is excellent, and is a wise provision to catch the overflow of our dear *Journal*. Our beloved Mother's Poem, so appropriate and full of meaning, then "Current Events," "Testimonies," and articles by different writers, all go to prove how intensely practical is Christian Science, and meets the claim, held by some, that Christian Science is something supernatural, and therefore impracticable. We predict for the *Weekly* a wide circulation, and it will certainly be the means of spreading the glad tidings more rapidly, introducing our *Journal*, —so replete with good things."

7. From Jacksonville, Florida, this cheery word:—

"In behalf of our happy and prosperous little church, I send a cheery greeting and warm welcome to the new-born babe of our beloved *Journal*, whose place, indeed, it cannot take, but to which it will prove a satisfying supplement. A joyful surprise, as the eye rested first on the familiar seal above, so dear to every Christian Scientist, and below, "Copyrighted, 1898, by Mary Baker G. Eddy," verifying its genuineness. Christian Scientists are all so voraciously hungry for their *Journal*, that, many times, a month has seemed long to wait, and if it went over the month we have been anxious."

8. Another active New Yorker says:—

"This meek and humble messenger, this promising 'child of the regiment,' we accept with open arms and with joy and gratitude that God has answered our prayers and recognized a readiness to receive and appropriate this new and effective instrument of His will. We thank God for that one who, far ahead, has discerned the snares and pitfalls; who has so courageously discovered the path, so patiently pointed the way, and who so lovingly watches, warns, and wins the stranger, spreading for him a table of gladness rich to behold; and now a new joy is added to the feast."

9. Chicago sends greeting thus:—

"I want to express my gratitude for and earnest appreciation of, the *Christian Science Weekly* just received and read. It is indeed a splendid offering to "the Field," and will, I am sure, be received by all with the same joy it brings to me, who am ever hungry for every word of Truth. The weeks between the coming of the always eagerly looked-for *Journal* will now be well filled."

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10. From an active student of our Leader in Boston:—

"I wish to express my thanks for the new *Weekly* just issued. It seems to me to be a valuable adjunct. It fills a niche which the *Journal* and tracts did not, and will surely do good wherever it goes. Ofttimes one will take up a paper when books and magazines seem too ponderous for their need, and therefore this *Weekly* will feed them with 'milk of the word,' and create a desire for the 'weightier things of the law,' as promulgated in our other literature. It also shows to the people that we are not bigots and ignoramuses, as has been often said of us, and that Scientists are enjoyers of all good things,—not for show, but for Truth's sake."

11. From one of the old, faithful, and tried of Manchester, N. H.:—

"'The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow' (Deuteronomy, 28 : 12).

"Verily this Scripture is being fulfilled in the advent of the little *Weekly* which has just come to hand. I have never felt equal to putting into words what our *Journal* has been to me as it comes monthly, freighted with its wealth of good things, and I have left my thanks to the faithful and patient editors and contributors to be *felt* rather than heard. When I came into Christian Science, Science and Health was the only published work; how different to-day! with all our Mother's books; the *Journal*, Hymnal, Quarterlies, tracts, and now the *Weekly*. What a growth in sixteen years. There is no longer any excuse for ignorance on this subject, and there will soon be none."

12. From a loyal worker in Atlanta, Georgia:—

"I wish to thank and congratulate you and the Cause on the new *Christian Science Weekly*. I have longed for the day when reform would begin in the Press, and lo! it is here. There is so much false literature that we need this for distribution."

FEAR OF STORMS DESTROYED.

BY HELEN A. DOZIER.

In August, 1896, a young man called. I had seen him at the Baptist church during my occasional attendance there with my sister. It was upon this sister he called, but she being absent, it devolved upon me to entertain him. I felt a little embarrassed at first, not knowing what kind of conversation would interest him.

Thinking that he was a Baptist, and had been absent from Jacksonville for several years, I expressed regret that he had chosen just this time for a visit to his old home, as his beloved pastor was about to be removed from his church, owing to the discontent of some of its members. He replied that he had heard the sad news since his arrival and was very sorry to hear it,—then after a moment's hesitation he said that he was no longer a member of the Baptist Church, but had become a Christian Scientist.

I almost gasped for horror, thinking that the mighty, indeed, had fallen. I was astonished that a member of so orthodox a church should be led off by this fad of a new religious sect that had arisen in our land, but calming my thoughts I said that I had heard of such a religion, but knew nothing of its claims, and asked him to tell me something about it.

He began by saying that it was the religion of the Bible as taught and demonstrated by Jesus while on earth. He warmed in his narration and I became very much interested in the cures of disease that he was telling about. My sister returned, and after the usual salutation, the interesting conversation was resumed, and he remained with us until ten o'clock—he never tiring of telling, and we never tiring of listening to his wonderful disclosures.

When he arose to leave, I thought I would test the truth of this new found faith. I said, "Mr. ——, do you think you could heal me of the fear of thunder and lightning?" "Yes; but I can do better than that for you, I can put you in the way of helping yourself." "O no, no," I replied, "I do not wish you to do that; I don't believe in what you say, but as you do, why the cure must come through your faith. I am in earnest about wishing to be healed of that fear, for I am almost insane during a thunder storm, running to my room, darkening the windows, and covering my head with pillows as long as the storm lasts and the rumbling of thunder continues; almost paralyzed with fright and the dread of death."

The next morning Mr. —— called, bringing copies of the *Journal* and a little book called "Unity of Good," which he left for our perusal.

About two o'clock that same day, while we were at the dinner table, a thunder storm came up, and I sat quietly through the storm, eating my dinner. Such a thing had not occurred before in years. I felt assured that there was some wonderful force at work and that there was some efficacy in what he had declared.

As time passed on and storm after storm had come and gone, and I had been enabled to weather each one with less and less fear, I thought more good could be done. I had suffered all my life with an annoying complaint and I wished very much to be rid of it. Hearing that there was a Scientist living not far from where I resided, I sauntered around to her house one afternoon at dusk. I was ashamed to be seen going to the house of a Christian Scientist for such a purpose, for I considered the sect as very unorthodox; but my disease was a great annoyance and the case was urgent, so I called, taking a friend to introduce me.

The lady answered my rap herself. She looked very human and spoke kindly and gently, inviting me to enter the house. I could not make up my mind to enter. I was afraid of something supernatural, as the appearance of some ghost on short notice.

However, I asked her if she would kindly lend me the book Science and Health, by Mrs. Mary Baker G. Eddy, which she did. On taking my leave, I asked her if she was a healer. She answered in the affirmative, and I asked her to heal me of my old chronic disease, not, however, without many misgivings as to her ability to do so.

She not only healed me of this disease, but of many others. I have read Science and Health time and time again, and am now studying it with the Quarterly and the Bible, and I find the scales of unbelief constantly falling from my eyes, or from my thought rather, and I can demonstrate Truth for myself in many things.

I now realize why Jesus came to the earth; to show man how to regain his God-given dominion, and to triumph over sin, sickness, and death.

Thanks be to God for sending Mrs. Eddy to this age, to enlighten our darkened understanding.

PAIN AND PLEASURE.

BY E. D. WAGNALLS.

Does it make any difference to the body whether it is forced to indulge so-called pleasant dissipations, or is pierced with a sword? Does the flesh recognize either? Certainly not. This, then, clears the body of all guilt. But you say that *I* can recognize the difference. Who or what is this "*I*" that claims to be cognizant of pleasure or pain? We have already admitted that the body could have nothing to do with it. We feel that we can prove that this "I" lied from self-deception.

To be able to cognize anything there must be intelligence. There is but one Intelligence, and that one is God. God made all that was made, *therefore it must be in His likeness*, hence all that ever was made is good. There is nothing else above, below, or within this grand creation,—no place for anything else, for God is All-in-all.

Thus we see most conclusively that God is All and that there is naught beside Him. It is equally apparent that pain or sensual pleasure, sickness or sin, are not in His crea-

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tion, which embraces all. We must admit, therefore, that these claims do not, cannot exist, never existed, never came from anywhere but from our self-deceived consciousness. Remove this self-deception by pouring in the real, the undeniable spiritual facts, and we find in its stead the peace, joy, and love which were always there, but which we refused to recognize, preferring rather to make this deception a reality.

Now, why cannot pain and sensual pleasure exist? Why are not sin and sickness realities?

Can a thing exist and yet destroy itself? A claim of sickness is quite like a soap-bubble. It gets larger and larger until, by its own expansion, it bursts into its native nothingness, and the place thereof knows it no more. Can that which is real become in a few moments an unreality, or can it ever change? That which is unreal must be unreal still, and that which is real must ever remain so. The product of two times two is four. Has that fact ever changed, or can it ever change? The lie says that two times two is five. This statement must ever remain the false because it can never be changed to the true. Likewise if anything is, was, or ever shall be false, it never has, can, or will possess reality; *vice versa*, if anything is, was, or ever shall be real, it never has, can, or will possess unreality, self-deceived sense saying what it may, contrariwise.

Again, God is the Principle of His spiritual universe, and there is no other universe. He is the Principle of existence, for God is Life. Can sickness or iniquity exist in the Principle which is too pure to behold iniquity?

Let us rejoice and be exceeding glad that these claims are self-deception, for they have no God, no Principle, no Life, no Truth, no Love.

BELIEF AND UNDERSTANDING.

BY E. M. B.

MANY of my friends say, "I hear you have adopted the new belief in God." I answer, "No; I am developing the understanding of God, or Good." "Oh well," they reply, "it is the same thing, only a change in phraseology." Allow me to give you an illustration, and see then if you are of the same opinion.

Two gentlemen are sitting in a schoolroom; one a mathematician, the other ignorant of the principle governing numbers. The scholar remarks to his friend, "I am going to solve a problem in addition," and as he crosses the room to the blackboard, the other looks wonderingly to see the result. He sees a line of figures placed upon the board, and as the scholar runs his finger along the line, and places two figures below as the correct answer, he *believes* it to be correct, and has absolute faith that he can do likewise. Taking the chalk he also places figures in line on the board, but, ignorant of the mental process by which the correct answer is gained, he places indiscriminately any two figures below, in imitation of his friend, and then looks to him for approval, and is surprised when told that he has failed in the vital part of his work, that it has absolutely no value, as it is a blind belief, with no principle governing it. He must make the principle of numbers his own, in order to gain a correct result, and so demonstrate his understanding of the science, which never varies, never changes. So also in the Science of Being, we must absolutely separate the belief from understanding.

Believing that Life and Intelligence are in matter, and that mortal man is a creator, can never make it so, as he creates but the illusion of Life and Intelligence which ends in death and nothingness.

The counterfeit bill may be so nearly perfect in appearance that the magnifying glass will be required to show its falsity, yet it will not have one atom of power when we attempt to spend it. We must know that back of either man or money, is a power, unchanging and sufficient for all purposes. When we grasp the understanding, and can demonstrate by means of it, that there is but one Life, one Intelligence, one Love, one Truth, one Harmony, and that is Infinite,—God,—the one only Principle and Power, and man, reflecting this Love, Life, and Truth, has all and lacks nothing, we shall (as a leading Scientist has said) be willing to use the multiplication table without wanting to be it.

THE CHRISTIAN SCIENCE BADGE.

BY ABBIE H. KIDD.

DURING a two weeks' vacation at one of the northern lakes, I found myself surrounded by about three hundred people. I wondered if I should find any Scientists there. One lady, hearing that I was a Scientist, wished to talk with me. After two hours' conversation, she decided to go home, take treatment, and look into the subject. A few days passed, and I became hungry to talk with a Christian Scientist. I thought among three hundred guests there must be another Scientist, and I went down to the lobby where all passed through. I had watched the faces about fifteen minutes, when I saw a gentleman whom I was sure from his badge, —the satisfied, happy expression on his face,—was a Christian Scientist. Then a lady came up and talked with him, whose "badge," was the happiest, sweetest face in the whole hotel. I soon found her alone and inquired if she were not a Christian Scientist. She quickly said, "*Yes*, and my husband and two sons." My desire was granted. They are earnest workers in Chicago. The sunlight of Love—the badge of Christian Science, which shone through the Mother's face, on that waiting multitude, the 5th of July, 1897, will never be mistaken nor forgotten by those whose blessed privilege it was to see her. Let us all carry this badge of happiness and peace that Christ may be lifted up, and all the world drawn unto Him.

TESTIMONIES.

IN August, 1896, Science and Health was loaned to me by a friend who had been healed. Upon receiving the book I promised that I would go to see her healer. But time went on, and I read with an interest that I never found in any other book, feeling sure that there was something in it that I wanted. I told my husband that I would never go to another physician or take another drop of medicine; but how I was to escape from the prison walls which had enclosed me from childhood, with claims of heredity held over me, I did not know. In September, an old belief took possession of me, and, filled with fear, after three nights of sleeplessness, struggling with will power, I sought my friend who took me to her healer.

I soon found that she had an understanding of the Bible which I longed for. I asked for treatment, and after the third one I was healed of that claim. This gave me great hope. Paying for the treatment did not seem to be all the gratitude necessary. There was but one way of showing full appreciation, and that was to begin at once to gain the inheritance which I was convinced belonged to every one of God's children.

From the time I stopped treatment I have not failed to read Science and Health every day. Neither have I looked into any other books which have pretended to teach Mind-healing. My surroundings, from a babe were such as should have brought joy, peace, and happiness; but I had always found something lacking, and condemned myself for being discontented. But now, through the reading of Mrs. Eddy's works, I find the "feast" and satisfying thought I have been searching for so long.

I cannot close without speaking of the growth of our church. The attendance last week was the largest we have ever had. The soil is well stirred and I know the harvest will be great.—*B. S. G., Grand Rapids, Mich.*

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My two boys had preceded me on a visit to my mother, who lives five miles in the country. In order to be in time to meet me on the early train, mother remained in town over night, leaving the boys with their grandfather. As we drove into the yard, father met us and said to me, "Herbert (the youngest) fell out of bed last night and broke his collar bone."

What terror filled me for a moment; but before I reached the house I was perfectly calm, for the Christ was saying to me, "Peace, be still," "*My* peace I give unto you." I went in to the little fellow, who was seven years of age, and found him wild with fear. He had a high fever and was suffering intensely. My mother, who is also a student of Science, and myself, took our books, Science and Health, and before we had treated ten minutes he was singing joyously, all pain, fever, and fear gone. He was up in three days perfectly well. The work had been quickly done, amidst the greatest antagonism and fearful predictions from other members of the family.—*L. S. C., Macon, Ga.*

Dear Weekly:—I am a little girl twelve years old, and I feel as though I ought to tell a few of error's seeming claims, which I have successfully overcome with my little understanding of Christian Science.

My little sister had a severe case of measles, which I took up in Christian Science, and she was healed in a week, leaving no ill effects whatever. She also had croup, which I treated, and she was cured in a very short time.

This past winter I had a severe cold and sore throat. I could not speak aloud. I treated myself, and did not miss one half day at school. I was healed in a week. I study Science and Health and "Miscellaneous Writings" every day, and I find such an uplifting in the words contained in their pages that I cannot help but grasp the Truth of it, which has enabled me to help myself and our entire family. It has helped remarkably in all my school work. I cannot testify enough for Christian Science, as my gratitude is beyond words for finding such a blessed light shown to us by our dear Mother, Rev. Mary Baker Eddy.

Henrietta Loasby, New York, N. Y.

I was healed of spinal trouble which caused severe pain in the back of the head. I was suffering intensely when I chanced to pick up Science and Health in a lady's room. I had never heard of the book nor of our dear Mother, but I had heard the name Christian Science, and had asked what it was, but could not learn anything about it. The lady being out of her room, I took the book and began to read. I shall never forget the calm that came over me the few moments I read. The next day I took the book to my room and read all the afternoon, and that night I went to sleep free from pain for the first time in six years. The blessing that book has been to me words fail to tell. I was entirely healed and have been able to help others and lead them into the Light. A child had the croup so that it could not speak, and its eyes were swollen and inflamed. The claim yielded to the power of Truth, and in one hour the child was singing, "Shepherd, show me how to go," the best a baby of three years could sing.—*Florence J. Merrill, Danville, Canada.*

In October, 1895, my daughter was healed. She had been an invalid for four years, and we had resorted to all material means that we thought would be of any benefit to her. She was taken to a hospital in Clinton, Iowa, and had to undergo a severe operation, but was sent home no better than when she went away. She had been home about two weeks when a lady who had been helped in Christian Science called, and advised her to go to a Scientist living in Des Moines, Iowa. We decided it was our last resort. She went and took one week's treatment, and is now well and strong.

I will write a few words for myself. The lady who called to see my daughter brought Science and Health and some Journals, and I read them. I had been a member of the Orthodox Church for eight years, but never felt satisfied. When I found the truth, as it is taught in Christian Science, I felt it was just what I was hungering for, and I praise God for leading me to Christian Science.

Phebe J. Gerrard, Ames, Iowa.

I was brought up in the Roman Catholic Church and thought it was the truth, but I found through reading Science and Health, and being healed of many ills of the flesh, that that thought was a belief in two powers. I began to study the Bible, which was a new book to me, in connection with the works of our beloved Leader. I have found the Truth that makes us free. We know if we obey what has been given us we shall have wisdom to guide us in the work of Love.

Mrs. Kittie Roberts, Cleveland, O.

I was healed of tumor of the breast. Doctors said that nothing but removing it would do any good, and advised me to get ready for an operation at once, as delay was dangerous. I decided to rely on Christian Science and commenced taking treatment, and am perfectly well, not a vestige of the swelling remaining to-day.

About two years ago I had quite a demonstration in laying aside my glasses that I had worn for years.

Mrs. Annie Kleven, Gordonsville, Minn.

Christian Science has wrought a wonderful change in my thought. Where formerly it was misty and uncertain, now it is clear and positive. As the light of Truth has dawned upon me, old beliefs of sickness, the use of tobacco, liquor, etc., have disappeared, proving the great utility of Christian Science in freeing all who are willing to be freed from sickness and sin.—*R. M. C., Cincinnati, Ohio.*

NOTICES.

HEREAFTER the Wednesday experience meeting will be made throughout the Field a meeting of interest on subjects pertaining to Christian Science, as well as personal experience, and will be called the *Wednesday Evening Meeting.* A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church will select the lecturer, subject to the Pastor Emeritus' approval, and direct him where and when to deliver his lecture, within the bounds of his section or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD. N. H., Sept. 15, 1898.

We earnestly request the Field not to send subscriptions and other matters pertaining to the Publisher's Department, in letters enclosing articles for publication. The departments are separate and should be separately addressed. Confusion and much additional trouble to the workers at headquarters will thus be avoided.

What we especially mean by this is, that in writing to the Publisher's Department on matters relating to that department, sending subscriptions, etc., do not mix with it experiences or testimonies for publication. Keep them separate and send to the proper department so that the files of each can be separately kept.

Please bear this in mind, and thereby do unto others as you would be done by.

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ITEMS OF INTEREST.

Commissioner Hermann of the General Land Office of the United States has recently issued a book entitled, "The Louisiana Purchase and our Title West of the Rocky Mountains," in which are furnished reasons for the correction of the latest official map of the United States, so far as it represents that part of our country west of the Rocky Mountains from the Canada line to the forty-second parallel of latitude, as having been acquired through the Louisiana purchase. The Commissioner, who is an ardent annexationist, adds some interesting pages to his work, in which he points out the immense benefits which have accrued to this country as the result of the policy of annexation from the earliest history of the republic to the present time. One of his sweeping assertions is, that the grand total of sums paid for our foreign acquisitions amounts to $52,000,000, a sum less than the value of one year's output of Montana's minerals, or Minnesota's annual wheat yield, or of the cattle and hay product of California of one year. The objection to our accepting territory because of its remoteness weighs for nothing with him. He calls attention to the fact that Hawaii is more accessible to the United States than was the settled portion of Louisiana in Jefferson's time, of Florida in Munroe's, of Oregon in Polk's time. California, when admitted into the Union, he insists, was far more inaccessible than is Hawaii to-day. General Joseph Lane, the first territorial Governor of Oregon, had to consume about six months in the journey from Indiana to the mouth of the Columbia River. The book contains much more of a similarly interesting nature.

The arrival of the Spanish merchant steamship Gran Antilla from Havana was the cause of much evident gratification to all the people of the harbor. She was greeted with hand-waving, cheers, and the tooting of whistles from the tugs and steamboats as soon as her nationality was discovered from a sight of her flag at the peak of the gaff, to which her own crew responded by waving their caps.

She was received as the harbinger of peace, being the first vessel that has presumed to show the Spanish colors in any American port since the war began; and her reception proves that, forceful and resolute as the American people are in war, they yet love peace with all mankind and are glad to believe that the battle-flags are to be furled, and would be gladder still to know that "the war drums throb no longer" the world over.—*Brooklyn Citizen.*

We doubt if the Odd Fellows ever received a more cordial welcome than that extended to them by Boston, on the recent occasion of their re-union in that city. A perfect day, many thousands of spectators, the applause of the multitude, the cordial greeting by the State and city officials, were prominent among the pleasant features of the occasion. The parade was a really magnificent one, consisting of great bodies of Odd Fellows, the "Patriarchs Militant," the encampments and subordinate lodges, forming a procession which aggregated upwards of twenty thousand. It was twelve years since a similar demonstration of this order took place in Boston. It will long be remembered by all interested.

Minister Angell, in a recent interview, had this to say in answer to the question, "What are our chances of collecting the Armenian indemnity?" "I do not think the claims will be paid unless we make some demonstration of force. The European ambassadors have been at work for a year and a half and have accomplished nothing. I think it would be a very good thing if the warships that are going to Manila could anchor a few days in the Sea of Marmora and fire a salute to his majesty, the sultan, from their thirteen-inch guns, the concussion from which would probably shatter every window in the Seraglio."

President McKinley has finally succeeded in getting a full commission to investigate the War Department. It consists of General Grenville M. Dodge, who is its president; Major-General John M. Wilson, chief of engineers, U. S. A.; Major-General Alexander McDowell McCook, U. S. A., retired; Colonel J. A. Sexton of Chicago; Captain Evan P. Howell of Atlanta, Ga.; ex-Minister to China Charles Denby of Indianapolis, Ind.; ex-Governor Urban A. Woodbury of Vermont; ex-Governor James A. Beaver of Pennsylvania, and Dr. Phineas S. Conner of Cincinnati.

Mrs. Richard King of Texas is probably the richest woman in the United States, not excepting Mrs. Hetty Green. Her wealth is partly inherited from her father, a former Presbyterian clergyman, the first who was ever called to preach the Gospel to Indians and mixed races that peopled the vast domain over which his own little daughter was destined to hold sway, as a landed proprietor. Mrs. King is a widow, and her landed estates in southern Texas amount to 1,250,000 acres, or about two thousand square miles.

An imperial edict just issued definitely announces that Kuang Hsu, emperor of China, has resigned his power to Tsu Shi, the Dowager Empress who has ordered the ministers to deliver their official reports to her in the future. It is said that the recent reformatory edicts have caused the change. Li Hung Chang will probably be re-instated in his former position as viceroy. It is thought that Russia's influence in China will now gain and England's suffer.

Count Cassini, the Russian ambassador, is reported as having recently said, "There has been absolutely no change in Russian sentiment or policy toward the United States, nor does there exist a reason for such a change within my knowledge. Russian policy does not conflict with the interests of the United States in any part of the world, any more in China than in England. Russia seeks only peaceable and friendly relations with all other nations."

Canada, on the 29th of September, will vote on the question of Prohibition. On that date the electors of Canada, men and women, will be called upon to mark a cross opposite

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"yea" or "no" upon the ballot which propounds the question, "Are you in favor of an act prohibiting the importation, manufacture, or sale of spirits, wine, beer, ale, cider, and all alcoholic liquors and beverages?"

Physicians examining into the causes of typhoid fever at Montauk Point and other camps, have arrived at the conclusion that it is due to the flies. The germ theory seems to be taking a back seat of late, and flies and mosquitoes are becoming the chief causes of contagion. Who dare say that "science" is at least not progressive,—if by progression is meant change of opinion.

All official reports from Manila, Havana, San Juan, and Porto Rico have of late been satisfactory to the government, in spite of rumors to the contrary that had been in circulation. There are no signs of trouble. The surrender of Spanish territory is proceeding in every colony. Our army of occupation will begin moving next month.

Sir James Winter, Premier of Newfoundland, says that there is no sentiment in that colony in favor of federation with Canada. Neither party is disposed to consider the proposition of union with Canada. He adds that for the present, at least, they are quite able to work out their own destiny.

The dispute between the Argentine Republic and Chile has been settled by arbitration. An agreement to that effect has been signed, and the war preparations will now cease. These South American republics have set a good example to the older and more powerful nations of the world.

The birthplace of Edward Everett, which has stood for one hundred and fifty-three years in Dorchester, Mass., is being torn down to make way for a boulevard. The house was erected by Colonel Robert Oliver, a wealthy planter from Antigua, who settled in Dorchester in 1737.

The tributes of respect to the memory of Winnie Davis, daughter of Jefferson Davis, all through the South and a great many parts of the North, were numerous and touching. The G. A. R. Post of Narragansett Pier, volunteered to escort the body to the depot on its departure.

The Central American States have entered into a federal union to be called the "United States of Central America." The federal government is to be the supreme power within the States. The arms owned by the States and soldiers are to be turned over to the federal government.

Six thousand more men are to be sent to the Philippines. The troops now at San Francisco are ordered to be sent to Manila. Two of the best battleships have also started. The administration is preparing to meet any emergency which may arise in the far East.

It is reported from Manila that the claims of the Spanish clerical party have defeated the Filippinos almost beyond the hope of reconciliation. Seven Filippinos were recently detected at Santa Ana with money received from some priests.

Secretary Gage and United States Treasurer Roberts say they are satisfied that all serious danger of monetary stringency is passed, that they have the means at their disposal to overcome any tendency in that direction.

The Hon. George N. Curzon, until recently parliamentary secretary for the Foreign Office, who has succeeded the Earl of Elgin as Viceroy of India, has been elevated to the peerage as Baron Curzon of Kedleston.

The customs collections at the port of Santiago de Cuba from July 16 to September 1 amounted to over $107,000. The collector estimates the annual income of the province of Santiago at $2,150,000.

Word comes from Washington that a new cabinet office is likely to grow out of the enlarged foreign policy in the United States. It will be a department relating to the newly acquired colonies.

M. Lockray, French minister of marine, says that the great battles of the future will be decided at sea; that the Spanish-American war has convincingly shown the truth of this view.

General Zurlinden has been re-appointed to his post of military governor of Paris, which he occupied previous to accepting the portfolio of minister of war.

General Garcia is on his way to this country to visit his daughter. General Lawton gave the old Cuban hero a hearty reception at Santiago de Cuba.

A disastrous storm recently passed over parts of the West Indies completely wrecking the island of St. Vincent, and working havoc in many other places.

The Chinese emperor has issued an edict that European and American editors, missionaries, and their converts in his empire shall be fully protected.

Nearly four hundred of the Rough Riders' horses were sold at an average of sixteen dollars. They cost the government about sixty-five dollars apiece.

The *National Zeitung* says that the personal estate of the late Prince Bismarck does not represent as much as 2,500,000 marks (or about $500,000).

Lieutenant Hobson has saved Cervera's cruiser, the Infanta Maria Teresa, from the wreck, and it will be repaired and added to our navy.

Hon. Alfred S. Pinkerton, of Worcester, Mass., was chosen Grand Sire by the Odd Fellows at their annual meeting in Boston.

The Spanish minister of war has issued instructions for the return of the Spanish troops in the West Indies.

Mount Vesuvius is again in a state of eruption. The spectacle is said to be terrific in its splendor.

Spain declares her willingness to abandon Cuba when the United States wants it.

Chief Aguinaldo continues to asseverate his friendship for the United States.

Middlebury College in Vermont will soon celebrate its centennial.

CONCORD ITEMS.

The State Soldiers' Aid Society has received a box of supplies from Mary Butler Chapter, Daughters of the Revolution, Pittsfield, $2 from residents of North Conway, $5 from the Sheridan W. R. C., Hinsdale, and $25 from Mrs. John P. Hale.

Concord people will be interested to know that Major James Miller, U. S. A., is with the Twentieth Infantry at Fort Leavenworth, and that Lieutenant-Colonel W. S. Edgerly, U. S. A., now at Fort Myer, Washington, is to be assigned to the Sixth Cavalry with the rank of major.

A Nashua correspondent writes: "Yesterday Governor Ramsdell received a check for $25 from the venerable widow of Hon. John P. Hale, to be used by the Soldiers' Aid Society for the sick soldiers, of whom there are nearly one hundred in the various hospitals of the state at the present time."

From the *Concord Evening Monitor*, Sept. 15, 1898.

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WHAT THEY SAY OF THE WEEKLY.

We are still in receipt of congratulatory letters relating to the *Weekly*. We herewith extract briefly from some of them.

1. We give the benedictory words of our beloved Leader.

"Your highly interesting monthly and weekly issues are well sustained. They exhibit experience and skilful workmanship. The last little sheet opens a vast area of influence, all on the right side. God bless you in this, as in all your undertakings. Every truth you promulgate, every good and ardent thought you entertain, makes you healthier, wealthier, wiser, and longer-lived, the evidences of the senses to the contrary notwithstanding."

2. What the *Washington News Letter* has to say.

"Since our last publishing day we have received Nos. 1 and 2, Vol. I. of the new *Christian Science Weekly*, published by the Christian Science Publishing Society of Boston.

"That the paper is an able one goes without saying, and it will fill a field which was vacant, viz., a weekly organ of the church. We hail the new weekly as a friend, and shall expect to derive much pleasure and profit from its weekly visits.

"In writing to the editor of the *News Letter*, Rev. Mary Baker G. Eddy, in referring to the new paper, closed her letter with these kind words:—

"'We are about to start a weekly newspaper in Boston, but I see no reason for its conflicting in the least with the circulation of your paper. God bless you.'"

3. From a Scientist of Cleveland, Ohio. This letter came to the *Weekly*, although addressed to "The Dear Mother."

"Through divine Love this last benediction, a weekly messenger, shall bear witness to the light. How convenient! How helpful! A common-sense necessity. Again shall liberty extend her arms to a greater number than heretofore of the weary, sin-sick ones, and freedom shall be their portion."

4. From Ocean Point, Me.

"In a few words I wish to thank you for the valuable little paper, the *Christian Science Weekly*. I know some of the feeling of those away from Boston and the Mother Church. How they look eagerly forward to the coming of the *Journal*, and often the thought is spoken that we might not have to wait a whole month for loving words from the front. Now we can be in touch each week, and I rejoice that such a privilege is granted."

5. From an active Scientist in New York City.

"Accept hearty thanks for the *Weekly*. Its beginning is promising, its growth and practical usefulness are assured, and its maturity and full stature, like all else in Christian Science, is beyond present vision. 'Current Items' I especially value. Scientists can now acquire a correct knowledge of the world's ethical and humanitarian progress without having to read a vast amount of error. The testimonies of healing and reformation are most valuable, the editorials scientifically helpful, and the publication as a whole attractive. It will certainly grow hand in hand with the monthly *Journal*, be an invaluable and ready messenger for our Leader's messages to the Field, and its appearance, I think, renewedly reminds the Christian Science world of its debt of gratitude to her."

6. From Rochester, N. Y.

"I cannot restrain the inclination to congratulate you and the Field upon the advent of the new messenger of Truth, the *Christian Science Weekly*. I read it with the same avidity that I would the *Journal*. It is, in fact, a Journal in miniature. In my opinion it fills a long-felt want. It gives new impetus to the study of Science, and will prove of great value to patients who desire to read about Christian Science."

7. From Adeline, St. Mary Parish, La.

"I feel that it would not be right to the dear Mother if I did not write and thank her for the precious new gift to her children, the *Christian Science Weekly*. Now that it has come to us we see it is the very thing we most wanted at the present time,—that is, weekly as well as monthly communication with the Field and workers."

8. From one of our Mother's students in Chicago.

"I am greatly pleased with the sprightly little *Weekly*. The dear Mother's poem is inspiring. With a blessing like that, the *Weekly* cannot fail to prosper, as our *Journal* has done. There is certainly a need of a paper of this kind. As the number of those interested increases they must be in as close touch as possible with headquarters, and with all that pertains to the work and progress of Christian Science.

"As stated in the columns of this *Weekly*, it cannot take the place of the *Journal*, yet it has a place of its own and a very important mission."

9. From Independence, Mo.

"I send my thanks and greeting for the *Christian Science Weekly*. I prophesy for this paper a glorious success. It will go hand in hand with Christianity. Its pages sparkle with clearness and purity. God will use this paper to search the gems of Christianity, bringing them to view and uniting them in Christian Science (Christ)."

10. From another active worker in New York City.

"Permit an expression of appreciation of the *Christian Science Weekly*. Those of us who have neither time nor inclination to wade through the daily newspapers find the gist of what is fit to read served in dainty and condensed form in our new *Weekly*, with the very latest from our headquarters. Surely every Christian Scientist will gladly secure copies enough to distribute to all his friends, as the most reasonable in price and acceptable manner of complying with such God-pleasing service."

11. From the *Boston Evening Transcript's* column of "Religious Interests," we clip the following:—

"The Christian Science Publishing Society has commenced the publication of a weekly paper called the *Christian Science Weekly*. The first number, of eight pages in quarto form, contains much interesting matter pertaining to the progress of the denomination. It is not designed to take the place of the monthly."

MISCELLANIES.

The eight-weeks-old baby of August Jandig of New York City, died recently from the effects of medicine prescribed for an adult, given it by mistake.

How many similar instances occur in the course of a year, a month, a day? And yet there are many people who say that all such events are due to the *wisdom* of an all-wise Providence. God forbid!

Ah, now we know why the Odd Fellows have only one degree for women and seven for men. The degrees are courses of moral instruction, and the women do not require so many. Wise order!—*Boston Herald.*

Bishop Whipple declares that "no man has ever written his name indelibly in the history of the American nation who has denied the existence of God or scoffed at religion."

Miss Weston, who has done and is still doing a great Christian work among the seamen, has received the well-earned title of "Bishop of the Bluejackets."

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the great storm.—*Bishop Hopkins.*

No man ever worked honestly without giving some help to his race.—*Ruskin.*

More than $1,250,000 has been paid in royalties for Moody's hymns.

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EDITORIAL.

THE Christian Scientist who reads the attempts of certain non-Scientists to tell others what Christian Science is, cannot but wonder if there ever was a religious philosophy so utterly misapprehended, misrepresented, and distorted as is this one. He wonders if public speakers in general are so much in the habit of discoursing upon, and even attempting to instruct their audiences concerning, things about which they know so little, as are many who assume to tell the public what Christian Science is and what it is not. If so, no wonder the world of mankind is in a state of chaos and confusion; no wonder people are so largely governed by prejudice and misconception. If Romanism and Protestantism, each by the other, are as grossly misrepresented in the pulpit and on the rostrum as Christian Science has been, it is not strange that each should regard the other with dread, suspicion, and distrust. We have read sermon after sermon, delivered by men of confessed learning and ability, the ostensible purpose of which was to expound Christian Science in an unprejudiced spirit, yet which were so full of misconception as to subject them to the charge of being caricatures of, rather than fair and intelligent disquisitions upon, the subject. It is unfortunate that those occupying the place of public instructors should so sadly fail of their true mission in this respect.

Among those who have recently assumed to tell the public of Christian Science is a worthy woman by the name of Pundita Ramabai, a Christian Hindu who is now lecturing in this country. She declares that what is known in America as Christian Science is nothing more than Hindu philosophy under a Western name. A part of her lecture is reported in the *Record of Christian Work* for August. In this lecture she speaks of certain Christian Science Ladies' Clubs and what is taught there as Christian Science. As there is not known among Christian Scientists such a thing as a "Ladies' Club,"—such social organizations being utterly foreign to their system,—it is painfully apparent, at the outset, that this estimable Christian woman is assuming to speak of that concerning which she has no knowledge whatever. To those familiar with the situation, however, her error is easily forgiven, for she has manifestly gathered her information (such as she has) from a class of people variously styling themselves Christian Scientists, Divine Scientists, Truth-Seekers, etc., but who in reality are students of occultism, and doubtless have imbibed a measure of that Hindu philosophy of which she speaks, and to which she likens Christian Science.

For the purpose of showing her conception of the subject upon which she essays to discourse we make a few quotations. She says:—

"I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this:—

"You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I cannot understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever, you have no life, no knowledge, nothing, then you have attained the highest perfection of what is called *yoga*, and that gives you liberation, and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that and nothing more."

It is indeed lamentable that this well-meaning person should thus expose her ignorance. There are at least a million persons—Christian Scientists and those who have investigated the subject sufficiently to have a fair understanding of its teachings—who positively know that her notion of Christian Science is the very reverse of what Christian Science really is. It would have been impossible for her to have more successfully said what it is *not*, if that had been her deliberate aim and purpose. Not only so, but there are at least a million more persons who have read enough of Christian Science literature—that only which is entitled to the name—to know that this Hindu Christian woman is sadly awry in every statement she makes; so much so, indeed, that she has made herself ridiculous. If she had taken only a hasty glance at the Christian Science text-book, "Science and Health with Key to the Scriptures," whose author is the only promulgator of all that can honestly be claimed to be Christian Science,—because she discovered and founded the system,—she would have at once grasped enough of its teaching to know that it bears not the slightest resemblance to the incoherent mass of nonsense which she publicly declares Christian Science to be.

We shall not quote more of her unfortunate diatribe. It were useless. Nor shall we attempt here to point out wherein she belies Christian Science. We call attention to her painful exhibition of ignorance only with the hope that she may be led to investigate *Christian Science*, and not accept the foolish rumors coming to her from prejudiced sources, or obtain her information from a class of people who, while assuming the name, in both profession and practice, invert and pervert every teaching of Christian Science.

An earnest Truth-seeker, such as Pundita Ramabai manifestly is, will not long be misled by falsehood or perversion. She has the opportunity to ascertain what Christian Science is, and it is due to herself, to the thousands of adherents of

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and sympathizers with the movement, and to those whom she seeks to instruct, that she have, at least, a fair and unprejudiced understanding of the subject concerning which she assumes to speak. We are satisfied that it is the farthest from her intention to misrepresent or do injustice to our sacred Cause, injure the feelings of so many of her fellowmen, create a prejudice in the minds of those she addresses, or mislead them by false statements. What is true of this lady is true of all other honest, fair-minded people. The folly of attacking a system whose only purpose is to re-establish the Christianity of Jesus Christ and the apostles, in casting upon it unfair and unwarranted reproach by charging to it the foolish doctrines of those who are among its bitterest foes, is too palpable to admit of argument.

If it is unfortunate that Pundita Ramabai should thus misrepresent our movement, it is even more so that certain denominational publications should publish her remarks as true, and even add thereto comments of their own, equally untrue and misleading. There is absolutely no excuse for such superficial and untruthful methods in the face of abundant facilities for acquiring correct information. We trust the day is not far distant when the spirit of Christ will more largely prevail among his professed followers, and that at least reasonably honest methods will be observed among the Christian sects. Falsehood and malignity will no more avail in this age than they did in the age of early and genuine Christianity.

In view of the extent and variety of the literature purporting to be in line with Christian Science, which tends to mislead and blind so many, is it strange that the adherents of Christian Science should seek to maintain the purity of its literature by throwing around it every proper safeguard? It is their duty to do so, and that duty they will continue fearlessly to discharge, regardless of carping criticism or cries of bigotry and narrowness.

AN INTERESTING LETTER.

THE following letter written by a Christian Science student to a friend is interesting and helpful:—

Kansas City, Mo., August 11, 1898.

My Dear Mr. S.:—I have before me this morning a beautiful letter written from our mutual friend and brother, who has told me of his recent conversation with you. Day by day, as I try the harder to find out what our Master commanded men should do, I can feel an increased meekness and an honest desire to more thoroughly lose sight of my own false self, and more freely realize the parable related by the Saviour as recorded in the twelfth chapter of Luke.

Read from the thirteenth to the twenty-first verses inclusive, and see how pointedly Jesus brings out the lesson that whenever man undertakes to rely upon his own sense of greatness, he surely stumbles and falls. In contrast with the arrogance manifested by this rich man, note the humble spirit manifested by Solomon, in the tenth verse of the first chapter of 2 Chronicles, wherein Solomon says, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

Solomon realized that there were responsibilities resting upon him, and that in himself there was not strength nor power to do that which fell upon him for attention, but he realized the omnipotence, omniscience, omnipresence,—that is the all-power, the all-intelligence, and the all-presence of God, and that through divine direction only could he accomplish that which had been assigned him.

In the eleventh verse God rewards Solomon's meekness in desiring that thing only which he needed, namely, divine guidance.

I shall never forget my first meeting with you, nor shall I ever lose sight of the time after I came into this position that you and I lunched together at, I believe, the Noon-Day Club in St. Louis, at which time I gave you a little talk on the teachings of Christian Science. I thought then, and I have thought a great many times since, that the time would come when the beauties of these teachings would be made manifest to you and to your good wife, and I have loved to think what valued soldiers for Christ you would each of you make in the broader understanding of Christ's teachings, which are revealed through the writings of the Rev. Mary Baker Eddy.

My earliest recollection of church-going goes back to the time I was somewhere in the neighborhood of four years of age, when I attended a little country church up in the western part of New York State.

I was not over six years of age, when one day I fell into possession of, I think, a Methodist Catechism, and I found therein the Lord's Prayer. I can plainly remember the exact spot, with all its surroundings, where I sat down and my little soul drank in those words. For thirty-six years I was a more or less constant attendant of the Christian churches, the Methodist, the Congregationalist, the Baptist, and the Presbyterian, and for about three years of my life I sat under the teachings and guidance of the Rev. Thomas K. Beecher in Elmira, N. Y. From all these churches there went out unquestionably a higher ideal than I ever lived, yet the story of the crucifixion, the representation of the hell fires, the instructions with regard to the miraculous performances of Jesus Christ, all served to obscure to my understanding the beautiful thoughts and teachings which our Bible contains.

In May, 1895, my eyes were opened to a broader understanding, and from that time I have been able to realize in a measure what our Saviour meant when He so often said, "Eyes ye have and ye see not, ears ye have and ye hear not:" and again where he says in the forty-third verse of the eighth chapter of John, "Why do ye not understand my speech? even because ye cannot hear my word."

Take your Bible and read from the thirty-first to the fifty-ninth verse of this chapter. Read carefully with the spirit of that same beautiful prayer in your thought which Solomon uttered, the first eighteen verses of the fourteenth chapter of John. The whole chapter is beautiful, but I want you to get Jesus' thought as clearly made manifest in the first eighteen verses of this chapter, and then read the twenty-seventh verse several times, and, "Let not your heart be troubled, neither let it be afraid."

If you will read the first nine verses of the seventh chapter of Mark thoughtfully, I think you will be astounded at the thought which Jesus evidently intended should be brought out of the statements therein recorded. Note how emphatically he rebukes their material thought, and how forcefully he brings out the fact that there is no power in anything save in the spiritual; otherwise what does he mean in the ninth verse, "Full well ye reject the commandment of God, that ye may keep your own tradition."

That is where I stumbled and fell for many years. I was trying to follow the traditions of the Elders, and was living in the thought that I could never receive the full salvation from sin, sickness, and death which Jesus Christ came to teach and establish, until such time as I should pass from this experience into that which is beyond, but I realize now, as Jesus said, that "The Kingdom of Heaven is at hand;" and I do not have to wait for my harvest, but I can live and reap the harvest of harmony now.

Christian Science is no new thing. You and I have been going to church all our lives through the desire to become Christian men, that we might live Christian lives, and that we might have the benefit here, now, as well as hereafter, of such a manner of living. We have listened to preachers expound the Bible to us for the sole purpose of gaining from them a correct understanding of what the Bible teaches. If you go to the Christian Science Church, you will find that you must do your own work. You will gain a more complete understanding of Truth than is possible to obtain from any other church at this day. I do not say this with the slightest desire to criticise any Christian denomination. I believe,

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from the bottom of my heart, that the revelation of these truths to Mrs. Eddy has been possible only through her patient years of Christian service in the Christian churches. This she, herself, plainly admits.

Pardon me, my dear boy, I don't know that I have any right to write you in this way, but when I received H.'s letter telling of the beautiful time that you and he had had together at lunch, I felt sorry that I was not there with you, that I, too, might have had the benefit that always comes from such meetings, because Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them;" and I feel this morning that I want this meeting with you, in thought, that Christ may be with us, and that I may have His guidance in this day's work.

IRA C. HUBBELL.

CHRISTIAN SCIENCE TESTIMONY.

The weekly testimonial service at Christian Science Hall on North State Street was unusually interesting last evening, the testimonials being numerous and of spiritual import. Two letters which were read were of exceptional interest and value and are printed below:—

Beloved Mother and Teacher:—I want to thank you, dear mother, for what to me has been a very great demonstration of Truth during the time of the recent war, and finally over the war; while I know that loyal Scientists have been at work upon the thought, to me it was your demonstration.

It has given me a greater sense of the power of Truth and Love than I could before comprehend, and I feel I can catch a glimpse of what the disciples saw after some of Jesus' great demonstrations.

According to report, out of four hundred yellow fever cases every one recovered and were afterward placed at the front because they were better than before the illness. All cases which the physicians thought could not recover gained their normal condition right before them, much to the surprise of the physicians. The number of cases of so-called loss of life has been so small as to call forth wonderment from all.

The kindness extended to prisoners; the many instances of brotherly love; the tact, discretion and wisdom displayed by President McKinley, and finally the declaration of peace, all this compared with the former war shows a much greater manifestation of Love and its power, a higher understanding of it.

In Science and Health, page 235, in your interpretation of the commandment, "Thou shalt have no other gods before me," it reads "it ends wars," and the recent demonstration proves the truth of that statement.

Again allow me to thank you for the uplifting I have experienced and also the great good the world has received through the great demonstration. With much love,

Your sincere student,

Lida W. Fitzpatrick.

Dear Blessed Mother:—I know that there are claims to your time and attention infinitely greater than any I might make, but I feel such a sense of gratitude and love to you for the great Truth as revealed to us through your book, "Science and Health with Key to the Scriptures," that I may partly be excused for choosing this method of making it known to you, even though these lines may not reach your eye.

I wish to thank you for the beautiful and blessed morning lessons we are enjoying on Sundays under the new order of services.

And to me last Sunday's lesson was especially helpful. The subject was "Christ Jesus." Christ Truth was born anew to me in the city of David in the consciousness of fidelity to Truth and Love, and this re-appearing of the Christ Truth, revealed to me so clearly that man is the eternal image of God; the deathless expression of His being, sinless and unfallen. It came about in this way:—

I was treating a man who had just returned from Santiago de Cuba. He had all the horrors of war, typhoid fever, and starvation imaged forth on his body, and had returned to his family with little hope of recovering. The newspapers gave public expression of what mortal mind believed his condition to be, with the result of a belief in a relapse from the condition in which he arrived. And when I called to see him last Friday morning his case was the talk of the town. The current of mortal thought was so strong that every evil thought imaginable suggested itself, and the atmosphere seemed filled with suggestions of death. I sat by his side pleading the allness of God and the nothingness of evil. I then thought how the prophets of old heard the voice of Truth, how you had heard God's voice, and my heart went out longingly to the great heart of Love desiring that I, too, might hear the "still, small voice," when something said to me, "Who is it that says man is sick, that man can die?" I replied, "The physical senses." Then the reply came: "The material senses are liars! Man is the image of God's being, the expression of His glory!" And one by one the evidences of the senses were shown to be false and I saw man perfect and eternal as the Father. My patient was better and gained rapidly, and to-day is up and about. I find that you have given to us the whole of Truth in "Science and Health with Key to the Scriptures," and only as we study and comprehend it can we touch the hem of the Christly garment which your life so beautifully and fully demonstrates.

I am learning, too, that only those who follow in your footsteps can understand the great labor and travail through which you have passed in giving birth, in this age, to the impersonal Truth. As I approach, though in the distance, the divinity, sublimity, and grandeur of your life-work and life-purpose my heart goes out to you in loving gratitude. Kneeling before the white Christ, I pray that I may emulate your example and be found worthy to bear the "new name" which you have given us.

Your heart I know rejoices with us in the continued growth of our cause in Fitzgerald, Ga.

Next November it will be two years since we organized our church, and we hope then to dedicate our church building, which has the distinction of being the first building of our denomination erected in this state.

With love and gratitude, I beg to be your obedient student's student. *John H. Williams.*

From the *Concord Evening Monitor, Sept. 15, 1898.*

CHURCH RULES.

ARTICLE III.

TEACHING CHRISTIAN SCIENCE.

Section 1. This Church shall annually elect three members to constitute a body called "The Board of Education." The candidates for this Board shall be elected by the Christian Science Board of Directors, and approved by the Pastor Emeritus. The Directors shall immediately inform the candidates of their election.

Members of this Church who are not Normal Class graduates of the Massachusetts Metaphysical College, but have taken a regular course in Christian Science under the instruction of loyal students, can become public teachers after passing a thorough examination before the Board of Education, of not less than three days, in Science and Health, chapter on "Recapitulation," the platform of Christian Science; page 403 of "Christian Science Practice," from line second to the second paragraph of page 405, and page 488, second and third paragraphs.

This Board shall convene annually on the first Monday of January of each year. The session shall continue not less than three days nor more than seven days. The Board shall be paid for their services a reasonable sum by each candidate. One of the Board shall preside during the session; and all the members shall be present at, and assist in, the final examination.

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Sect. 2. Christian Scientists who are teachers shall carefully select for students such only as have good past records, and promising proclivities toward Christian Science. The teacher shall hold himself morally obligated to promote the progress of his students, not only during the class term, but after it, and to watch well that they prove sound in sentiment, and practical in Christian Science.

Sect. 3. Teaching Christian Science shall not be a question of money, but of morals and religion, healing and uplifting the race. Teachers shall form Associations, and for the first three years convene as often as once in three months. Teachers shall not silently address the students' thought to handle it, nor allow their students thus to do, except the individual needing it asks for mental treatment. Teachers shall persistently and patiently strive to educate their students in conformity to the unerring wisdom and law of God, and shall enjoin them to habitually study the Scriptures, and "Science and Health with Key to the Scriptures."

Sect. 4. They shall teach their students how to defend themselves against mental malpractice, and never to return evil for evil, but to know the Truth that makes free, and so be a law, not unto others, but to themselves.

Sect. 5. If a member of this Church is found trying to practise, or to teach Christian Science contrary to the statement thereof in its text-book, "Science and Health with Key to the Scriptures," it shall be the duty of this Church to admonish that member according to the Church Rule in Article I., Sect. 5.

Sect. 6. A member of this Church, who is a loyal Christian Scientist, shall take the entire charge of his students in Christian Science. He shall neither permit them to enter another student's class or Association, nor shall he join another's Association, nor teach a loyal student's student Christian Science. He shall have but one field of labor in Christian Science, except it be in the capacity of a member of the Board of Lectureship. To faithfully fulfil the solemn responsibilities of a teacher of Christian Science, or a First Reader in our Churches, the student should remain with his own student's Association and Church. But if, for sufficient cause, he shall change his location, before leaving it, he must resign the charge of his students, Association, and Church, and his Church shall carefully elect a member thereof to fill the vacancy.

Sect. 7. A loyal member of this Church may teach and receive into his Association, the students of another member who has so strayed as justly to be deemed by the First Members not ready to lead his students as a Reader in Church, or a teacher of Christian Science. Although repentant and forgiven by the Church, and retaining his membership, this weak member shall not be counted loyal till after three years of exemplary character. Then the Church may decide whether his loyalty is proven by the uniform maintenance of the life of a consistent, consecrated Christian Scientist, sufficiently to teach others this doctrine.

Sect. 8. Those beloved brethren who are distant from the Mother Church, and whose teachers have passed on, can elect for their churches, Readers who are ready for this high calling, and continue the meetings of their Associations.

Sect. 9. A person not having had class instruction from a student of Christian Science, but who is a thorough student of "Science and Health with Key to the Scriptures," and all of its author's writings on Christian Science,—also has proved by his acts that he possesses good morals and ability to heal the sick, according to the Principle and rules therein stated,—can apply for examination to the Board of Education in Boston, Massachusetts. After careful examination, if he is found qualified to practise and teach Christian Science, he shall receive a certificate from the Board of Education.

Sect. 10. A teacher from the United States, who is a resident in a foreign country, shall not teach Christian Science to a citizen of the United States.

Sect. 11. Teachers at present shall not receive over thirty students in a class, and shall teach but two classes yearly.

Sect. 12. Students are examined, and given certificates, by this Board for no other purpose than practising and teaching Christian Science. All other applications will be dismissed. This Board will send out annually not over twenty-one teachers.

Sect. 13. Students who have not taken the Normal course at the Massachusetts Metaphysical College, nor passed examination by the Board of Education, are not properly prepared for teaching Christian Science.

Sect. 14. This Church shall elect annually a Committee on the Church Manual, whose duty it shall be, when requisite, to have the Manual revised, corrected, and properly compiled. Any addition to this book shall be grammatically examined, punctuated uniformly with the other pages, and properly arranged in the copy. The Board of Directors, Committee on Bible Lessons, and Board of Trustees of this Church shall each keep a copy of the ninth edition of the Church Manual; and if a discrepancy shall appear in any revised edition, the ninth edition shall be cited as authority.

Sect. 15. In Article III. the Church Rules shall neither be amended, nor repealed, except by unanimous vote of the First Members, or the consent of the Pastor Emeritus.

NEW PAMPHLET.

CHRISTIAN SCIENCE *versus* PANTHEISM, by Mary Baker G. Eddy. This little booklet contains the Pastor Emeritus' Message delivered at the Communion season in the Mother Church in Boston, June, 1898, and is a clear and strong refutation of the charge that Christian Scientists are Pantheists.

Leatherette covers, 21 pages. Price, 25 cents per copy, by mail, 26 cents; $2.50 per dozen, prepaid.

Address all orders to Joseph Armstrong, 95 Falmouth St., Boston, Mass.

NOTICES.

HEREAFTER the Wednesday experience meeting will be made throughout the Field a meeting of interest on subjects pertaining to Christian Science, as well as personal experience, and will be called the *Wednesday Evening Meeting*. A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church will select the lecturer, subject to the Pastor Emeritus' approval, and direct him where and when to deliver his lecture, within the bounds of his section or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 15, 1898.

The next meeting of the First Members for the purpose of admitting candidates to membership in the Mother Church, will be held on the first Tuesday in November, 1898.

Applications for membership to be presented at that meeting must be in the hands of the clerk on or before the twentieth day of October, 1898. They should be sent to 95 Falmouth St., Boston, Mass.

WILLIAM B. JOHNSON, *Clerk*.

The above notice was published in the *Journal* for September, 1898.

When sending for the *Christian Science Weekly* for an unexpired term of the *Journal*, please be careful to send the correct amount. These subscriptions should be reckoned up to and include the month named on the address of the *Journal*.

HEREAFTER the Communion service in the Mother Church will be held once in each year; on the first Sunday in June, beginning in June, 1899.

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Founded, APRIL, 1883,

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COMMUNION HYMN. "SAW YE MY SAVIOUR?"

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The Christian Science Weekly

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THE AMERICAN AND SPANISH PEACE COMMISSIONERS.

Interesting Data.

JAMES CREELMAN thus cables from Paris under date of September 28:—

Although the United States and Spain have not met officially since the beginning of the war, both the American and Spanish peace commissioners will sit down at breakfast to-morrow with M. Delcasse, the French minister of foreign affairs.

They were received separately by M. Delcasse this afternoon, but the commissioners will not meet officially until Saturday, when they will assemble in the magnificent Salle des Ambassadeurs at the Ministry of Foreign Affairs. Nothing will be done at this meeting except to arrange for the first serious session on Monday or Tuesday. Meanwhile the members of the two commissions maintain a stony silence. Each commission is trying to find out the attitude and instructions of the other commission.

There could be no greater contrast between the two nations than that presented by the methods of the peace commissioners. The Hotel Continental, where the American commissioners live, swarms with Spanish spies. They steal about the corridor trying to interview the servants and tempt the American correspondents, by vague promises of inside news, to reveal what they can find out about the plans of the United States.

I am now in the position to make a revelation. I can say positively that Sagasta telegraphed yesterday from Madrid instructions to the Spanish commissioners that they must refuse to consent to American ownership of the Philippines, although, should necessity arise, they might concede the temporary American possession of Luzon. In no case were the commissioners to surrender absolutely territory in the Philippines. The extreme limit of Spanish concession would be the occupation of Luzon by the United States for a term of years. This is Sagasta's official attitude for the moment, but it is a mere trick, intended to serve his ultimate purpose, which is no less than the sale of the Philippines to the United States for $400,000,000.

The real object toward which the Spanish government is working is to be rid of the enormous Cuban debt and to fill its bankrupt treasury by selling the Philippines to the United States. Spain would not hesitate at any act of bribery or treachery to accomplish this end. The Spanish agents are organizing a regular lobby in Paris. They have been studying the peculiarities of the American commissioners, and seem to be discouraged when they see the unsentimental countenance of Judge Day.

The American commissioners have not yet finally adopted a plan of settlement. The four Republican members will, without doubt, carry out the instructions of President McKinley to demand the unconditional cession of Luzon. Gray, the Democratic member, is absolutely opposed to the extension of the American government to any part of the Philippines.

ITEMS OF INTEREST.

A Constitution has been adopted by the Filipinos. Following is a part of the preamble:—

"The object of this government is, first of all, to secure for the Philippine people the extermination with a strong hand of all vices, wrongs, injustice, and cruelties, which have resulted from Spanish administration, sustained in luxury and expense upon our people, with extravagance and ostentation, and to substitute a government of the people of the Philippine Islands, which shall be simple, modest, just, equitable, and quick in the execution of public service, and for the good of the people."

In the annual digest of appropriations for the support of the government for the fiscal year ending June 30, and on account of deficiencies for prior years, issued at the treasury department to-day, the total of appropriations made at the last session of Congress is given at $673,050,293. The appropriations for the current fiscal year, which began on July 1, are $553,778,949, of which about $314,000,000 is on account of the ordinary expenses of the peace establishment, and about $240,000,000 on account of the Spanish war.

A despatch to the *Standard* (London) from Moscow says United States Minister Hitchcock to-day communicated to the government the decision of the Washington government to be represented at the disarmament congress.

The despatch further says that the Moscow papers publish remarks credited to the American consul-general to the effect that "to the gratitude of the Americans felt for Russian sympathy in 1864, is now added the admiration of the President and the American people for the Czar's peace circular."

According to data compiled by the Boston Chamber of Commerce, the probable yield of apples in the New England states will be about one-half an average crop, while the same applies to New York, with quality mostly inferior. Virginia, Maryland, Pennsylvania, and Kentucky, about one-third of a crop. Missouri, Kansas, Arkansas, Illinois, and Indiana, considerably less than last year. Michigan, California, Colorado, and Oregon, many more than last year.

A vote on the question whether the manufacture and importation and sale of liquor shall be prohibited was taken in Canada, recently, and the returns go to show that the Prohibitionists have carried the Dominion by a comparatively small majority. The returns, which so far are very incomplete, give a majority of about eight thousand in favor of prohibition, and if expectations are fulfilled this majority will be swelled to about fifteen thousand.

American railway statistics have been brought down to June 30, 1897, by the statistician's department of the Inter-State Commerce Commission. It appears that the total railway mileage of the United States on that date was 184,428.47 miles, there being an increase of 1,651.84 miles, or 0.90 per cent during the year. *The Railway Master Mechanic.*

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President Wattle has received a telegram from Major-General Nelson A. Miles, in which the General accepted the invitation of the exposition management to deliver an address on Army Day at the Peace Jubilee, at the Omaha Exposition, and said that he would be present if possible.

Secretary James Wilson, of the Department of Agriculture, has also accepted an invitation to be present.

The Barber's International Union will meet at Memphis early in October. The union is affiliated with the American Federation of Labor, and its aims are to shorten hours, abolish five-cent shops, and work for a general betterment of the barbers' conditions of employment.

Omaha Labor Bulletin.

P. T. Dodge has presented to Cornell University the original Page type-setting machine, the only one of its kind ever built. It was constructed at a cost of nearly $2,000,000, consists of over nineteen thousand parts, and is in every detail perfect in its work. It is considered the most expensive piece of machinery in the world.

It is reported from Santiago de Cuba that the system of civil government established by General Wood is practically complete and in good working order. Major McCleary, formerly attorney-general for Texas, has been appointed mayor of the city, and the Spanish officials are giving place to Cubans.

Rev. J. Q. A. Henry, pastor of the Lasalle Avenue Baptist Church of Chicago, has begun a war on crime in that city. He will enlist in the crusade an army of ten thousand young people, and a systematic attempt will be inaugurated to suppress the increase of profligacy of the Chicago youth.

The Italians in Boston and vicinity celebrated Garibaldi's triumphal entry into Rome, September 21, 1898, being the twenty-eighth anniversary of the fall of Rome or the capitulation of the Papal army, and the triumphal march of Garibaldi and his victorious army into the city.

Forest fires are raging in the mountains of Colorado. The timber in Garfield, Delta, Mesa, Root, and Rio Blanco Counties, is being rapidly consumed. Ranchmen are suffering and wild game is being driven before the flames. Fires are also raging in parts of Wisconsin.

There is to be no governor-general for Cuba. The provisional government will be strictly military, and probably under the title of "The Department of Cuba." Generals Wade, Lee, and Lawton will probably represent the military government of the United States.

The late Fanny Davenport came from a family of actors. Perhaps there has been no family so closely allied to the theatre as the Davenports. The elder Davenport was a familiar figure before the public thirty years before his daughter's time.

Lieutenant Hobson is authorized to raise the warship Christobal Colon, sunk at Santiago de Cuba. He is also instructed to begin work on the Mercedes. Lieutenant Hobson is confident he can raise the Colon with the use of air bags in a week.

The commission to investigate the conduct of the war held its first session September 26. The proceedings of this meeting were limited to outlining a joint policy and formulating letters of inquiry, which are to be made public.

In the passing away of the Hon. Thomas F. Bayard, the world loses one of its conspicuous characters, and the United States one of its ablest and purest statesmen. Mr. Bayard was pre-eminently a politician of high ideals.

It is reported from Washington that there will be no further promotions of navy officers as a reward for gallantry during the recent war. Instead, there will be given medals of honor and increase of pay.

Chang Yin Houan, by an imperial decree, was dismissed from all his offices in the Chinese government, and banished to Ili, a district of Chinese Turkestan. Li Hung Chang has become his successor.

Admiral Dewey recommends that the Island of Luzon be retained by the United States, and that the other islands should be returned to Spain. His report is now in the hands of the President.

Colonel Roosevelt is the Republican nominee for Governor of New York. Doubtless he will ride rough shod over the track. His Democratic opponent is Judge Augustus Van Wyck.

General Gomez, it is reported, will not resign from the Cuban army. He is ready to co-operate with the American officials, and offers his soldiers for duty wherever needed.

United States Consul Hanna, in answer to a thousand letters of inquiry, advises all Americans to keep away from Porto Rico until the United States laws are in force.

Hon. Theo. R. Hinsdale, a prominent Christian Scientist of this city, has been sent to Montana to locate some government land lines.—*Washington News Letter.*

The battleship Illinois has been launched. It will be ready for active duty in about a year. Its construction will embody all modern naval ideas.

The bones of Christopher Columbus have been removed from their niche in the cathedral at Havana preparatory to their shipment to Spain.

The Peace Commissioners are now in Paris, and are reported to be ready for business. The Spanish commissioners are also there.

It is reported that Spain is taking steps to build a new navy. The people are raising funds to build or buy eighty-five ships.

Paris is in a great uproar over the Dreyfus case. The streets are reported as being filled with angry and excited people.

It is reported from Samoa that Mataafa, the exile, may succeed the late Malietoa as king of the Samoan Islands.

Edward Marshall, the newspaper reporter, wounded at Santiago has so far recovered that he rides out daily.

It is now reported from Havana that the American flag will wave over Morro castle within three weeks.

Harmony is reported as prevailing in Santiago de Cuba. Americans and Cubans are working together.

The cruiser Baltimore has been ordered to Tien Tsin, China, on account of the disturbances there.

General Agoncillo, on behalf of the Filipinos, has made his first official call upon President McKinley.

The Congo Free State prohibits railway transportation of liquors to be sold to natives.

Now that the war is over interest in the Klondike gold operations is revived.

The United States cotton crop for 1898 is over 5,600,000,000 pounds.

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MISCELLANY.

We extract the following from the *Troy Record* of August 29, 1898:—

On Friday evening, August 26, a representative audience gathered at the Theatre Saratoga, Saratoga Springs, to listen to a lecture on the Work and Scope of Christian Science. The lecturer, Mr. Carol Norton, is a member of the Board of Lectureship of the Mother Church of Christian Science in Boston, Mass. He spoke extemporaneously, and for an hour held the close attention of his hearers. Among the most attentive listeners were some of the best-known physicians of the city. The speaker was introduced by Dr. George D. Cochran of New York City. Dr. Cochran was graduated from two of the leading American Medical Colleges, one an Allopathic, and the other a Homœopathic school. He also had several years' experience in the hospitals of Paris, France. Mr. Norton, accompanied by Dr. Cochran, came upon the platform at half past eight o'clock. It was an interesting sight of this progressive age to witness a Christian Scientist introduced by a regular physician who candidly accepts the claims of the system as the result of his own convincing experience.

DR. COCHRAN'S INTRODUCTION.

One of the salient features of the present century has been the growth of materialism. Indeed, the scientific men of the day have turned their attention so fixedly toward physical cause and effect that matter in their eyes has assumed most of the prerogatives of Deity. Against this gross subversion of the fact, Mary Baker Eddy raised a voice of protest over thirty years ago, and announced to the world her discovery, which she named Christian Science. At first, little attention was paid to her metaphysical system. Then opposition of the most violent character was aroused. But she persevered, and to-day Christian Science has received such unqualified support as to justify the assertion that it will ultimately be universally accepted. So much misapprehension exists concerning the teachings of Christian Science that it was deemed wise by the properly constituted authority of the Mother Church in Boston, Mass., to establish a Board of Lectureship in order that the scope and work of the system might be properly presented to the people desirous of investigating it. One of the members of this Board is with us to-night and you can listen to his exposition of the subject with confidence. It gives me great pleasure to present to you Mr. Carol Norton of New York City.

A Christian Science dispensary and reading rooms have been opened in the Morrison Block in the rooms recently vacated by Dr. Losey which have been thrown open to the public and where every one is welcome to call and peruse Christian Science literature and obtain such information as they desire regarding it.

Mrs. Alfa Hatch is in charge and may be found at the rooms from 9 A.M. to 12 M., and from 2 to 6 P.M.

The society has furnished the rooms very nicely and made them very inviting, and leading members say that the attendance is increasing right along. The financial matters of the institution are sustained by free-will offerings and everything the society owns here is paid for and it is out of debt. Regular meetings are held in Morrison Hall.

The Daily Beacon, Ashtabula, Ohio.

The *Universalist Leader* has an article on the "Disarmament of Churches"—a proclamation for the "maintenance of general peace and reduction of the excessive extravagances which weigh upon all Christian churches." "Hundreds of millions of dollars are devoted to acquiring magnificent temples. In proportion as the extravagance of the churches increases, they less and less fulfil the objects Christ has set before them. To put an end to these is the supreme duty to-day imposed upon all Christian churches." The *Leader* "proposes to all the churches whose representatives are accredited to the imperial court of Christ, the assembling of a conference which shall occupy itself with this grave problem."

Do not flatter yourself that you are intelligent because you have graduated at some college or made a financial success in the present methods of robbery called business. Men followed the same course in the dark centuries of the past, each generation assuming itself the most intelligent. They and their works are forgotten, but the works of those who sought the why and wherefore of existence, and especially of society, have come down to all the ages, gathering truth as they descended. Those who learn not these truths are not possessed of wisdom—are not wise—are not intelligent.

Appeal to Reason.

How Adam was punished.—The other day, in a Sunday-school class of boys between the ages of six and ten, a question was asked as to how God punished Adam for disobeying him. There was a silence for a moment or so, and then one bright boy said, "Please, sir, God took away one of his ribs, and gave him a wife."—*Saturday Evening Post.*

Instead of a parliament of religions in Paris in 1900, it is now proposed to have a parliament of religious science. The Roman Catholics, though joining in the parliament of religions in Chicago as guests of the Protestants, decline to have anything to do with the parliament proposed for 1900 in Paris.

And now comes a Scotch medical authority with the assertion that riding a bicycle will cure insanity. The use of a wheel to cure "wheels" seems to be a clear triumph for the homœopathic school. *Similia similibus curantur.*

The Central City Democrat.

Rev. Mary Baker Eddy is more patriotic than many of her students. She keeps the stars and stripes waving over her residence at Concord. The flag also waves over the Concord church. It is likely that she sees more in this emblem of liberty than do her students.

The late Rev. A. J. Gordon once said, "He who begins by halving his heart between God and Mammon will end by being whole-hearted for the world and faint-hearted for God. We must be out-and-out for God or we shall be in-and-in for the world."

The *Golden Rule* says: "Major Jones of Toledo has nailed a strip to the wall of his factory bearing these words: 'The rule governing this factory—Therefore whatsoever ye would that men should do to you, do ye even so to them,' and he says the rule works well."

James Freeman Clarke once said: "One of the best things in the gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than to quantity. It teaches that God does not ask how much we do, but how we do it."

You cannot always judge by appearances. A clock appears to be terribly modest, with its hands always before its face; but you'll find that there's a deal of brass in its composition.

Religion is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.

Phillips Brooks.

It is stated in court circles that Queen Victoria has declared that she will never sign another declaration of war. "May she live a hundred years," says the *Morning Star.*

Some one says: "God cannot open the windows of heaven very wide to the man with a shut-up Bible."

Emerson says: "When half-gods go, the gods arrive."

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The Christian Science Weekly

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SEPTIMUS J. HANNA, Editor. CAMILLA HANNA, Assistant Editor.

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EDITORIAL.

WHEN the Experience or Testimony Meetings were inaugurated by our Leader, the word was this:—

"Make broader your bounds for blessing the people; tell what Christian Science has done for you and will do for others; be meek; let your mottoes for these meetings be, Who shall be last, and servant; and, little children, love one another."

For nearly four years these meetings have been held, and the good they have accomplished can be measured by no human estimate. They have done much toward bringing the practical phases of Christian Science to the notice of the public, and especially of inquirers. Not only have the healing benefits, in the physical sense, been presented, but the larger and more important spiritual blessings have also been brought into view; yet we doubt if the latter have had the prominent place to which they are justly entitled.

The healing of sickness, as commonly understood, is by no means to be ignored. It has a rightfully conspicuous place at our public services, in our meetings and lectures, and in our literature. It is among the most convincing "signs" to the non-Scientists. They have thereby evidence that Christian Science is more than theory or speculation, that it truly produces practical results, and proves to them that there is a method of curing the ills of the flesh above and beyond those practised by the schools of medicine, or the various other systems of cure. It is not strange, therefore, that this phase of the work should have received a large share of attention at the hands of those who have given their testimonies at the meetings. But our observation has led us to conclude that the testimonies, as a rule, have been confined within narrower boundaries than our Leader's message contemplated. Our borders were not enlarged as they might have been.

There was evidently considerable misapprehension on the subject. We have been told that in some of the smaller fields, where there were only few to carry the meetings, the same experiences were related over and over again, until they became stale and outworn, because it was feared that to go beyond this would be disobedience. Then, too, we have often heard the criticism that since personal preaching had been dispensed with, it was "error" to go beyond the relation of mere personal experience; and we are aware that many have been held from speaking because of this criticism. This, we say, was narrowing the spirit of the original purpose of the meetings, rather than carrying it into full effect. If there ever was room for doubt upon this point, it has been removed by our Leader's recent card. Therein we are told that the Wednesday evening meeting "will be made, throughout the Field, a meeting of *interest on subjects pertaining to Christian Science*, as well as personal experiences, and will be called the *Wednesday Evening Meeting*. Also that there shall be occasional lectures at these meetings. There surely is now no ground for further criticism of the kind we have referred to. Nor can there be any doubt as to the scope of the meetings. Our Leader, with her accustomed foresight, has met the need, and re-emphasized her original instruction to "enlarge the borders."

We see no reason why the smaller societies—or the larger if they wish—should not read articles and testimonies from our publications and authorized literature, as a part of the exercises.

The first lecture in New England by a member of the Board of Lecturers was delivered in the Mother Church in Boston by the Rev. Irving C. Tomlinson, Wednesday evening, September 28. Although no previous notice was given, the auditorium of the church was filled to overflowing, even the standing room being exhausted.

The lecture was an able presentation of some of the phases of Christian Science, was attentively listened to and deeply appreciated by the large audience.

We feel sure that had our beloved Leader been present, she would have been "abundantly satisfied" with this first demonstration under the new order.

WHAT IS SAID OF THE WEEKLY.

1. From St. Joseph, Mo.

It is just what we need, and with myself fills a long-felt want. Since coming into Science I have read the newspapers very little, and my old friends tell me I am becoming very rusty as regards current news; so now I can keep posted, and read only what I should care to know in our little paper, having no thought that I shall have to shut my eyes to some very disagreeable, unpleasant thoughts.

2. From Syracuse, N. Y.

I give you hearty greeting in the publishing of the *Weekly*. I saw in it at once a stepping-stone to purer and better newspapers; also it will be a good avenue for the gospel of healing as has already manifested itself.

3. From Utica, N. Y.

Accept my thanks for the several copies received, enjoyed, and loaned to non-Scientists. I refer, of course, to the *Weekly*. Christian Scientists find this paper a time-saver, keeping them in touch with the interesting news of the day. The poem of our Mother published in the first number of the *Weekly* is more than beautiful. Truly, we should be happy and obedient children, very grateful for the wise and loving guidance and instruction, leading and teaching us how to walk in the true Light.

4. From Salt Lake City, Utah.

My heart is full of gratitude for the *Weekly*. It seems so good to welcome into our homes a pure, clean newspaper. Our dear Mother is faithful in leading us through the "Red Sea" and out of the wilderness.

5. From Eureka, Cal.

All hail to the new-born babe, born of Christian Science parents, in the city of Boston, on September 1, 1898. May it be the means of bringing an innumerable host to realize that they are the sons and daughters of God. Christian Science has a goodly following in this far-away city of the West, and the demonstrations are numerous and good. At Pythian Castle Hall there were forty present last Wednesday

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evening; fifty at the Sunday morning service and forty at the evening service. Count me as a supporter of the *Weekly*.

6. From San Rafael, Cal.

We are all heartily thankful for the *Weekly*. It gives us something adapted for distribution when we do not wish to part with our Journals. The Mother's poem-prayer seems more tender and helpful than anything we have received, and fills with blessing these closing months when sometimes the year's retrospect is not all we had hoped.

7. From Harvard, Ill.

A glad shout rose in my heart when I received the first *Christian Science Weekly*. Surely, "The Lord is my shepherd; I shall not want." "Divine Love always has met and always will meet every human need" (Science and Health).

8. From Grizzly Bluff, Cal.

I have for some time expected or hoped that there would be either an enlargement of the *Journal*, or a paper, and what was my joy last night when the *Christian Science Weekly* was laid on my desk. I seized it and eagerly devoured its contents. I am sure it will prove a speedy messenger of Truth, and will bring many longing, hungry ones to the Christ-Truth.

9. From one of our Mother's loyal students of New York City.

I have tried to get a moment to write you how the dear little paper is becoming so welcome to us, and to say it is such a help! I want to thank you for myself and my students for the good it brings us every week. It will be an aid to all who cannot get time to glean from the papers the current events.

10. From another worker in New York City.

Permit me to thank you most sincerely for the copies of the *Weekly*. For some time I have been in a state of hopeful expectation that something in this direction would be manifested, when lo! the supply is at hand; anticipated—as is every demand for the good of our beloved cause—by our dear Leader and her faithful co-workers. God speed you in the work of demonstrating a more lively faith and larger liberty in the Truth, according to the teachings of Christian Science.

11. From Pottsville, Pa.

How thankful the Field should be for such publications as the *Journal* and the *Weekly*. By the way, this latter publication is a long-felt want well filled, and should have a circulation up in the hundred thousands, as it deserves.

BLINDNESS PRONOUNCED INCURABLE, CURED.

For the benefit of those who do not seem to receive physical benefit when first coming to Christian Science for treatment, I wish to relate my case of healing pronounced incurable by several of the finest oculists in the United States.

When a child I had astigmatism of the eyes. I was placed under the care of an oculist, one who stood at the head of the profession in the United States; but as time progressed I grew worse, and was brought home from college, at the age of fourteen years, almost a total wreck, as straining my eyes had brought on severe nervous attacks.

First I had to give up my music, then my painting, then the languages. After recuperating for a few months, I would return to college, but always with the same result, having to leave before the close of the term on account of my eyes.

This went on for years. I was directed to wear glasses, and was told if I saw a ray of light without them it might produce total blindness. I traveled far and wide, having several of the most noted oculists in the United States treat me; finally, at the close of 1895, while traveling on the Pacific coast, I went totally blind. This so affected my general health, which had never been good, that the M. D.'s on the coast gave up my case. Later I came East under the care of a professional nurse. I could at times distinguish between light and darkness, but was still blind as far as the use of my eyes was concerned. Getting worse, I tried electricity, then a magnetic healer, still receiving no benefit. I visited celebrated springs, whose waters were said to be a sure cure for any affection of the eyes, but all to no avail.

At this time a friend wrote to me to try Christian Science. I knew nothing of it, and had no faith in it, but I went to a Scientist as soon as I reached Kansas City. I felt, indeed, like a second Job. A few weeks previously I had fallen and broken my ankle. I was also suffering from a severe nervous sick headache, and was almost totally blind. I suffered terrible pain in my eyes, and would be kept under the influence of opiates for two or three days at a time, wholly unconscious. All this time the prayers of a loving family were being offered daily for me, and I often wondered they were not answered, as all my family were devoted church members.

During my first conversation with my healer I said, "I do not expect to be cured, as I have no faith in Christian Science." Her only reply was, "You have a little faith, or you would not have come for treatment."

I boarded with her and was under treatment for a month, and at the end of the month I could not see that I was any better. I was almost ready to give up in despair, still I kept on. I employed a Scientist to read to me every day. At the end of eleven weeks I returned home, reading and seeing everything. I have never had on a pair of glasses since I took my first treatment. I returned in a few weeks and took class instruction, and I will now say that I can read and study eight or ten hours a day, and far into the night, when necessary, and never have a pain or darkness come over my eyes. I realize more and more each day that God will cure every case, no matter what the physical claim may be, if we will not weary in well doing and will "let patience have her perfect work."

Mrs. Fanny C. Brady, St. Louis, Mo.

A VICTORY OVER THE LAST ENEMY.

BY CLARA B. MACMILLAN.

A short time ago I was called to treat a little baby that had been given up by the attending physician with the remark, "No power on earth can save that child," and when I reached the house, it was very evident that, from his standpoint, he had made a true statement. The little one was reduced to a mere skeleton, its nails and the ends of its fingers were black, and its eyes rolled back and set, and the so-called death film covered them, making them appear sightless; the breath seemed nearly gone, and there is no doubt that another hour would have marked the termination of the little mortal life, had Science not been called to its aid.

Another student of Science was present when I arrived, but could not remain, and in a short time I was left alone with the baby. I worked without a shadow of fear or doubt for about an hour, but could see no change. I then sent for "Science and Health with Key to the Scriptures," and read to the entire family, consisting of father, mother, and two little boys. On opening the book, the first sentence on which my eye rested was on page 336, "Jesus acknowledged no ties of the flesh." I read about twenty pages, and every one was aglow with the thought of Life, and power of Truth to destroy error, and the last sentence was on page 356, "He knew that matter had no life, and that real Life is God; therefore he could no more be separated from Life, than God could be extinguished." While there was then no apparent change, I felt certain that all was well, and so left them.

On returning two or three hours later, there was everything to prove that the child was saved, and such rejoicing! That night the little one slept a sweet, restful sleep until five o'clock in the morning, and the mother said that never in her life, had she (the mother) had such a rest. The baby

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improved visibly every hour, and the next night went to sleep at half past six in the evening, and did not waken until half past three the next afternoon. Think of it! Twenty-one hours! If she had been under medical treatment, we would all have been frightened, fearing that perhaps she had been given something to put her to sleep, and she might never wake; but when God watches over His little ones, there is nothing to fear, and we could see that she was gaining all the time, and in forty-eight hours from the time that she was given up to die, no one would have supposed from appearances that she had ever manifested anything but perfect health. One thing that impressed me very much, was the eagerness with which the mother turned to Truth—a stranger in the city, and her baby apparently dying, she thought she was utterly alone. She determined not to yield to the M. D.'s decree, but to make one heroic effort to save her child, and though she had had no experience with Christian Science, she had heard of it, and felt that it might help her, so without losing a moment, she started out to find some one, and said that the instant she entered the Scientist's house, the darkness began to disappear, and I thought of the woman to whom Jesus said, "Daughter, thy faith hath made thee whole." And the father said, "We not only have our baby back, but we have something that has changed our whole lives."

"WONDERFUL WORDS."

BY M. W. MACY.

Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life.

THE familiar words of the hymn here quoted were highly prized in the old thought; how much more fully and understandingly may they be appreciated when applied to Christian Science! "Wonderful words" indeed they are that can set us free from the various forms of bondage to which we have been all our lives subject. The words,—the truth,—of Christian Science do bring freedom to each one who catches but a glimpse of their meaning. To each individual they may come with a different sense of life and love, according to whatever has been the greatest and most dominant fear in that consciousness, but each person who has experienced a single one of the many blessings given to us by Science can say from the heart: "Praise God from whom all blessings flow," for the wonderful words of life and love that have been revealed to us by the enlightenment, the teachings, and the practice of the Discoverer and Founder of Christian Science.

Among the many "wonderful words" of that blessed Truth, I have been impressed with the new meaning given to that Scripture, "For in Him we live, and move, and have our being," which quotation seems to me to be an epitomized statement of this new-old religion now made practical for the redemption and salvation of the world. If we can fully grasp that great truth, we have the essence of, and are now living, that eternal life which Christ Jesus promised to every one who should believe in him. What more can we ask for if we rightly understand those words and their limitless meaning? "In Him we have our being;" therefore our being is, must be, perfect, spiritual, immortal, reflecting the one and only Creator,—divine Spirit,—in whose image and likeness we are made, and whose perfect reflection we present; therefore we are perfect, therefore we are spiritual, for we are the idea, the creation, and express image of Spirit. When we attain to this it will be impossible for the so-called ills of the flesh, the various discords and troubles of materiality, to be real, for we learn that they have no place in the divine Mind which knows only perfection.

And what a power these words are bearing throughout the world as they are read every Sabbath from hundreds of churches—the gospel of peace, harmony, and salvation to a world so long in strife and suffering. Surely the Kingdom of God *is* come on earth, and His will is being done. Each person who has been set free is a God-appointed missionary to preach the gospel and heal the sick, for, "inasmuch as ye do it unto one of the least of these, My disciples, ye do it unto Me."

HE RECEIVED HIS ANSWER.

BY D. D. S.

IN the *Weekly* of September 15, a short article appeared in regard to the healing of a little child from the effects of a fall, and the reading of the twentieth chapter of Acts in connection with it. This recalled to me an incident which might be of some interest, as it impressed me at the time. While in Interlaken, Switzerland, in 1890, the writer and a friend were conversing with the pastor of the American church at that place. The subject of Christian Science came up, and some quotations from Science and Health were made, stating that Life is God, not to be found in the body, and that a realization of this great fact would save from death. The friend was interested, but the clergyman was incensed, declaring the age of miracles past, etc. After a lengthy and heated remonstrance on his part he pointed to some workmen at work on a wall about fifty feet from the ground and said excitedly, "Do you suppose that if one of those men should fall from that wall he wouldn't be instantly killed? and no Christian Scientist nor anybody else could help it." The writer being rather confused at his attitude thought best not to try to answer him, but to leave it to God. The next day was Sunday, and as the clergyman proceeded with the service he was required to read as the Scripture appointed for the day, the twentieth chapter of Acts. As he read of the demonstration, under like circumstances, of the great Christian Scientist, St. Paul, his voice faltered and his evident confusion was proof that he was receiving the answer to his question. Three years after, at the close of that session of the Parliament of Religion at Chicago at which Christian Science had been represented, the same clergyman unexpectedly appeared in the throng. Almost his first words of greeting were in regard to Christian Science. His attitude had changed, and among other friendly remarks he said, "I have read the works of your Leader, Mrs. Eddy," adding in effect that in these days one must do that to be abreast of the times.

The writer felt, with thankfulness, that the finger of Love which had directed this man to his striking answer on that Sunday morning, was pointing him still further to the door of Christian Science which God hath opened, "and no man shutteth."

"AND A LITTLE CHILD SHALL LEAD THEM."

ONE morning as I was out in the woods with my little boy he said, "Mamma, look here!" And taking hold of a vine he began pulling it through his hands, and winding it round and round both hands and wrists. "Oh!" I said, "why do you spoil that pretty vine?" He laughed and said, "Don't you know what this is? It's poison ivy; and some people *believe* if you touch it, it will poison you. But when we know God is All, we know it has no power."

If I had accidentally touched poison ivy, I would "meet the cause mentally and courageously" (Science and Health), but I would not have dared to handle it as fearlessly as the child had done, which shows how hard it is to rid ourselves of old superstitions.

We can smile now at the foolish credulity of past ages which believed a horseshoe over the door would keep out evil spirits, witches, etc., and that it was unlucky if thirteen sat at table, and that it was good luck to see the new moon over the right shoulder. The next century will wonderingly smile at many superstitions that to-day are accepted as facts.

Ellen L. Ash, Chicago, Ill.

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CUT IT SHORT.

If you've got a thought that's happy
Boil it down;
Make it short and crisp and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter—
Boil it down;
Fewer syllables the better—
Boil it down.
Make your meaning plain—express it
So we'll know, not merely guess it—
Then, my friend, ere you address it
Boil it down.

Boil out all the extra trimmings—
Boil it down;
Skim it well, then skim the trimmings,
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence in two,
Send it on—and we'll begin to
Boil it down.

L. A. W. Bulletin.

TESTIMONIES.

In July, 1897, I had a cough and sore throat which developed into pulmonary disease called quick consumption. I coughed violently and was very weak, and at times had a high fever, but being anxious to finish my school work before returning home, I stayed until the summer term closed.

One of my friends insisted upon calling a physician, but knowing what Christian Science had done for my mother who had consumption, and what it had previously done for me, I said, "No, God (Good) has all power, medicine has no power apart from belief."

On August 11, I started for home, a mere skeleton of my former self. I reached Clay Centre the next morning and called on a healer for treatment. September 1 my cough left me, being just three weeks after I began treatment.

September 6, I returned to Emporia again to take up my school work. I am gaining in flesh and am well. On my return, one of the members of the faculty wanted to know where my cough had gone, and said he had not expected to see me here again, but had expected to hear of my death in a short time, from consumption. Others say, "Is it not wonderful there could be such a change?" None of my friends here expected to see me again, except the Christian Science friends; their understanding of Truth brings out the clear realization that God is our Life, and in Life there is no death.—*Jennie Knowles, Emporia, Kan.*

(In reply to our letter of inquiry we received the following.—*Ed.*)

LASITA, KAN., September 19, 1898.

Dear Editors:—Regarding my case, I have had no return of the belief which I had. I am as well as I ever was, so well that I am now walking nearly two miles night and morning and teaching school.

I am still as loyal as I was a year ago and am gaining more of the Truth. Sincerely in Truth,

Jennie Knowles.

About noon one day our son of fifteen had a hole torn, wide and deep in the muscle of the upper part of his leg. He went to school in the afternoon, performing his accustomed tasks as usual, except his teacher excused him from marching as he could not keep from walking stiff and lame. The thought that it might leave his leg stiff for life had to be fought; but it was destroyed, and proof has once more been given us that Love heals perfectly, leaving no bad effects.

Then my husband was taken with chills and fever, which was overcome in a few hours. The next night another old fear was manifested upon the body, hemorrhage of the bowels; that too was quickly checked and he went to his work the next day. Still error would not let go but pulled him down with rheumatism in both legs, very painful and stubborn; but once more Good overcame evil and the patient is now rejoicing in renewed strength, the limbs being straightened out and pain all gone.

Anna M. Brown, Fort Dodge, Iowa.

Dear Weekly:—I am a little girl, twelve years old. I have had some beautiful demonstrations proving the power of Truth.

One evening I was riding to our Christian Science meeting with three ladies. We were just going down a hill when we met three men on bicycles. One man fell right in front of the horse, which of course scared her. She gave a jump, tipping the women out, but leaving me in.

The buggy went dashing along, and I expected any moment to be thrown out, so jumped, but in doing so I fell on my arm and broke it. I walked on down to the meeting, and there mamma and I saw a healer, who gave me treatment at once. He put splints on my arm to quiet the fears of those living with me, but, thanks to Christian Science, I only wore them three days, as my arm was all mended. Of course for a short time I did not use it much, but it was perfectly well in a *very* few weeks, while in the old thought I would have had to wear the splints about six weeks.

So, if we "seek the Truth it will make us free," as it did me.—*Amy Langworthy, Riverside, California.*

Dear Weekly:—We feel that we must acknowledge the help and encouragement we have received from Mr. Kimball's visit, and the lecture he delivered here last week. At the Wednesday night service following the lecture, there were two inquirers present. At last Sunday's service there were several more.

Our society numbers eight loyal workers. There are two others who work with us and will soon join our society.

We have great hopes from the knowledge of the Truth the people have gained from the lecture, and the personal work of the Scientists who went about asking their friends and neighbors to go to the lecture.

We must also express our fervent gratitude to the "Mother of Christian Science" for the gospel of healing which she has brought to this age. We are realizing its rich blessings more and more each day, and we hope ere long to grow "into the perfect stature of manhood in Christ Jesus."

Emma G. White, Leadville, Col.

NOTICES.

The next meeting of the First Members for the purpose of admitting candidates to membership in the Mother Church, will be held on the first Tuesday in November, 1898.

Applications for membership to be presented at that meeting must be in the hands of the clerk on or before the twentieth day of October, 1898. They should be sent to 95 Falmouth St., Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

The above notice was published in the *Journal* for September, 1898.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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The Christian Science Weekly

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INDIANS AT THE OMAHA EXPOSITION.

An Interesting Feature.

ONE of the most interesting features of the Trans-Mississippi Exposition is said to be the encampments of the Indians. The Indians are there in their native costumes with all their native surroundings. It is said that the visitor sees them, to all intents and purposes, as if he visited their lodges or reservations.

A writer in the *Nebraska City Conservative*, whose article is republished in the *Review of Reviews* for October, thus speaks of some of the Indian chiefs:

Stately chiefs stroll up and down, great, imposing-looking men. Most striking countenances are seen among them, faces like bronze masks. They have blankets, feathers, beads, shells, and claws. Each costume is a picture and a study. The men are more picturesque than the women, most of them have large ear-rings. Some of them wear silver medals as big as stove-lids, many of the elders carry turkey-feather fans, and the most incomprehensible hats are found surmounting figures of old Roman senators. But the women are worth looking at. They wear most wonderful moccasins, and are sometimes covered with bracelets, brass rings, and other valuables.

The article concludes thus:—

This gathering of Indians at Omaha has a unique significance. As Octave Thanet remarks in the October *Cosmopolitan*, there is something dramatic in this idea of a great meeting of a vanishing race. Dr. Albert Shaw, writing in the *Century*, pronounces the so-called "congress" by far the most picturesque and distinctive feature of the exposition, though in his opinion the word "encampment" would have better described the fact than the word "congress."

We quote a few sentences from the *Century* article which set forth the serious purpose and bearings of this department of the exposition:—

"The managers of the exposition had perceived the desirability of bringing representative groups of Indians from all the principal tribes, and placing them on the exposition grounds in such wigwams or other habitations as were strictly characteristic of the particular tribe. In or near those habitations the Indians were to be occupied with the industries originally practised by them, whether weaving, carving, basket-making, arrow-shaping, or otherwise. This gathering of Indians was not to partake in any sense of the character of the Midway diversions or the Wild West shows. It was, on the contrary, to be carried out under the auspices of the government's Indian Bureau, with the aid of the ethnologists of the Smithsonian Institution. The greatest care was to be taken that every tribe should be costumed, not after the later manner in government blankets, blue calico, and the supplies furnished by the Indian Bureau, but in the fashion of the tribe in its previous state of independence. Characteristic dances and ceremonials of various sorts were to be given.

"Thus it happens that the Indian congress was to afford the last opportunity, presumably, to see the red man in his primitive glory and in his various tribal divisions, under correct conditions of dwelling, costume, industry, and ceremonial. It is entirely safe to predict that in the later weeks of the exposition period, particularly through the month of October, the assemblage of Indians will have attracted not only national, but world-wide attention as the most unusual feature of an exposition interesting for many other reasons."

ITEMS OF INTEREST.

The Peace Commissioners are reported as being hard at work in Paris. The American commissioners on October 4, had a conference with Major-General Merritt. The General detailed to the commissioners his personal views and those of Rear Admiral Dewey regarding the physical, geographical, moral, and political conditions prevailing in the Philippine Islands. President Faure, surrounded by a few members of his official household, received Ambassador Porter, who presented Judge Day and the other members of the United States Commission, in turn; after which Judge Day presented President Faure with a cable message from President McKinley. It was dated September 30, and read as follows:—

"On this occasion, when the Commissions of the United States and Spain are about to assemble at the capital of France to negotiate peace, and when the representatives of this government are receiving the hospitality and good will of the Republic, I beg to tender you my most friendly personal greeting, and the assurances of my grateful appreciation of your kind courtesies to the American commissioners."

The eighty-ninth annual session of the American Board of Foreign Missions was recently held at Grand Rapids, Michigan. The annual report of the home department was presented by its secretary, Rev. Charles H. Daniels, of Boston. It starts out with the following statement:—

"There has been one insistent problem concerning your committee all the year. From whatever point the business came it was always the same perplexing, resistless fact, namely: how to carry on the work which churches have entrusted to our hands when the means are totally inadequate." The report further says, "thirty-three hundred and thirty-three churches have shared in the support of the work during the fiscal year, and twenty-two hundred and eighty-one have not contributed. Of the over six thousand Sunday Schools connected with our denomination, but eight hundred and twenty-nine have made such contributions."

It is stated on good authority that a deal has been concluded by Delaware Indians for the purchase of five hundred and fifty thousand acres of land in Mexico, and that as soon as they secure settlement with the United States and the Cherokees they will remove there.

It is thought that many of the full-blood Cherokees will accompany them. The tract purchased is on the Yagin river, state of Sonora, and is said to be fine land. Representatives of Mexican land holders were recently among the Cherokees.

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We are again compelled to say that "wars and rumors of wars" have not yet ended. This time it was an Indian skirmish. This skirmish occurred at Leech Lake, Bear Island, Minn., between General Bacon of the Third U. S. Infantry and a band of Pillager Indians. The fighting continued some hours and several of the U. S. soldiers were killed. Among those killed was Major Melville Wilkinson, and among the Indians reported to have been killed was chief Bug-ah-mah-go-shig. The Indians finally surrendered and peace is believed to be restored.

General Lee, in his testimony before the Dodge investigation committee, found no fault with the War Department. General Greene, Colonel Lee, and Major Hersey, gave testimony before this committee, and while each admitted the possibility of individual cases of suffering, all said that in the vast majority of cases complaints were exaggerated. They agreed in saying that no army was ever so abundantly and luxuriously supplied as was the American army in the Spanish war.

At a meeting recently of the trustees of the University of Pennsylvania it was announced that the late Colonel Joseph M. Bennett, merchant and philanthropist, had bequeathed to the institution a number of valuable properties, valued at over $400,000, to be devoted to the higher education of women. The properties include the Chestnut Street Opera House. Several years ago Colonel Bennett gave to the university properties at Thirty-fourth and Walnut Streets.

Omaha, Neb., Oct. 3.—Nearly eighteen hundred thousand people have passed the gates of the Exposition. Last week the attendance was 128,854. The official figures for yesterday are 21,255. Live stock entries number twenty-five hundred and fifty animals, nearly all of which are here, ready for the opening. Two hundred and fifty carloads of stock arrived Saturday, and as much more is billed to come.

Turkey is to be called upon to indemnify American missionaries for the damages sustained to their persons and property as the result of riots during the past three years. The Turkish government recently announced that it would pay none of the claims filed against it by foreign governments, for injuries sustained by their citizens during the riots which occurred in Armenia.

It is reported from Cleveland, Ohio, that one of the most gigantic projects for the combination of capital in the history of the country, is being engineered in that city. It is nothing less than to unite the warship-building business, and the armor-plate and gun-making interests of the world into one great syndicate, whose factories shall be near Cleveland.

It is reported from Berlin that there has been a great change in German public opinion on the subject of the retention of the Philippine Islands by the United States. The feeling towards America is much more favorable than it was a couple of months ago. The German press now comment upon the retention of the islands very dispassionately.

The Spaniards in Cuba have sent an agent to Washington for the purpose of asking the annexation of that island. He laid before the President a petition signed by more than one hundred of the Spaniards of Cuba, the majority of them planters owning large tracts of sugar lands, praying that Cuba be annexed to the United States.

The plan of re-organization of the present combined volunteer and regular army has been perfected by the War Department. It calls for the reduction of the number of army corps from eight to four, and involves a radical re-arrangement of the several regiments and brigades existing.

The first witness to appear before the "General Dodge Commission," was Major-General Wheeler. He spoke in favor of the War Department's work. He said there was some suffering at Santiago, but great care was taken for the protection of the men.

The Matanzas reconcentrados have had their hunger satisfied with American provisions from the Comal. The thanks of the people found vent in outbursts of "Viva Americanos" whenever Major Wiskern or Captain Niles appeared on the streets.

The Spaniards have been given until December 1 to complete the evacuation of the island of Cuba. The American commissioners on that date are to assume all governmental affairs. October 18 is the time limit in Porto Rico.

Word from Paris, France, seems to indicate the probability of an economic revolution there. The leaders of the movement are aiming at a general economic revolution which will change the position of the workers of France.

Admiral Cervera has accepted the nomination for the Spanish Senate. He has issued a letter saying that he has learned much. He speaks of Americans with generous candor and declares that Spain has lived too much in the past.

The Ancient and Honorables of Boston were welcomed to the Canadian Dominion on October 4. Lord Aberdeen addressed the corps at Quebec. They were welcomed and received in the name of Queen Victoria.

It is now reported that Colonel William Jennings Bryan may go to Cuba with his regiment. Also that the 6th Mass., 16th Penn., 3rd Ill., 1st Ky., 4th Ohio, and 3rd Wis., may be ordered home from Porto Rico.

Millions of brilliant and beautiful butterflies have been swarming over Wichita, Kan., the last few days. Kansas has been seeing more butterflies and rainbows than usual for the last year.

The collective note of Great Britain, France, Italy, and Russia demanding the withdrawal of Turkish troops in the Island of Crete, has been presented to the Turkish government.

Major-General Merritt has given his testimony before the Paris Peace Commission. It is reported that he declared himself to be in favor of keeping the Philippines.

The battleship Illinois, the largest, most powerful, and said to be the most effective battleship in the United States navy, was launched at 12.30 P.M. on October 4.

The Spanish troops are being removed from Porto Rico. The transport Isla de Panay has sailed for Spain with thirteen hundred troops on board.

A diamond valued at $4,000,000 has been presented to Pope Leo XIII. by President Krueger of the South Africa Republic.

General Wood has succeeded General Lawton in Santiago District. He is likely to be promoted to the rank of Major-General.

Ten thousand Knights Templar assembled in conclave at Pittsburgh, Pa., October 9.

The Hon. Thomas F. Bayard left an estate valued at only $75,000.

Minister Conger reports no serious danger at Pekin, China.

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MISCELLANY.

The following is an editorial in a recent number of the *Denver Republican*, one of the leading dailies of the great West. We congratulate the cause of Christian Science on the stand taken by this staunch advocate of right.

CHRISTIAN SCIENCE.

In 1862 a New England woman, obscure and almost friendless, while suffering from an injury caused by an accident —an injury pronounced fatal by surgeons—was restored to complete health.

She attributed her healing to God, and has devoted the succeeding years of her life to the study of the Scriptures, in the hope of discovering the Principle of healing through divine Power. This woman, Mary Baker G. Eddy, is now known as the Mother of Christian Science, which its adherents assert is the religion of Jesus, pure and undefiled, and in support of their claims point to their works. They claim to have healed a million cases of chronic and acute disease, many of which they say were given up by the doctors. This faith has had a very rapid growth, and there are now nearly four hundred churches dedicated to its promulgation, and in nearly every case it is the boast that their buildings are free from debt.

The first pamphlet on Christian Science was published by Mrs. Eddy in 1876. Since then the thought has made either converts or opponents of large numbers of thinking people.

To meet a demand for more information about Christian Science, what it is and what it does, the *Republican*, always responsive to the wishes of the people, will this week begin the publication of a Christian Science department in the Saturday issue. Although the press of the country has given prominence to news of this remarkable movement of late, the *Republican* is the first great daily newspaper to give it the recognition it merits by the numerical strength of its following.

Oakland, Cal., Sept. 26.—The remains of Celophas Gregoire, who committed suicide on Friday night, will be shipped to-day to Quebec for interment. The abnormal conditions disclosed by the post-mortem examination of Gregoire are almost without parallel in medical history. There was a complete reversal of the normal conditions of the heart, lungs, and liver, and the stomach had been crowded out of its natural place. One of the chief arteries did not exist in this strangely constituted man, yet the evidence of his perfect health was manifest in his sound body. The marvelous displacement had not even affected the organs themselves, all being of normal development and healthy.

The above appearing in the Associated Press despatches, would seem to corroborate the statement of Science and Health that "life is not dependent on physical organization."

Ed.

"The Allopaths and Homœopaths follow Cullen. The physio-medicalists follow Rush. Cullen called fever a disease, and those who accept that doctrine believe in antiphlogistic treatment of fevers. The old treatment was to bleed and purge patients and starve them, until the vital heat fell to the normal standard, or below it. Now the doctors who adhere to Cullen's Nosology (and it is still a standard text-book in the Allopathic colleges), reduce the vital forces and subdue fever with aconite, antifebrin, and other depressing poisons."

The above bit of history is true, and yet there are many thousands of honest people who think that all such changes and vagaries belong to God's great plan.—*Ed.*

In his official letter of condolence to the Emperor of Austria, whose wife had been murdered by a lunatic, President McKinley correctly phrased American sentiment. He conveyed the sympathy of his countrymen to the head of a friendly nation overwhelmed with personal grief, without implying that his grief was essentially more important than that of the humblest man or woman in the empire. President McKinley thus exhibited an unusual sensitiveness to the spirit of democracy, which does, after all, animate American sentiment, in spite of the external snobbery that has of late years become so common.—*The Public*, Chicago, Sept. 17, 1898.

A Japanese writer in the Far East of Tokio says in an article on the possible closer relations in the future between Japan and the United States: "If platonic friendship is possible to nations, it must certainly exist between America and Japan. We have regarded and still regard the American nation in the light of leader and benefactor, and we believe it is not too much to say that the American people have reasons to be proud of the progress achieved by our countrymen. From a sentimental point of view, therefore, we may look with satisfaction upon the United States becoming a nearer neighbor to us."

Rev. Dr. Lorimer while preaching in London said that he "noticed in his work in Tremont Temple, that when the spiritual condition of the members of his church is good, when there is energy displayed in the highest interest of others, when they are anxious for conversions, there is very little sickness of body. But when spiritual life is at a low ebb he can hardly find time to visit all the cases of sickness which come before him."

The New York W. C. T. U. is not far off when it characterizes the raising of money for charitable purposes by progressive euchre as gambling. It took a long time to convince church-going folk that the grab-bag and kindred devices were at best only sugar-coated gambling. In process of time progressive euchre may follow the grab-bag out of the church back door never to return.

There seems to be a large and wholesome moral to be drawn from the capture of Manila. It is asserted that the Spanish general practically suggested the manner in which the American troops should advance to prevent loss of life on both sides.

This was an inspiration. Why not adopt it as a ruling principle in future warfare?—*Life.*

The *Christian Life* says that "the ancient Hebrews believed that health, wealth, long life, and happiness were the result of obedience to the laws of God. The experience of many centuries has shown no surer way than this to the attainment of these blessings."—*Evening Transcript.*

Those who are in authority in missionary work declare, and they ought to know, that "the doors of the pagan nations are wide open. No such opportunity for world-wide Christian conquest ever came to the church since the great commission fell from the hallowed lips of Jesus."

Like all Irishmen, the Lord Chief Justice of England is gifted with a very ready wit and spirit of repartee. Being asked by a friend what was the maximum penalty for a man convicted of bigamy, he replied, "two mothers-in-law."

A converted teamster said he knew there was power in the Gospel, for it had kept him, and he was a mule driver. "If," said he, "a man can live a Christian life and drive mules, he can live it anywhere."

Rev. Myron W. Reed says: "There has been but one man who could tell a true fish story. He was the disciple Peter, and Peter said, 'We toiled all night and caught nothing.'"

An hour's industry will do more to produce cheerfulness, suppress evil humors, and retrieve your affairs, than a month's moaning.

The seeds of knowledge may be planted in solitude, but must be cultivated in public.—*Dr. Johnson.*

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TO WHOM IT MAY CONCERN.

WEEKS have passed since I forwarded to the Clerk of the Mother Church, integrals of this article. Changing currents moving the weather vane, Church meetings, amendment of Rules, items nameless, have delayed the publication of the following notice written last August:—

All true Christian Scientists, loyal in spirit and in Truth, whether they have become thus by studying my works on Christian Science or by class instruction, who bring with them the credentials required of a candidate for membership with the Mother Church, are eligible to apply to the Christian Science Board of Education for examination. After passing the process of examination specified in the Church Manual —and the Board has adjudged these candidates as qualified for the high responsibilities of teaching Christian Science— they shall receive a certificate thereof from the Board of Education.

Students of the Massachusetts Metaphysical College with certificates of the degree of C.S.B. and C.S.D. are not required to be examined, and do not apply to this Board.

Students of "Science and Health with Key to the Scriptures," and all of its author's writings, having good morals, and having demonstrated healing the sick according to the divine Principle and rules therein, can apply to the Board of Education for examination, and if found qualified to teach Christian Science, they shall receive a certificate accordingly from the Board.

The lecturers will be called for and sent out as specified in the By-law published in the Church Manual, edition 8, page 30, Article 12, section 1.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., Oct. 7, 1898.

THE NEW PAMPHLET.

THE latest pamphlet of the Rev. Mary Baker Eddy, "Christian Science *versus* Pantheism," is among the most valuable of her recent contributions to our literature. It is her message to the Mother Church on the occasion of the June Communion, 1898. Mechanically this pamphlet is most tasteful and pleasing to the eye; printed on an excellent quality of paper in clear type, and enclosed in a substantial and chaste cover, it reflects much credit upon its publisher, the Rumford Press, of Concord, N. H.

This pamphlet fills an important niche in our literature, refuting as it does in clear, strong, and unmistakable terms the charges so frequently made, that Christian Science is Pantheism. This word "Pan-Theism" is often loosely used and superficially understood. Its place in theological terminology seems to be about as uncertain as it is in general literature. Whenever the words, "God is all" are used, many at once say, "That is Pantheism." Mrs. Eddy's great text-book, "Science and Health with Key to the Scriptures," clearly shows the error of this conclusion. A leading premise of Christian Science is that God is Spirit, and that Spirit is universal, that is to say, omnipotent, omnipresent, and omniscient. This conception of God is the direct opposite of the pantheistic conception, which declares for a matter-universe based upon wholly material premises, instead of a universe where Spirit is the real and the All, and matter but a delusion of the personal or material senses.

Our Leader's pamphlet clears up this question, re-emphasizing in this respect the statements of her text-book. It seems to us more difficult for the fair and logical mind to read her definition of God without becoming convinced that it is the only true Scriptural definition, than to reject it on the ground that it is pantheistic. It is as far removed from the Pagan conception of Pantheism as pole from pole. The pamphlet will be read with interest by all earnest investigators and will, doubtless, have the wide distribution to which it is entitled.

When those who so earnestly, and often bitterly, assail the teaching of Christian Science on the ground that it is pantheistic, shall be able to answer the following queries on page ten of this pamphlet, they will be in position to judge fairly as between Christian Science and Pantheism, and not before:—

"If God is *infinite* Good, what and where is evil? And if Spirit made all that was made, how can matter be an intelligent creator, or co-worker with God? Again: Did one Mind, or two minds, enter into the Scriptural allegory, in the colloquy between Good and evil, God and a serpent?— and if two minds, what becomes of theism in Christianity? For if God, Good, is Mind, and evil also is mind, the Christian religion has at least two Gods. If Spirit is sovereign, how can matter be force or law; and if God, Good, is omnipotent, what power hath evil?"

Also these queries on page twelve: "Does not the belief that Jesus, the man of Galilee, is God, imply two Gods, one the divine, infinite Person, the other a human finite personality? Does not the belief that Mary was the mother of God deny the self-existence of God?"

These questions are answered in Christian Science upon the only ground upon which the doctrine of Monotheism can stand. The admission of any power whatever apart from Spirit—the One, the only and the universal God—is destructive of the doctrine of Monotheism. For if there is more than one Power there must be more than one God.

The concluding prayer for country and Church must take its place among the gems of English religious literature. The pamphlet as a whole will favorably address itself to every unbiased, intelligent, thinking person into whose hands it may go.

WHAT IS SAID OF THE WEEKLY.

1. From Topeka, Kan.

The fourth number of the *Weekly* is before us, and we feel like saying, as we so often hear it said of our *Journal*, that it "grows better and better." To say that we value this addition to Christian Science literature, but feebly expresses our appreciation of this last demonstration of the fact that Love supplies all our needs, many times even before we feel the need. The first number of the *Weekly* was certainly a welcome surprise to the Field.

This new blessing reminds us that we now have another

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duty to perform. The *Weekly* must have our hearty and unselfish support, not only in the matter of dollars and cents, but in other ways equally important.

2. From one of Mrs. Eddy's faithful students in Boston.

Dear Weekly:—Plainly we can see by the forthcoming of our weekly visitor, the rapid growth of Christian Science in our land. Again we can say, in the language of our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, "Divine Love always has met, and always will meet every human need." This little visitor comes to us freighted with Love. It tells of God's goodness unto all mankind. We each should receive it with open arms, for it is one of God's ways to bless and save.

3. From one of Mrs. Eddy's faithful students in Washington, D. C.

Washington sends her thanks for the *Christian Science Weekly*. It is dignified, chaste in appearance as well as thought, and always full of good, Scientific, and helpful ideas. The editorial in the issue of September 29 is most valuable, and just what the hour needs.

4. From one of Mrs. Eddy's old and faithful students at Detroit, Mich.

Just a word of greeting for the new "nursling" and the earnest hope and prayer that over the whole world the doors may be opened wide to receive its inspiring messages of good cheer. No other literature than ours sets forth the allness and absoluteness of Good and the nothingness of evil, and for this reason it goes forth armed with irresistible divine power. It seems peculiarly adapted to the needs of the dear children, for it never tells them of evil except to show how the Christ-truth overcomes it all. It sounds a new call to all workers in the Field to give of their best for its support, as the beloved Mother has set us the example, and to use her own words let us "join the overture of angels" and send to the needy and expectant world, through its pages, the message of peace and good will to men.

5. From a faithful student of Kansas City, Mo.

The thought that presents itself to me upon receiving the *Christian Science Weekly* is "What infinite blessings are bestowed upon us through the Mother-love!" Truly her Mother-heart sees the needs of her children, and, as God's messenger, supplies them; thus leading us onward and upward "Out of self and into Thee." The intervals between the coming of our *Journal* have seemed longer each month, and now that we can hear weekly our joy is unbounded. We in the far West grow hungry for a word from the Mother Field, and feel that divine Love has indeed met our need.

6. From a student taking a vacation in the mountains.

Here among the glorious mountains of New Hampshire the *Christian Science Weekly* finds me. Need I say with what pleasure I read every word of the two copies that came? A paper containing leading news of the day with the error weeded out meets a long-felt want, and I thank you for this new effort in behalf of the Field.

POWER OF THOUGHT.

Editor Daily News:—Your able editorial on this subject in Wednesday's issue leads public thought in the right direction. The southern press has been slow to acknowledge the gigantic strides of metaphysical science during the past quarter century; still less has it been willing to accede to it the seal of "Science."

Hypnotism is now being recognized by many jurists and criminalogists as one of the causes leading to crime. In "effete" Europe its exhibitions are prohibited by law. In enlightened America it is taught by individuals, and "colleges" can be found where the art of telepathy is taught to any one who can pay the tuition fee. Strictly honorable persons are learning this insidious art, ignorant of the fact that the identical power they gain over others re-acts upon themselves. The power to transmit thought makes them keenly susceptible to *receive* thoughts they would not dream of inflicting upon others.

Your statement that in "spiritual power" alone are we safe from the wandering pollen of evil thoughts is absolutely and demonstratively true. Clad in the panoply of a spiritual mind, evil cannot harm us nor "lead us into temptation." Humanity must repudiate the theological fallacy of the omnipotence of evil and the impotence of good. "Is the Lord's arm shortened that it cannot save?" This wrong teaching of man's defenselessness has paralyzed the race with fear, and the demand of the hour is enlightenment, as you say, along the line of spiritual science.

Thirty years ago a woman wrote: "The march of mind and honest investigation will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme, into human indignation, for one extreme follows another." To this same woman was accorded the privilege of discovering the antidote for the mental poison she discerned in the hidden recesses of the human mind. To-day, her system, set forth in the book she then published, is enabling over a million of her adherents to "hold crime in check," and send forth wave after wave of pure thought, cleansing and uplifting the minds in whom they find lodgment, and weakening the power of the mental bacteria sent out by the vicious. In spite of the combined and persistent antagonism of press, pulpit, and *materia medica*, Christian Science, as discovered and formulated by its gifted Founder, Rev. Mary Baker Eddy, of New Hampshire, has a hold upon the masses that no human power, seen or "unseen" can shake. The text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, has steady and enormous sales in America and Europe. Its teachings inculcate the divine trinity of mental, moral, and physical soundness. It explains not only the operation of thought but the effect of mind upon matter. Spiritual rules (or laws) are laid down whereby mankind can resist and ultimately destroy all sin, and the most depraved become so pure as to come in touch with, and reflect the "same mind that was also in Christ." Too Utopian is it? No. In view of the plain fact that evil is assuming proportions and a garb that would "deceive, if possible, the very elect," the soul's eye must not lose sight of the highest ideal attainable. It would be unwise to point out a great and unknown danger unless one has the antidote at hand. Those who really desire the improvement of the race will not object when the light is turned on. Those who prefer the establishment of evil need neither be feared nor respected.

DE FUNIAK SPRINGS, Sept. 29.

The Daily News, Pensacola, Florida.

ASKING AMISS.

Ye ask and receive not because ye ask amiss.

Do we not ask amiss when we look wholly to the healing of the body not searching in the thought to find out the cause of the discord, and then striving to cast out the thought of error that holds the body in bondage?

The body can only be renewed by the renewing of the mind, and in renewing the mind we help the whole human family and glorify God.

Looking only for the healing of the body, is to me like a child working an example for the purpose of getting the answer, not for any love they have of proving the principle, but for the glory of self or self commendation; therefore we ask amiss, and what is the result? We receive not.

This came home to me in a very practical way a few mornings ago. I was trying to overcome a temptation, and was looking ahead for the answer, thereby not working for Principle but for self. My little daughter was working an example in mathematics. She also had the answer in view, so much so that she had it committed to memory, and could re-

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peat it any moment when called upon; but she failed to get the answer, as she had lost sight of the rule or principle in thinking too much about the result.

She called upon her sister to help her, who immediately sat down, looked over the example and said, "Why, Flo, you must work from principle, and not so much for the answer. Don't pay any attention to the answer, but work from principle and you cannot help but get the right result." These words coming from the lips of a child I took as a voice from Heaven. My temptation vanished as I lifted my heart in thanks to the Giver of all good for this grand practical lesson. Jesus was our elder Brother. His work was to glorify his Father in Heaven. May our work also be for the glory of God. Declare Truth for the love of Truth, and work to glorify Principle, not to exalt self, and we shall not ask amiss, but shall surely receive according to our deserving. Then can we truly say as did Solomon, "There hath not failed *one word* of all his good promise He promised. *All* came to pass."—*Mrs. M. G. M., Oshkosh, Wis.*

MR. KIMBALL AT RIVERSIDE.

From the *Riverside Daily Press* we clip the following:—

Judging from the magnificent audience which greeted Edward A. Kimball at the Universalist church last evening, his reputation as a talented speaker must have been known throughout the valley, for it is remarkable that such a large gathering could be obtained with such a short notice. As is usual on occasions of this kind, the ladies of the society had transformed the auditorium into a scene of beauty with wreaths and garlands of flowers, and the pulpit was literally covered with them.

Dr. A. A. Sulcer, in introducing the speaker, made a few introductory remarks, in which he said:—

"Christian Science is not seen or heard so much as felt. It is expressed in inspired deeds and facts rather than in words. It makes no vain or ostentatious display, but rejoiceth in the Truth that makes free. But its meekness and gentleness are the elements of its greatness. It has no need to expend itself in order to be conscious of its power or certain of its wealth. And yet its voice, so still and small that it cannot be heard while listening to anything else, speaks to the attentive ear in clear tones, louder than the roar of cannon in battle. Eleven years ago the seed of Christian Science was first sown in Riverside, but as of old, some fell upon stony places and some fell among thorns, but wherever the seeds have fallen upon the receptive heart they have wreathed it with a fairer grace and beauty, and inspired it with a higher and holier aspiration after the truer and diviner light."

Mr. Kimball is an eloquent and forceful speaker, and kept the closest attention of his large audience for nearly two hours with a lucid and comprehensive presentation of the tenets and practices of the Science he represented.

EFFECT OF ANGER.

Medical men have now begun to affirm, what the Mental Healers and the Christian Scientists have long since claimed, that anger is as injurious to the body of the man who gives way to it as a poison would be. An English medical journal says that anger serves the unhappy mortal who indulges it much as the habitual use of intoxicants does the inebriate, growing finally into a disease which has various and terrible results. Sir Richard Quain is authority for saying that "he is a man very rich indeed in physical power who can afford to be angry." This is true. Every time a man becomes white or red with anger he is in danger of his life. The heart and brain are the organs mostly affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood-vessels, but the heart's action becomes intermittent—that is, every now and then it drops a beat, much the same as is experienced by excessive smokers. This is a proof of the evil results of an ugly passion which it well becomes one to heed. It is probably more easily demonstrable to the generality of men than the converse of the proposition—that the kindly, the gentle, and the beautiful emotions are all beneficial to the human frame. A good thought carries a cure in itself. Mr. James Lane Allen somewhere tells us that "Years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the lines of expression until the lines of the living instrument are drawn into correspondence, and the harmonies of the living instrument match the harmonies of the mind."

Harper's Bazar.

THE CHURCH OF THE FUTURE.

Rev. B. Fay Mills, in the September *Church Union*, Boston, thus speaks of the Church of the future:—

The world will see a marvelous change when the Church confesses that she has a mission not only to the individual, but in behalf of the individual. Regarding, for instance, the great principles of health, where are we going to discover a cure-all for the world's disease? Some of it in our laboratories, possibly. I believe in laboratories, but I believe in something more. We are sick because we are incomplete, because we have not learned to control the things that are beneath us. I beg you not to sneer at people, even though they may seem to you to be filled with superstition, who believe that there is a spiritual remedy for the physical ills of man. There is such a remedy. How can a Christian minister denounce from his pulpit the people who believe that there is a spiritual remedy for physical ailments, when he believes the stories of the healing wrought by Jesus of Nazareth?

I believe it should be the part of religion not only to discover the secret of health, but also to discover the secret of material prosperity, and to banish poverty from the world. I believe the church ought to be a leader in everything. I can see reasons why she has lagged behind in the social procession. It has been because she had a theoretical basis instead of a practical basis.

"THOU SHALT NOT SEE EVIL ANY MORE."

T.

Know this, brother; note that in the Eternal Harmony you are one with the Principle of all Concord. Your citizenship is in that sweet home of peace. Its pure atmosphere of Spirit is your native air; its radiant Light you reflect; its holy calm you manifest. The divine Love, which is there enthroned, and which governs all its people, rules your own true self. This Love you live, and as the dew makes the meek grass bold, as the robin's note gives joy to the heart, as the summer's sun brings life and grace, so this Love refreshes, quickens, heals. With the inspired Seer, then, we may say, "Sing, O daughter of Zion; shout, O Israel; . . . The King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more" (Zephaniah, 3 : 14, 15).

TESTIMONIES.

I cannot remember when I was not troubled with headache. Kidney disease, said to be hereditary, after years of drugging, was pronounced incurable. Dyspepsia, which each year grew more distressing, was caused by the kidney affection, and for it there was no remedy. Catarrh had advanced to a stage that seemed to be out of the reach of all remedies.

At this stage I heard the word Christian Science, and it struck me with such force that I resolved to investigate it. I took treatment, and from the first my dyspepsia ceased to trouble me. Soon the pains in my head and back were all gone, and a few days later all signs of catarrh had left me. At the end of two weeks I was pronounced healed, was much

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rejoiced, but did not then realize the extent of my healing. A few days later I discovered that I was hearing out of my left ear, in which I had been deaf for twenty-three years. Then a neighbor took me by the hand and commenced feeling my pulse, well knowing that for over two years it had feebly beaten only fifty-eight to the minute; he found it beating seventy-two, good and strong.

No claim has since returned except to give me a much-needed lesson. Once on my return from Missouri with a pile-driver it became necessary for me to ride all night on a freight train; for this I was not prepared and could not sleep, and toward morning I grew despondent. I said: "This is not Christian Science, and I am not a Christian Scientist or I would not be leading this kind of a life." Every thought of gratitude seemed to have left me. All at once my nose commenced to bleed profusely, and oh, what a change came over me. From a child I had been troubled with nose-bleed, and now, after I had been free from the claim over a year, I had not returned to give God thanks. I no longer wanted to sleep, no longer felt the jolts of the freight train, I could feel nothing but a sense of my ingratitude.

This claim has never returned, and I have not forgotten the lesson of that night.

John P. Barnes, Cripple Creek, Col.

Christian Science has done a great deal for me. But one instance, which happened about three years ago, I will speak of in particular.

I had business down at Hennesy, O. T., and on Friday morning, passing from the hotel over to the main street, I fell to the sidewalk as if I had been shot, with a terrible pain in my right hip. I believe they called it sciatic rheumatism. I had to be helped back to the hotel. I knew a little about Christian Science and tried to realize the Truth for myself, but had to get some crutches. Saturday morning came and I was no better, but the thought of going home on crutches seemed awful to me, because my wife was a Christian Science healer, and I knew how people would think and talk; so, instead of coming home in daylight, I waited and took the night train, arriving early Sunday morning. My wife realized the Truth for me, and Monday morning I was as well as ever, and have had no more use for the crutches since that time.

How wonderful this power of Truth!

H. J. Hills, Wichita, Kan.

Now at the close of our summer vacation, comes to me an overwhelming sense of gratitude to our Leader for the Pastor and Teacher so wisely ordained to be ours. How grand it is, that no matter where we are, away from home, Church, and our brethren, if we have the Bible, Science and Health, and *Quarterly*, we have everything needed for holding a service.

With the two Bible lessons on the Sabbath, and the studying of the same during the week, my thought has been so clear, and the Truth so near and dear to me, that not in the six years since I have known the true way, have I realized so much Truth and Love.

And now, after this "Sabbath day's rest," as it were, I return to active service in my Master's vineyard, and if there is "no excellence without labor," then must we willingly, cheerfully, and patiently, give all our time and energy to the work before us, and look for full fruitage, for have we not the promise, that whatsoever we ask in His name will be given us?—*Mary C. Keedy, St. Joseph, Mo.*

I commenced using tobacco when nine years old, and used it until I came of age. Then I became disgusted with it, and made up my mind to quit. I laid it aside for a year at a time, but was never rid of the desire for it, and would finally go back to it again. This continued for five or six years until Christian Science came to my notice. My wife was healed of complaints which the M. D.'s could not cure. We took up Science and Health, and after studying it for a few months I was healed completely.

While I still had tobacco in my mouth I realized I had been healed, and told the men where I was working that I would never want any more tobacco because I had been healed by Science. This took place over six years ago, and I have never had the least desire to use it since.

J. G. States, Everett, Wash.

I was at Sioux City, Iowa, in the summer, and asked our healer to help me while I had my teeth extracted. She did so. It took the dentist about forty minutes to get all the roots. They broke off, and two came out together. I think it hurt the dentist more than it did me. I had no pain, and came home that afternoon. There were no ill effects, as is usually the case in taking material aids. The dentist wanted me to take something. I think he was alarmed when they came so hard.

I am all alone here in the Science thought. I want to reflect good so that others may be brought in.

M. L. B., Dixon, Nebraska.

I gave a *Christian Science Weekly* to a young business man, who, after reading it, asked me if I had that book written by Mrs. Eddy; I told him that I had one. He said he would like to read it. I said I would be glad to lend it to him, and did. He told me of a claim that troubled him. I talked with him about it, and left him. Two days afterwards, he said he was not troubled any more. A friend of his sitting by asked if I had treated him; I said no.

R. E. F., Syracuse, N. Y.

I was surprised to see in a recent number of the *Outlook*, this heading or caption to a review of some new book:—"Science of Religion."

It has not been many years since the idea was scouted that there could be any Science in religion or Christianity; but Christian Science is fast forcing both its language and laws, its terms and teachings, on the thought and literature of the age.—*M. C. S.*

NOTICES.

THE Wednesday experience meeting for subjects of general interest pertaining to Christian Science, as well as personal experience, is now called the *Wednesday Evening Meeting*.

A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 15, 1898.

The next meeting of the First Members for the purpose of admitting candidates to membership in the Mother Church, will be held on the first Tuesday in November, 1898.

Applications for membership to be presented at that meeting must be in the hands of the clerk on or before the twentieth day of October, 1898. They should be sent to 95 Falmouth St., Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

The above notice was published in the *Journal* for September, 1898.

When sending for the *Christian Science Weekly* for an unexpired term of the *Journal*, please be careful to send the correct amount. These subscriptions should be reckoned up to and include the month named on the address of the *Journal*.

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The Christian Science Weekly

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OUR DUTY TO NATIONALIZE.

Rev. Dr. Lamson on the War's Problems.

PRESIDENT LAMSON of the American Board of Commissioners for Foreign Missions, in his annual address, after reviewing the work of the Board, said:—

"In the three months' war patriotism declared itself a missionary by saying to its unnationalized, denationalized neighbors, We will aid you in becoming national. We pity a people among whom patriotism is impossible. They do not live half a life who are without patriotic imagination. The beginning of our war with Spain was the height of unreason. Judged by the standard of serious, conservative wisdom, it appeared as the insanity of jingoism, a pugilistic enthusiasm, a revenge for the loss of a battleship, a sympathy for suffering. But in all this confusion of motives there was a power and spirit that American political science had not made part of its system.

"We thought only of the neighbor, Cuba. Then came what seemed the accident of Manila, an accident luminous with heroism and made coronal by success. The question, Who is our neighbor? became, Who is not our neighbor? and Luzon, the island of an Oriental sea, comes into the field of view and is set beside Cuba, both neighbors, both in our world. What ought we to do with them? How shall we love our neighbors as ourselves? No President, nor party, nor commission, nor political economist can answer.

"But the fact that we cannot evade nor obscure is that we shall love these neighbors as ourselves. Neither can we evade or obscure the knowledge that we must achieve some great good for the Philippines and the West Indies. This has become an integral factor in the new national idea. The American nation has come to a new self-consciousness of its national life and of what it is to be both in conserving an old and in creating a new history. In a hundred days we have advanced a hundred years. We are more than ever to be United States, made one by the splendor of this sudden thought that a real union must be a union with a purpose. The youth grows; it is enough for its ambition, under the restraints and constraints of law, to become bigger, but when it becomes a man, and the physical expansion has reached its limits, its law is no longer growth, but duty. We may be hesitant or conservative, yet we cannot deny the fact nor the responsibilities of our majority. We are no longer provincial. We have become cosmopolitan. We have as a nation gone to the extremes of the world, and there is no retreat. The serious question of patriotism is, how shall it advance? What shall become of our foreign mission?

"Our statesmanship and citizenship will, through a philosophic study of the new self-consciousness, make some answer to these questions. The Peace Commissioners will answer, but the new national philosophy and the permanent reply is given by the American Board of Commissioners for Foreign Missions, and those whose purpose is to Christianize all races. How shall we, in a secure yet progressive spirit, nationalize Cuba, Porto Rico, the Philippines, China, Africa? —Christianize them. Piety to Christ is the mother of patriotism.

"We have not yet historically established the truth that our government is the best. We have not yet discovered or put in practice the art of governing. We have made and are making substantial contributions to the science of the perfect politics; but we have not settled the question of the best nor final form of government. We are not prepared to say to Japan or China, or Luzon or Cuba, become republics! We are not yet sure enough of our politics to teach them. But we are sure of our religion.

"The most serious question of the century is now before our nation: Shall we colonize, enlarge our territory? With or against our will, some real expansion is necessary. We have a mission, not to appropriate lands, but to create nations. It is a greater glory to Christianize the world than to make it American. Through the expansion of religion shall come the expansion of America. We shall become really great by giving the unnational races that Gospel that has been the source and power of our state.

ITEMS OF INTEREST.

The late Sherman Hoar was undoubtedly a man of extraordinary character. His independence of thought was well illustrated by this incident: He early became a free trader, while his father, the Hon. E. Rockwood Hoar, had, all of his life-time, been an ardent protectionist. The father, by way of rebuke to the son, said to him, he thought it was strange that one so young as he should know so much more about the tariff than one who had made it a life study. Quickly replied the son, "Father, I began where you left off."

His self-sacrifice in going to the care of the soldiers and personally nursing them, whereby he contracted the fever which resulted in his demise, indicates a high order of patriotism. Christian Scientists cannot but regret that he had not had sufficient understanding of the Science of health to have protected himself against such a result.

At a meeting of the main encampment, Knights Templar, recently held in Pittsburg, Pa., the following officers were elected: Grand Master, Reuben H. Lloyd of San Francisco; Deputy Grand Master, H. B. Stoddard of Texas; Grand Generalissimo, C. M. Moulton of Chicago, Grand Captain-General, H. W. Rugg of Providence; Grand Senior Warden, W. B. Mellish of Ohio; Grand Junior Warden, Joseph A. Locke of Portland, Me.; Grand Treasurer, Wales L. Lines of Meriden, Conn.; Grand Recorder, William H. Mayo of St. Louis. Louisville, Ky., was chosen as the place for holding the Conclave in 1901.

Great Britain, Russia, France, and Italy have decided to reject the Porte's suggested modification in the ultimatum to the Turkish government on the evacuation of the island of Crete, particularly the Sultan's proposal to hold three

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fortified places, with garrisons sufficient to protect the Mohammedans and to defend the Ottoman flag. They are sending an identical note to this effect to Constantinople, reminding the Sultan that every Turkish soldier must leave Crete within the time specified in the ultimatum.

Secretary of State Hay, speaking recently of the attitude of Germany toward the United States, says, that the State Department had no fears whatever that Germany would lay any claim to territory in the Philippines in the event that the United States concluded to keep all the islands. If the United States withdrew, then Germany might, he thought, seek to gain a foothold. But of opposition to the United States there was none, as far as the Department was advised.

Major-General Chaffee, speaking of the charges against the War Department in a recent interview, has this to say: "Many of those people who come back from Cuba with complaints seem to forget that we were carrying on the war in a strange, fever-stricken country. They do not seem to make any allowances for that fact. As to the incompetent young officers, the sons of rich men, I can only say, as a regular army officer, that I heard very little fault found with them."

Reports indicate that the Indian troubles are about over. As an evidence of the loyalty of the Mississippi bands of the Chippewas, three chiefs of that branch of the tribe have sent to Washington the following despatch:—

"We hear with regret of the trouble at Leech Lake, and wish to assure the government of the continued friendship and loyalty of the Mississippi bands of the Chippewas at White Earth."

On October 12 President McKinley and party visited the Omaha Exposition. He received a very warm reception there, amounting to an ovation, and addressed a great throng on the Exposition grounds. Among the distinguished party were Generals Greeley and Wheeler, Secretaries Gage, Bliss, and Wilson; Postmaster-General Smith; members of diplomatic corps, secretaries of legations, and press representatives.

While kicking about some dirt at the city dump in Leadville, Col., recently, Frank Burkhart unearthed a cave in which he found some very rich ore. The officers were at once notified, and upon investigation found a cache from which they extracted fifty sacks of gold and silver ore, which had evidently been hidden away, and had been stolen from different mines. The ore is thought to be worth $110,000.

The American and Spanish Commissions finally adjourned October 13, and bade each other farewell. Thirty cannon captured at the forts and in the trenches at Santiago are now ready for shipment to the United States. A proposed plan is to give the fifteen principal cities in the United States two guns each as trophies, to be placed in positions of honor in the public parks.

Wednesday, October 5, the White Pass and Yukon Railway, the first railroad built in Alaska, broke ground on British soil. The work of construction will be prosecuted all winter and two thousand men will be kept at work. It is expected to have a through run to Log Cabin, a distance of thirty miles from Skaguay, by the middle of February.

It is reported from San Juan that the United States Commission has informed the Spanish Commission, that the United States expect to have complete possession of Porto Rico on October 18. The Spanish commissioners assent to this and say it is expected evacuation will be complete on or before that day, if not they will concede possession.

The Twenty-fifth Annual Convention of the Mass. W. C. T. U. opened in Tremont Temple October 12. The organization has three hundred unions. During the year there had been enrolled 1,136 new members, and 996 honorary members. Five hundred and fifty-six public meetings had been held. The occasion was a sort of silver jubilee.

The steamer Mohegan was wrecked on October 14, off the Lizard, between the Manacles and Lowlands in the English Channel. Of the passengers eleven have been saved and thirty-three are missing. Of the crew and cattlemen thirty-nine have been saved and fifty-one are missing.

Reports from Paris indicate that the efforts of the Spanish Commissioners are directed more toward obtaining relief from Spain's indebtedness, than the retention of territory. Their chief purpose seems to be to have the immense obligations in some way cared for.

The annual estimate of the wool clip of the United States for 1898, made by Secretary North of the National Session of Wool Manufacturers, shows the amount to have been 266,720,684 pounds against 259,153,251 pounds in 1897.

Word comes from London to the effect that on November 23—the birthday of the Empress Dowager of China—the Emperor will be formally deposed, and Prince Jun, a boy of thirteen will be nominated as his successor.

Emperor William of Germany and suite have gone on a journey through the Holy Land. The Sultan of Turkey bought thirty-six carriage horses in Berlin for the use of the Empress of Germany and her suite.

It is reported that a mountain twenty thousand feet high has been discovered by a geological surveying party in Alaska, situated on the right of the Sushita River. It is the highest mountain in North America.

The sum-total of the evidence thus far produced before the Dodge investigation commission would seem to be, that the hardships and sufferings of the Santiago campaign were unavoidable.

The Paris strike is becoming more and more menacing. The number involved is said to be over eighty thousand. The government has called out ten thousand troops.

The foreign ambassadors at Constantinople have refused to modify the terms of their ultimatum to the Porte, requiring that they withdraw the Turkish troops in Crete.

Another expedition for the Philippines is being made up. It will consist of nearly six thousand men. The Oregon and other ships will soon sail.

Secretary Long repudiates the idea that the Navy Department is in any sense blamable for the illness of the soldiers.

The strike of laborers employed by the building trades in Paris, France, is considered ended.

Work on the Spanish cruiser Vizcaya has been abandoned.

CONCORD ITEMS.

From the *Concord Evening Monitor*, we clip the following:—

The Epworth League editor of the Manchester *Mirror* writes: "We are sorry to know that the Rev. Elihu Snow of First Church, Concord, is obliged to give up his work on account of illness. Brother Snow is one of our most popular ministers with young people."

Mayor Woodworth is in receipt of a handsome invitation to the Peace Jubilee to be held in connection with the Omaha Exposition on October 15.

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MISCELLANY.

Colonel Sabin, in the *Washington News Letter* has this to say about lawyers:—

Lawyers, friends that I have known for years, have met the new ideas with more consideration than those of any other profession. The lawyer naturally, from the practice of his profession, is imbued with the principles of justice, and he also becomes judicially inclined in his mind. He does not jump at rash conclusions without proper evidence and investigation, hence, if this new doctrine were presented to the lawyers of the United States they would, very many of them, embrace its truth, because they would investigate, and they would not allow their opinions to be made for them by anybody, but would be governed by facts. Such an investigation is all Christian Science requires to establish its truthfulness. Yet all the lawyers are not freed from superstition and prejudices. There is one I know who had an affection of the eyes; one eye was nearly blind, the other was rapidly becoming so. I wrote to him, sent him the name of a Scientist living in his town, asking him to try the Science. Prejudice and *materia medica* had too strong a hold upon him. He stuck to his prejudice, and to-day is blind.

I know of another lawyer who lost his voice, and physicians, specialists in New York, Boston, Paris, London, and Dresden failed to give him any relief. He was finally advised to try the warm temperature and dry climate of Arizona for a year, which he did. He came back to Chicago no better. Through a fortunate circumstance he was thrown in contact with some one who had heard of Christian Science; he applied to a Scientist, was healed, and to-day his voice is perfectly well. This gentleman is a man of national reputation and to-day one of the leading men in Chicago.

The cases of miraculous and wonderful healing that Christian Science has performed and is performing all through the United States are almost innumerable, and yet our friends will die around us immersed in their belief of *materia medica*, and let their fears and their prejudices drag them to death.

From the *San Diegan-Sun* of September 14, we extract the following:—

Edward A. Kimball, lecturer for the Christian Scientists of America, talked for nearly two hours last night to an audience of twelve hundred people at the Fisher Opera House, and although the subject is to a certain extent theoretical and might, in consequence, suffer from "dryness" at times, it is certainly to the credit of the lecturer and his treatment of the subject that the individual attention of every person in the house was held during the entire evening.

Mr. Kimball's subject was, "Christian Science: What it is and what it is not," and as a lecturer and a proselyter he is certainly refreshingly unique, for he indulged in no forensic flights of eloquence, made no attempts at word painting, used no imagery, good, bad, or indifferent, quoted from no authority, ancient or modern, save the Bible, abused no one, ridiculed no one, made no charges against the alleged enemies of Christian Science, and never once attempted to appeal to the passions or emotions of his hearers; but, on the contrary, talked calmly and steadily, nailing each proposition home before he went on to the next, in a way that carried conviction almost against one's will.

The English, happy people! have put a stop to compulsory vaccination.

Johnny Bull prefers to face the uncertain dangers of a distant epidemic to being immediately inoculated with other people's diseases. He is to be congratulated. In this country, too, there is a growing aversion to having unknown impurities injected into one's blood. Well, good-bye to it, and good riddance.

It is only one more glorious discovery passing to the grave. Koch's lymph, anti-toxin, Pasteur's immortal discovery, and vaccination, form a pathetic procession of "scientific" defeats —"defeated victors," we should say, as all have had their day of triumph, and each one counts its victims by thousands.

Apropos of vaccination, we quote the following from the New York *Farmer*:—

"A six-year-old schoolgirl, named Alice Dempsey, recently died in Germantown, Pa., from blood-poisoning, caused by vaccination. She was forced to be vaccinated in order to attend school, and thus lost her life—a legalized murder by the State of Pennsylvania."—*Life*.

Dear Weekly:—I only desire to shout "all hail," and God bless the *Christian Science Weekly*. It shows the masterhand of a great Leader. She knows that rapid-fire artillery of small calibre is as necessary at this time as the thirteen-inch *Journal*. See her encouraging the young *Washington News Letter*. See and hear the thunder of the "Big Dailies." Hear the clarion tones of our platforms. Listen to faltering shots from the pulpits. See how our Mother has proven that, "one with God is a majority." The Press, the Pulpit, the Platform, these arsenals of mortal man will soon be under army orders, forging thunder-bolts of public opinion for the facts of a Scientific sense of existence.

Then comes a time when human sentiment crystallizes into conviction, and conviction into action. The divine pressure of justice and wisdom does this. Truly the burden of the Lord is on us as on her. We are in for the war, and it is joy to overcome evil with Good, and know He is always for us, and we are all marching on to sure victory.

Truly in Love, *John F. Linscott.*

"Had a queer case the other day," said a popular surgeon of this city, "and I don't know yet whether to attribute it to some physical peculiarity, or to what the hypnotists call 'auto-suggestion.' It was like this: I was called in to perform a trifling, but usually very painful operation on a gentleman's eye, and before I began I used cocaine freely on the membrane. The job was done in a few minutes and the patient never winced. He said he felt nothing and was astonished when it was all over. When I returned to my office I discovered, to my great surprise, that the bottle I thought contained cocaine had nothing in it but distilled water. I had picked up the wrong vial by mistake, but somehow the water did the work just as well as the drug. How do I explain it? I don't explain it at all. There are the facts; you may draw your own conclusions."

New Orleans Times-Democrat.

The doctors and surgeons had a monopoly of the pews in the Tenth Avenue Baptist church Sunday evening, where Dr. D. J. Synder delivered the address on "Christianity in the Medical Profession."

Dr. Synder said he was a firm believer in evolution that recognized God as the Supreme Being. In many cases he showed that the physician had greater influence upon the character of his patient than the minister has over the members of his church. The physician, he said, enters the privacy of the home with a freedom which is allowed to no one else. The secret sins and vices of all the members of the family must be known to him.

One instance was cited where the lives of several young men were ruined by an atheistic physician.

Columbus, Ohio, Daily Despatch.

The ninth festival of the New Hampshire Music Teachers' Association was recently held at Weirs, N. H. Among those participating was Miss S. Marcia Craft, the solo singer of The First Church of Christ, Scientist, Boston. Of her performance the *News and Critic* of Laconia, N. H., has this to say: "Miss Craft sang 'Elsa's Dream' from Lohengrin, with a most perfect conception of the music and situation. In Miss Craft we predict the coming soprano of New England. She is quick to grasp a situation, thoroughly musical, and her phrasing is nearly perfect. She sings without affectation, and is very obliging."

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EDITORIAL.

THE following epitome of the remarks of the Rev. Samuel Eliot, upon the life and character of the late Sherman Hoar, are so aptly descriptive of the true man, that they are well worth the perusal and remembrance of every one who aspires to the best manhood. They indeed describe the type of manhood for which true Christian Scientists are striving.

"No one could come into relation with him without an impression of his resolute manhood, his mind, his heart, his conscience. He went straight to his point by the most sunlit road. His mind was straightforward because ruled by commanding ends. He revolted from all pretension. He turned from the way of self-aggrandizement to the way of service. He had put aside even his own ardent ambitions when higher duties seemed to claim him. He had the democratic spirit which makes light of artificial distinctions, and he held himself in natural friendly intercourse with all kinds and conditions of men. Devoted to his friends, generous to his enemies, he carried with him the atmosphere of optimism. He had the large, manly common sense that we Americans demand in the leaders we trust and follow. He was a man capable at once of righteous indignation against evil and of compassion for evil-doers. I think of this modern knight, panoplied not in the rusted harness of by-gone battles, but in that armor of God which the apostle describes, and in which the responsible battles of this day and generation are to be fought,—'The shield of faith, the breastplate of righteousness, the sword of the spirit.'"

These are the traits, surely, of the sincere, honest, faithful Christian warrior. Such traits should, and really do, distinguish the true Christian Science warrior. Dishonesty and craftiness, littleness of soul and purpose, the foibles of petty personality, the follies of gossip and idleness,—these have no place in Christian Science. Until they are effectually and radically overcome no one can be said to be a true disciple.

One of the important lessons we must learn is this,—whether we will be governed by the dictates of divine Principle in the application thereof to human affairs, or by the prejudices and narrowness of stickling personality. Will the professors of this great Truth be noble and large, or ignoble and petty?

CONSUMPTION CURED.

I AM the only one left of a family of ten children, having followed five sisters, four brothers, and my father to the grave; all swept away with consumption. In September, 1894, I was taken down with the same disease and was given up by one of the best doctors of the city. I tried another. He finally said he could do me no good; the only hope for me was to prepare to meet my God. A third said if I would go to Mexico I might last a few years longer, but really there was no cure for me. Within ten hours thereafter I was crossing the Rio Grande River, and I stayed in Mexico eight months; returning to San Antonio, Texas, in November, 1895, with very little improvement in my health.

The following January I went to Rockdale, Texas, to try coal mining. After one month's trial I saw that I was too weak to work at such labor, but I had no means to go home. I was writing to my mother to sell one of my horses and send me the money, that I might pay my board-bill and go home. While writing, the landlady said to me, "Why don't you take Christian Science treatment; maybe you would get well?" I had never heard of such treatment, so I asked her what it was. She only said, "Mrs. O. is a Christian Scientist, why don't you ask her to treat you?" Christian Scientist! I was startled to hear such a strange name. I did not finish my letter. I walked out in the field thinking, "What *is* Christian Science, and how can I get to see that Christian Scientist?"

When I returned to the house I was told that Mr. O. wanted some one to build a fence for him. My heart rejoiced, and I went at once to see him. I built the fence, and then Mr. O. gave me ten acres of land to clear. When I finished it he started me on another tract of land; then his farmer quit, and he at once hired me to work on his farm. I now felt that my chance had come to get Christian Science treatment. I had never said anything to Mrs. O. about wanting help; but she could see that I was suffering, and that night her son asked me if I thought I would like the place. I told him that if I could stand it I would, but I was very sickly. He said that I never need fear sickness while there, for they served a better God than sickness.

I noticed when I went in to my meals that Mrs. O. would be talking Christian Science, and my heart burned within me. At last I could stand it no longer. I asked a servant girl what manner of people they were, for they always seemed so happy, and she answered, "Christian Scientists." Then I wanted to know what Christian Science was, and she said, "Truth." Then I asked, "What *is* Truth?" And she told me to go and ask Mrs. O.; so I did. When that kind lady began to open the Scriptures to me I saw at once wherein I had been blind all my life. As she spoke I could not keep back the tears; it appeared as if she had awakened me out of a deep sleep, and I got out of her presence quickly, for I did not wish her to see me weep. I went by myself and sat alone, saying, "Surely, surely, God has led me to this place." Did she stop? No, she would come to the field when I was working near the house and lead me in the light of Christian Science.

In one week I was fast forgetting consumption. I felt as if I were being born again. I began writing to my mother and told her about the wonderful works of Christian Science; for she had never heard that name. Let me add that I was a Baptist preacher at that time, but I soon changed my mode of preaching. For two months that dear lady and her son read to me from "Science and Health with Key to the Scriptures," and from the *Journal* every night. I asked her to send for a copy of Science and Health, which I took home with me at the end of two months. When I stopped at the gate of my home my mother did not know me until I spoke. All my friends were greatly surprised to see the change in me. After being here one month I wrote to Mrs. O., and she told me where I could find the Scientists at this place. To my surprise I saw so many that I wondered

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where I had been all my days that I had never heard of these dear people.

Being driven from among my own religious sect because I saw that Christian Science was All-in-all, I soon sought the Scientists and became one among them. I have had some noble demonstrations that have proved to me that Christian Science is the only right way. I have my Bible, Science and Health, "Miscellaneous Writings," the *Quarterly*, the *Journal*, and will soon have all of our dear Leader's writings.

My first case of healing was my mother. She had suffered twelve years and could not be cured; but under my treatment in Christian Science she is now a well woman.

Glory to God in the highest! without a struggle or a sigh I sincerely yield to Truth, and can now discern where I am being born again. As to Mrs. Eddy, I know not how to begin to give her thanks for this glorious light which she has brought to a sorrowing world; for I can now see, as never before, what John the Revelator saw in the fourteenth chapter of Revelation.—*George Bell, San Antonio, Tex.*

HOW A SMALL CHURCH IN THE WEST DEMONSTRATED A LECTURE.

In a small town in central Colorado, where Christian Science services have been held for some time past, Mr. Edward A. Kimball of the Christian Science Board of Lectureship, recently delivered his lecture by request. In view of a reference in a late number of the *Christian Science Weekly* to the fact that a large section of the Field has not yet awakened to the importance of these lectures, as evidenced by the few calls made, it may be of interest to know how a young group of Scientists in the West, realizing the good to be derived therefrom, secured a lecture by demonstration in face of serious obstacles.

The church in question was organized last March, has at present twelve members, with an average attendance of about thirty-five at each service. When the Board of Lectureship was established, the matter of securing a lecturer was quietly talked over among the members, and while all agreed as to its expediency, the difficulties in the way were so formidable as to make it seem out of the question. Nevertheless, all were advised to handle the matter wholly in Science, not to admit, even mentally, that it could not be done, but to leave it with Principle—Good—and to know that error could not hinder the voicing of Truth.

It was made plain to all that the lecture would be far reaching in its results, that it would not only bring more light to those already in Science, but that it would be the instrument of turning the thoughts of others to a consideration of the Truth, that it would correct wrong impressions, dispel prejudices, and place our religion on a firmer footing in the community. Unselfishness was made the controlling motive, and the thought prevailed that "this lecture will help others who are now indifferent, or perhaps antagonistic, to Science, and who need it as badly as any of us."

Sooner than expected the question had to be decided, as word came that Mr. Kimball would be in this vicinity in about two weeks, and was ready to arrange his dates. At a Wednesday evening meeting, the subject was brought up and an informal statement made, that about $90 would be required to meet all expenses, including fee, advertising, hall, etc., as of course the lecture would be free. In the old way a subscription paper would have been circulated, but wishing to avoid everything that savored of coercion or publicity, it was suggested that each one present write on a slip of paper (without signing name) the amount he or she had demonstrated for the lecture fund. The slips would then be gathered, counted, and destroyed, and if the amount thus indicated was deemed sufficient to warrant it, the lecturer would be engaged forthwith. This was done and the amount footed up $72. This was enough to start with. Mr. Kimball was engaged and notice was given to all that they could pay their contributions to the proper church officer any time before Mr. Kimball's arrival.

When the time came for settlement, it was found that exactly $90 had been quietly handed in, and that, too, without a single individual being asked for a penny of it. Bear in mind, if you will, that these people work hard for their daily bread, have urgent demands for every dollar they earn, and then draw your own conclusions as to the difference between giving because you want to and because you have to—between giving from love and giving from a less worthy motive. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

W. R. R., Florence, Col.

THE BOARD OF LECTURESHIP.

The Christian Science Board of Lectureship of the Mother Church is authorized to announce to the Field that the recent notice requiring lectures to be given at Wednesday Evening Meetings "as often as once in three months" was not intended as a compulsory requirement resting upon all the branch churches, but rather upon the larger churches, which will be designated later. It is expected that the smaller churches will also recognize the valuable nature of this work, and carry out the intention of the notice to the extent of their ability.

Although it is desirable to follow the rule given, it is not intended as an absolute requirement that these lectures should all be held on Wednesday evenings. If the situation seems to require it, other nights may be selected.

These lectures are primarily to present Christian Science to the public, and should be given wherever possible in public auditoriums where large audiences may assemble.

In regard to applications for lectures the following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

The lecturer shall receive a fee of fifty dollars, with traveling and incidental expenses, from the church for which the lecture is given.

On application the lecturers will send a circular containing suggestions as to modes of advertising and other details.

The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the *Journal*, or to the Clerk of the Mother Church.

The lecturers for the New England States, Great Britain, the Maritime Provinces, the Province of Quebec, and the city of Ottawa, are:—

Irving C. Tomlinson, 8 Norway St., Boston, Mass.
William P. McKenzie, 2 Cumberland St., Boston, Mass.

For the Middle States and the Province of Ontario:—
Carol Norton, 170 Fifth Ave., New York, N. Y.
George Tomkins, 96 Fifth Ave., New York, N. Y.

For the Southern States, and District of Columbia:—
Edward H. Hammond, 1900 Bolton St., Baltimore, Md.
Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.

For the Western States:—
Edward A. Kimball, 5020 Woodlawn Ave., Chicago, Ill.
Mrs. Annie M. Knott, 759 Woodward Ave., Detroit, Mich.
Alfred Farlow, 430 N. Y. Life Building, Kansas City, Mo.

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SCIENTISTS AND NEWSPAPERS.

BY HERBERT S. FULLER.

I HAVE heard many Scientists, and some whose life and work I have an admiration for, say in a tone that expressed more perhaps than was intended, that they never read the newspapers. I have felt at times that perhaps there was something wrong about it.

I can imagine that a Scientist whose entire time is given up to the demonstration of the great truths of Christian Science, might not get time to read the newspapers to any extent, and that there are such I do not doubt, but most of us find time to do many things that seem to me far more reprehensible than the reading of the daily or weekly newspaper.

The writings of the Rev. Mary Baker Eddy from time to time indicate plainly that she keeps pace with the great events of the day in the outside world, and evinces, often, a lively interest in them, as witness the grand words in the closing paragraphs of her message to our Mother Church last Communion Sunday. The information she possesses upon such topics must have been gained from reading the newspapers.

Our new and appreciated gift, the *Christian Science Weekly*, contains in each welcome issue an intelligently prepared epitome of the news of the day, which must have been made up by the careful editor from a perusal of the daily papers of the larger cities.

This would indicate that it is certainly not unscientific to read the newspapers, as some seem to think.

It seems to me that no class of persons should show greater interest in the affairs of the world than Scientists. They should keep pace with the progress in various lines, and in conversation show that they are familiar with matters that are occupying the mind of the peoples and nations. If a non-Scientist friend talked with a Scientist and found him to be totally ignorant of all that was going on outside of their own circle, would he not, with some reason, call them narrow?

I venture to say that the carefully edited news columns of the *Christian Science Weekly* are eagerly read in many small towns where, perhaps, the daily papers do not reach, and the local weekly does not cover the general news of the day. To those in remote localities this feature of the *Weekly* must be greatly appreciated, as it deserves to be.

The daily paper presents the world's thought along many lines, and mirrors the course of men and nations. What if it contains much that one does not want to read? It is easy, in this case, to sift the wheat from the chaff. Skip the portions that you do not want to read, but do not condemn the newspapers as a whole.

It seems to me that we ought, in this age, to uphold everything that tends to elevate thought and spread the "glad tidings of great joy," and the newspaper of to-day can be made to serve these ends.

ONLY A BELIEF.

BY REV. IRVING C. TOMLINSON.

"WHEN one is sick, why do you say, 'It is only a belief'?" This often-asked question has an answer in the following incident, told by a New York Scientist.

While playing lawn-tennis, a young woman was hit in the face by a tennis-ball. After recovering from her confusion, she found that her two front teeth, supplied to her by the dentist and set in gold, were gone. She quickly arrived at the conclusion that she had swallowed her teeth, and that her life was in danger.

Had she been a Christian Scientist, she would have known that the swallowing of her teeth was only a belief, and that, as God's child, she was all right. Not being a Christian Scientist, she sent for the family physician, who knew she had swallowed her teeth, and that she was all wrong. The usual grave announcement was made: "The case is very critical," followed by the frank avowal that "The teeth, with their gold prongs, cannot be pumped up or thrown up. The patient must be kept very quiet. She will grow weak, lose her appetite, take to her bed, suffer severe pain, have convulsions, and most likely die."

It is not said that the physician was a prophet nor the son of a prophet. That is not needful, for time-honored (?) custom decrees the fulfilment of medical prophecy. In a critical (?) case, to prophesy doleful disaster is very "regular," to declare that it is only a belief is very "irregular."

In this case the treatment was regular and the symptoms which followed were regular. The patient was kept quiet; she grew weak; she lost her appetite; she took to her bed; she suffered severe pain—but she did not have the convulsions. Before this symptom was due to manifest itself, the patient's sister found the teeth in the grass on the lawn and carried them to the patient, who was thereby convinced that the swallowing of her teeth was only a "belief." When she saw that the teeth in her stomach were only a belief, and not a reality, she saw there was no necessity for convulsions, in fact no necessity for her being in bed at all, or for that matter, being in any way ill. Then she knew she was all right, and she *was* all right.

Had Christian Science cared for the case, what was known last would have been known first, and several unnecessary illusions would have been avoided; for she would then have known that the swallowing of her teeth was *only a belief*, and that, as God's child, she was all right.

Moral.—Learn to *know* that your "beliefs" are in the grass and not in yourself, and *you* will be all right.

THE DOCTOR.

She.—Doctor, I've been guessing these conundrums. Do you ever——

He.—Madam, I have been guessing conundrums for thirty years—professionally!—*Punch.*

"I had supposed until yesterday, doctor, that the days of the bleeding of patients were past." "And so they are. But what changed your mind?" "The bill you sent me."

Harper's Weekly.

The eminent surgeon closed his pocketbook with a snap on the $100 fee a wealthy patient had just paid him for a successful operation for appendicitis. "Tell me the *appendix vermiformis* is a useless organ, will you!" he soliloquized.

Chicago Tribune.

They sawed off his arms and his legs,
  They took out his jugular vein;
They put fancy frills on his lungs,
  And they deftly extracted his brain.
'Twas a triumph of surgical skill
  Such as never was heard of till then;
'Twas the subject of lectures before
  Conventions of medical men.
The news of this wonderful thing
  Was heralded far and wide;
But as for the patient, there's nothing to say,
  Except, of course, that he died.

Cleveland Leader.

TESTIMONIES.

In August, 1897, Muriel, aged four years, received an invitation to her little cousin's birthday party. Muriel lives in Illinois, and the little cousin lives in Connecticut.

Muriel is a Scientist, while her little cousin is not. Muriel could not go so far to a party, but she wished to send her cousin some little token of remembrance and love.

Mamma suggested that she take some pennies out of her bank and buy something for her cousin, but the suggestion did not please Muriel, and so she set to work to make some-

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thing very choice and beautiful, but her little fingers could not turn out what she had in thought. Time passed and Muriel was still trying to decide what to send. Mamma said nothing, but watched pretty closely. Five days had gone by since the invitation came. Muriel was wandering around in the yard. Soon mamma heard her bounding up the steps, "Mamma, I know what to send cousin. You give me a nice card and a pencil and tell me how to spell the words and I'll print my little prayer for her." (Meaning Mrs. Eddy's "New Year Gift to the Little Children"). "'Cause you know, mamma, that prayer cures *anything*." Muriel's eyes shone like stars, so happy was she with her beautiful thought, and how glad was her mamma's heart that the child should choose, above all else, the dear Prayer that means so much to Scientists.

Mamma suggested that she ask papa to do the printing for her. So at night Muriel repeated the Prayer to papa, and he put it on a card with our dear Mother's name as author, and it was mailed to little cousin. Soon there came a letter from cousin's mamma, saying, "Bless the darling, it was a beautiful thought that prompted her to send Norma the dear little Prayer, and Norma had me teach it to her right away."

Muriel has a baby sister who has chimed in with her each night to say the Children's Prayer, and now baby says it all alone. Whenever anything about baby is inharmonious, even a kettle boiling over, she says, "Dod is 'ove." "No harm tan tome to Baby."

I could fill pages telling of the demonstrations which we as a family, have had, but cannot find words to express my gratitude to the faithful Mother who has labored so unselfishly for us all.

I found Science at last after looking for God twenty-four years, although I was brought up by the best of parents, and never knew of any other than a Christian life. Then when I did find something better (?) it was false Science. I was three years floundering in that before I ever knew that there was a true Science.

Louise Sherwood Andrews, Galesburg, Ill.

Always delicate from childhood and subject to frequent illness, I found myself at an early age, after a season of severe mental work, a victim of nervous prostration, combined with insomnia and dyspepsia. So much did I suffer that it seemed sometimes as if my mind would give way.

After several years I improved somewhat, with the use of medicine, but any extra exertion brought on the same trouble. Then came a severe illness, a surgical operation, and an accident which made me a cripple and partially paralyzed for several months.

As inability to sleep became unendurable, and as I stoutly refused morphine, my physician recommended a prescription which he called harmless, and its use was continued for a term of years without increasing the dose. But in time I became extremely nervous, irritable, thin, and haggard, and loathed the thought of being dependent on drugs for rest.

During the next two years I was treated in Christian Science two or three times for a short period by a faithful student of our Mother, who has since become my teacher; but household cares seemed to prevent my persevering until the error was overcome. Finally, three years ago, I came to a point where Science was my only hope, and it then seemed a forlorn one. For two weeks I struggled with weakness and delirium, but held fast to the Truth made manifest through the self-sacrificing efforts of the lady who treated me, and at last came up out of Egypt.

My weight then was ninety pounds, now it is one hundred and fifty pounds, and I am stronger than ever before. Since then the Truth has conquered a case of diphtheria and two cases of la grippe in my own family, and a case of cancer of the stomach, in a patient not of our household, as well as many lesser claims.—*H. M. W., Denver, Col.*

In this little town of Montrose, Col., Christian Science has been lived and taught for ten years. Many have been led into the Light, but our population is a shifting one, and so our steady membership seems to grow slowly. About eighteen months ago we organized into a church. We rent a large room, centrally located, and have a good attendance. Through steady adherence to our beloved Leader's teachings so far as we understand and assimilate them, we have gained the decided respect of a town that once bitterly opposed Christian Science. We also have many demonstrations of the realization of God's power.

A father who was healed from chronic invalidism, brought his infant through a severe attack of membranous croup.

A little girl of two summers was almost covered with bee stings. Her grandmother, a Scientist, treated the child, and the little one responded immediately to Truth, nothing but the black specks remaining to tell the story.

One dear old lady of seventy-six years brought herself out of a stroke of paralysis through her realization of the One Power, and another of the same age has overcome bitter opposition at her son's home and now sees her grandchildren coming to our Sunday School.

The healing of sin in some of our now most regular attendants is our greatest reward, and is acknowledged by the town.

May we live more and more up to our glorious lessons in Christ's teachings,—the "Diamond Sermon."

Margaret E. Halley, Montrose, Col.

NOTICES.

THE Wednesday experience meeting for subjects of general interest pertaining to Christian Science, as well as personal experience, is now called the *Wednesday Evening Meeting*.

A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 15, 1898.

The next meeting of the First Members for the purpose of admitting candidates to membership in the Mother Church, will be held on the first Tuesday in November, 1898.

Applications for membership to be presented at that meeting must be in the hands of the clerk on or before the twentieth day of October, 1898. They should be sent to 95 Falmouth St., Boston, Mass.

WILLIAM B. JOHNSON, *Clerk*.

The above notice was published in the *Journal* for September, 1898.

When sending for the *Christian Science Weekly* for an unexpired term of the *Journal*, please be careful to send the correct amount. These subscriptions should be reckoned up to and include the month named on the address of the *Journal*.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Please read the above card of the Rev. Mary Baker Eddy, as it contains changes since its former publication (excepting last week).—*Ed.*

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The Christian Science Weekly

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PRESIDENT McKINLEY AT THE OMAHA EXPOSITION.

A great Ovation and interesting Remarks.

THE following is an extract of the remarks of President McKinley at the Trans-Mississippi Exposition, Omaha, Neb., on "President's Day," October 12, 1898:—

"The faith of a Christian nation recognizes the hand of Almighty God in the ordeal through which we have passed. Divine favor seemed manifest everywhere. In fighting for humanity's sake we have been signally blessed. We did not seek war. To avoid it, if this could be done in justice and honor to the rights of our neighbors and ourselves, was our constant prayer. The war was no more invited by us than were the questions which are laid at our door by its results.

"Now, as then, we will do our duty. The problems will not be solved in a day. Patience will be required; patience combined with sincerity of purpose and unshaken resolution to do right, seeking only the highest good of the nation and recognizing no other obligation, pursuing no other path but that of duty.

"Right action follows right purpose. We may not at all times be able to divine the future, the way may not always seem clear; but if our aims are high and unselfish, somehow and in some way the right end will be reached. The genius of the nation; its freedom, its wisdom, its humanity, its courage, its justice, favored by Divine Providence, will make it equal to every task and the master of every emergency."

The following account of the President's departure from Omaha, and his remarks there and at other points, will also be found of interest:—

The ride to the depot was a repetition of the scenes of yesterday, cheering people lining the streets to obtain a glimpse of the President. About the depot were gathered thousands of persons. They called for the President after he entered his car, and he went out on the platform. He shook hands with some of them, had a trainman open the gate, and going down on the bottom step, shook hands with all who could get near him. Still the crowd was not satisfied and called for a speech. He said:—

"I thank you more than words can tell for your many kindnesses to me during my visit to your city and your magnificent Exposition. What has pleased me more than anything else on my entire trip is to witness the exhibitions of patriotism throughout the country. I am glad to see that in Nebraska, as through the whole land, the people ever love good government, and dearly love the old flag. It is very hard for me to say good-bye to Omaha, you have all made my trip so delightful. But I must say good-bye now. Again I thank you."

Each sentence was marked with applause and vociferous cheering. The signal to start was given, and the train pulled out, with President McKinley standing on the rear platform, bowing and waving his handkerchief.

At Council Bluffs Mr. McKinley again responded to the cheers of a great crowd, and said: "Nothing has given me greater satisfaction as I have journeyed through the country than to look into the cheerful faces of the people and to be assured from their appearance that despair no longer hangs over the West, but that you are having . fair share of prosperity, and not only that, but you are having a baptism of patriotism in which we all rejoice."

At Hastings President McKinley spoke as follows:—

"We have pretty much everything in this country to make it happy. We have good money, we have ample revenues, we have unquestioned national credit, but what we want is new markets, and as trade follows the flag, it looks very much as if we were going to have new markets."

ITEMS OF INTEREST.

On October 20, the Supreme Commandery of the Knights of Malta elected the following named officers: Supreme Commander, E. W. Samuel, M. D., Pennsylvania, re-elected; Supreme Generalissimo, John W. Hicks, Massachusetts; Supreme Captain-General, J. H. Hoffman, Pennsylvania; Supreme Prelate, Edwin S. McGill, Minnesota; Supreme Recorder, Frank Gray, Pennsylvania, re-elected; Supreme Treasurer, W. J. Rugh, Pennsylvania, re-elected; Supreme Senior Warden, Frank M. Williams, Pennsylvania; Supreme Junior Warden, James B. Bell, New Jersey; Supreme Sentinel, A. B. Jones, Pennsylvania, re-elected; Supreme First Guard, Moses B. Bullock, Delaware; Supreme Second Guard, J. P. Kinney, Pennsylvania; Supreme Standard Bearer, George S. Jones, Massachusetts, re-elected; Supreme Sword Bearer, J. D. Ellenberg, New Jersey, re-elected; Supreme Trustee, elected for three years, Charles W. Bassler, Pennsylvania.

Philadelphia, the headquarters of the Supreme Grand Commandery, was chosen as the next place of meeting of the body.

The Peace Jubilee recently held at Chicago was a brilliant success. President McKinley was there. In response to enthusiastic calls he made a brief speech, from which we quote the following:—

"It is gratifying to all of us to know that this has never ceased to be a war of humanity. The last ship that came out of the harbor of Havana before war was declared was an American ship which had taken to the suffering people of Cuba the supplies furnished by American charity. And the first ship to sail into the harbor of Santiago was another American ship bearing food supplies to the suffering Cubans. And I am sure it is the universal prayer of American citizens that justice and humanity and civilization shall characterize the final settlement of peace as they have distinguished the progress of the war."

The Hon. Walter Hazell, M. P., Treasurer of the London Peace Society, and widely known as a philanthropist, in answer to a question as to how the peace movement was progressing in England, recently said, "There is a strong and steady trend of feeling toward international arbitration. Only the predominance of this feeling in my city could have

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elected me to Parliament. There are few 'peace at any price' men in England, but there are plenty of us who will declare for peace at almost any price, and I think that the majority of our intelligent people now take this position. My interviews with high officials of your government have been pleasant and satisfactory, especially my meeting with the Secretary of State."

A Walker (Minn.) special to the *Dispatch* says:—

Indian Commissioner Jones and John Bassett, an interpreter, left here to-day (October 19) on the steamer Flora for Black Duck Point, to bring in the Indians who promised to surrender.

In a letter to General Bacon, it was stated that the chiefs and head men of the Pillager band of Chippewas desired to express to him personally their gratitude for his forbearance toward them in their trouble.

Commissioner Jones, in a speech, said it was due to General Bacon's battle and his subsequent conduct of affairs that a peaceful solution of the trouble with the Indians was brought about promptly.

A London news agency has a dispatch from Shanghai, which says:—

"Reports from Japanese sources are in circulation here to the effect that Sir Claude MacDonald, British minister at Pekin, has informed the Chinese government that sovereignty appertains solely to the Emperor, who has been forcibly abducted and deposed, and that he must be restored to his position, while Kang-Yu-Wei and the other reformers must be pardoned. Failing compliance, Great Britain will enforce these demands."

Word comes from Philadelphia that all previous records of exports of grain from that port to foreign shores have been broken, the engagement aggregating something about two million bushels last week, and a like amount for the two weeks preceding. Those familiar with the foreign trade say the buying would have assumed larger proportions had it not been for the ocean rates, which now rule higher than during the corresponding period a year ago. Grain exporters there say that this unusual demand may continue for some months.

Secretary Long favors a new naval militia. His plan, as it will be presented to Congress, contemplates the amalgamation of all the state reservations under one body, to be placed under the direct management and control of the government. Also a complete re-organization of the present system, so that all the officers of the state militia are to be commissioned by the President instead of by the governors, as at present.

At Chicago, on October 17, the University of Chicago conferred upon President McKinley the degree of Doctor of Laws. The large audience which filled Kent's Theatre to overflowing applauded to the echo as President Harper placed around the shoulders of the nation's executive the hood of purple—purple to indicate that the recipient of the degree "had surpassed other men in native genius and devotion to it."

Four additional denominations in internal revenue stamps have been issued by the government, and some of them are now for sale at the several offices. They are 1½-cents and 3¾-cents proprietary stamps, 40-cents and 80-cents stamps. The two latter denominations have not yet been received at the Boston office, but they have been sent out by the Treasury Department.

The White Star line steamship Majestic, with the British colonial secretary, Joseph Chamberlain, on board, arrived at Queenstown, October 19. In a speech to the passengers he said that an Anglo-American alliance was a matter to be settled in the near future. He returned to England, he said, with that object in mind, firmly believing that such an alliance would be consummated.

There can no longer be any doubt as to the attitude of the United States toward the Cuban debt. The American commissioners have declined to assume any part of it. They also decline to accept a cession of sovereignty to the United States, for if it should accept it, Spain would claim that such a cession would impose an obligation for the debt.

The China trade report for 1897, recently received by the Treasury Bureau of Statistics, indicates that American exports into China are increasing, while those of other foreign countries are diminishing. There has been a surprising gain in kerosene, and American cottons are displacing the English.

Reports from San Juan, Porto Rico, are to the effect that all is quiet there. Major-General Brooke is installed in the palace, and Brigadier-General Henry remains as commander of the District of Ponce. Brigadier-General Grant has been appointed commander of the District of San Juan.

The oath of allegiance to the United States has been taken by five judges of the Superior Court in Porto Rico, who later will administer the same oath to their subordinates. Spanish judges who do not desire to forswear their allegiance to Spain will be returned to the peninsula.

A feat in telephony was recently accomplished by talking over the wire from Boston to Kansas City, a distance of about 1,560 miles, the longest ever covered by a single telephonic circuit, and which a few years ago was supposed to be impossible.

A dominant feature of the business situation during the last week was the foreign demand for wheat, wheat flour, and nearly all of our cereal products. The volume of business in this respect ranks higher than at any corresponding period.

The American flag was raised at Porto Rico, October 18, just thirty years after it went up at Sitka in token of the establishment of our sovereignty over Alaska.

Newspapers recently received at Vancouver, British Columbia, by the Empress of Japan, contain the somewhat startling information that Li Hung Chang and the Dowager Empress of China have been secretly married.

It is reported that great activity prevails at the navy yard at Toulon. France is said to be getting rapidly into fighting trim. The embarkation of war materials continues, and naval officers are to return.

Upon the occasion of the dedication of the three Free Homes for Consumptives in Dorchester, Mass., recently, his Holiness, the Pope, sent his congratulations and blessing upon the institution.

The National Council of Women of the United States will meet at Omaha, October 24 to 29, under the auspices of the Women's Department of the Trans-Mississippi Exposition.

Rear-Admiral Dewey has seized all of Aguinaldo's steamers. This act on the part of the Americans has made the natives indignant and their attitude is threatening.

President McKinley was cheered by thronging thousands at all important points on his return trip from the Omaha Exposition.

A severe snowstorm in Washington, D. C., on October 18, is certainly not an every-day occurrence.

The United States of America now consists of forty-five states, six territories, and one colony.

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MISCELLANY.

An earnest worker writes us a letter relative to her local society, from which we extract the following:—

"Most of us have been tried as by fire in many ways. We are few and poor in this world's goods, but all are earnest seekers for the whole Truth, as taught by the Master and our Leader. The contributions to the support of the work are small indeed, but I am sure it is all the members can pay. As an example of about all of our members, I will mention one man, Mr. C. of Bellefonte. His wages are ninety-five cents per day. He has to pay house rent and support his family of seven. He pays twenty cents per month towards the support of the church. It is all that he can pay, but that man, poor as he is, has nearly all of the Mother's books, takes the *Journal* and *Quarterly*, has 'The Journeyings of Jesus,' and Cruden's Concordance. At first he seemed less promising than others, but his growth in grace and in spiritual knowledge is a surprise, and his family too have been transformed by the blessed teaching of Christian Science."

EXTRACT FROM A LETTER:—"As to the *Weekly*, I cannot tell you what I think of that, only I feel all that has been said or written about it. For a year I have felt a lack somewhere that I could not define until this came, and at once I knew, for this filled it.

"I feel a strength and solidity between the lines of the *Journal* that makes me straighten up every time it comes, and the new Quarterlies are marvelous. That the committee can know and meet my weekly needs can be explained in only one way,—the realization of the ever-present Truth. The study of these lessons is what keeps my courage up whenever it begins to ebb a little.

"The Mother-heart that can reach so far into the Field, and see and meet the needs of her little ones, and never fail in supplying them to such a marvelous fulness, proves itself more and more to proceed from but one Source."

One after another our beliefs are knocked in the head. Now it is laughter that is dangerous and to be avoided. Goodness knows the world is none too jolly, but if laughing produces nervous exhaustion what can be done to preserve our nerves except we pull long faces and look more melancholy than we are. What becomes of the injunction to laugh and grow fat, if the British *Medical Journal* is right about it being injurious to hysterical girls and boys? It strikes a sane person that medical science must be languishing for lack of something to discuss, when it attacks the very thing that conduces to the general cheerfulness of mankind. Because some weakling may suffer from immoderate hilarity, shall the dangers of laughing be brought to the consideration of normal, wholesome-minded people? Perish the thought! Laugh if you can, and don't think what the cachinnation may be doing to your heart.—*Boston Herald.*

The annual Chicago day celebration of the Hamilton Club was held October 10, in the Auditorium Theatre, Chicago. Chauncey M. Depew, as guest of the club, was the principal speaker. He said in part,—

"Certainly what has transpired since November, 1896, astonished even the American people. From industrial paralysis has come industrial activity; from an isolated nation, living within itself, seeking only the development of its own resources, we have become a great world power.

"The political atmosphere was cleared of clouds, the financial atmosphere of distrust, the business atmosphere of despair, and the American mind of dreams by the election of William McKinley. To-day we are not only becoming dangerous competitors of the nations of Europe within their own boundaries, but we are to follow them across the Pacific and enter the Orient."

The other day a distracted mother brought her daughter to see a physician. The girl was suffering from "general lowness." The doctor prescribed for her a glass of claret three times a day with her meals. The mother was somewhat deaf but apparently heard all he said, and bore off her daughter. In ten days time they were back again, and the girl was rosy-cheeked, smiling, and the picture of health. The doctor congratulated himself upon the keen insight he had displayed in his diagnosis of the case. "I am glad to see that your daughter is so much better," he said. "Yes," exclaimed the grateful mother; "thanks to you, doctor! She has had just what you ordered. She has eaten carrots three times a day since we were here, and sometimes oftener—and once or twice uncooked—and now look at her!"—*Argonaut.*

The doctrine of eternal punishment is discussed in this week's *Congregationalist*, and the editor states that "the more logical method is that of deciding the question independently of Christ's teaching about it, and thus showing that if he was as well informed concerning the future world as intelligent men now are, he could not have taught that future punishment is eternal. This method appears to be growing in favor. We think it is the most convincing form of argument yet advanced against a doom which many Christians cannot bring themselves to believe has ever been or ever will be authoritatively pronounced against any one."

Boston Evening Transcript.

The Rt. Hon. Charles Adolphus Murray, Earl of Dunmore, Scotland, was present with his wife, Lady Dunmore, and two daughters, at the Christian Science experience meeting of this week, in the "Mother Church," and stated that he had been healed of an internal injury through Christian Science, and referred to the spiritual light which Christian Science had brought to him and his family. He alluded, in closing, to the increasing friendship between England and this country, and predicted an alliance based on the broad principles of Christianity.—*Boston Evening Transcript.*

First Church of Christ, Scientist, at Pana, Ill., moved into its new room in the Y. M. C. A. Building, the finest in the city, October 2. Among the guests attending the services from out of the city were Mrs. Elizabeth Harris, First Reader at Springfield, Ill.; Mr. and Mrs. William Camp, earnest Christian Science workers of Clinton, Ill.; Mr. William Tice, the only Scientist known to be at Shelbyville, Ill., and Mrs. Lolo Wall, a Scientist of Chicago.

Washington News Letter.

A MODERN DRUG STORE AD.

Just drop into our store to-day
And see the prices fall.
Our peerless bargains bring disease
Within the reach of all!

Life.

The *British Weekly* says: "American preachers in London are outspoken in declaring their country's good feeling towards England. Few, however, have gone so far as Dr. Gladden in the selection of a text from the words of Ruth to Naomi—'Thy people shall be my people.'"

At the thanksgiving services in Chicago on Sunday, which President McKinley attended, he listened to addresses by a Jewish rabbi, a Roman Catholic priest, a Presbyterian clergyman, and a noted colored orator.—*Boston Herald.*

Joaquin Miller has got back from the Klondike and built himself a granite boulder tomb. He has been getting ready to die for years, but will probably outlive all the young poets who are just beginning to read his works.

Dr. Joseph Parker of London says: "We want a speaking church. We want a church of testimony."

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The Christian Science Weekly

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EDITORIAL.

ABOUT two years since there was organized in Chicago a movement for the comparative study of religions and religious sects, under the general head of The University Association and World's Congress Extension. It is said that this educational movement was the outgrowth of the World's Congress held in Chicago during the Columbian Exposition. The Association publishes a monthly magazine called *Progress*, in each issue of which are published a number of articles or papers setting forth the religious tenets of the various religions. The principal object of the movement is said to be to carry on the work of self-culture by individual effort, or in local centers, or organizations, along the line of Normal School and University Extension; thus bringing our public schools and the higher institutions of learning into close relationship, and in turn stimulating the attendance of students upon them, and to aid the teachers of public and private schools in thorough and systematic preparation for their duties. These objects are being carried out by carefully prepared lessons by college and university professors; with side-lights, incidents, biographies, etc. Each paper or lesson is accompanied with questions, which are to be answered by the students where Association centers are formed. A resident instructor has been selected by the center, who will meet the members at stated times to discuss and review the subject studied. Quarterly examinations are held by the local instructor. At the close of each course of study an examination is held on questions furnished by the instructors. These questions are sent from the central office of the University Association to local deputy examiners, who conduct such examinations after the manner of the London University examiners, or after that followed by examiners for State Teachers' Certificates. Papers are then sent to the home office, where they are passed upon by the Educational Committee. On passing the stated examination at the close of each study, members receive a diploma, setting forth the work accomplished.

The tenth number of *Progress*, the monthly magazine of this Association, contains, among other interesting papers, an article on Christian Science, briefly biographical, historical, definitional, and statistical. It also contains a copy of the Church Tenets of The First Church of Christ, Scientist, in Boston, Mass. It is accompanied with a very fair portrait of the Rev. Mary Baker G. Eddy.

At the close of the lesson,—for as such it is treated by the editor of the magazine,—the following questions are submitted for answer:—

Sketch the early life of Mary Baker Eddy.
What occasioned the discovery of Metaphysical healing?
In what book was the explanation sought and found?
Define God, man, sense, soul, and the real.
What is God?
What does communion with Him confer?
How is prayer properly understood?
How did Jesus heal the sick?
How can we?
What evidence of this doctrine has been given?
Sketch the distinctive features of the service.
State the six Church Tenets.
Give the present statistics.

Under the head of subjects for special study is the following:—

"Read and estimate 'Science and Health with Key to the Scriptures.'"

Mr. Edmund Buckley, Ph.D., of Chicago, is the editor of this monthly magazine.

These questions were formulated by the authorities of the Association, not by the author of the article. Copies of this number can be had of the Christian Science Publishing Society. Price, 35 cents.

THREE CASES OF HEALING.

BY WILLIAM J. KLIPP.

A YOUNG man, the son of a Scientist, but who was not interested in Science himself, fell from an excursion train while it was yet in motion, landing on his head and becoming unconscious for a time. His scalp was torn from his head and hung down over his cheek; there were bruises about the face and one eye was in a very bad condition. With the aid of a companion he made his way to his home a mile distant through back streets, fearing that, if he encountered a policeman, he would be taken to a hospital, of which he had a horror. He wished to go home and have his mother treat him.

When he reached home, his mother and sister immediately put down their sense of fear and realized the ever-present Good. I was then asked to take the case. A doctor who was summoned for the surgical part, sewed up the scalp, taking twenty-one stitches. He wished to have the young man taken to a hospital, but the mother would not consent. During his visit he picked up the Christian Science Hymnal and smiled in a knowing way; then turning to the mother he tried to impress her with the seriousness of the case, and cautioned her to watch for signs of twitching during the night, assuring her that such signs would develop into convulsions and result in a speedy death if he were not immediately summoned.

Next morning the young man was about the house well, and absolutely without pain. The doctor was astonished and dazed, and declared that when he first saw the patient the evening before he thought he would not live more than fifteen minutes. In less than a week the stitches were removed, and in two weeks the young man went to work. I treated the case one week and two days. The last time I called I saw him in the yard cutting grass. Did I treat that case more than others? No, not so much; for I felt that man had very little to do with it. All sense of responsibility is eliminated from my thought at such times, because I realize that God is all, in whom "all being is painless and permanent" (Science and Health).

Another case: A young boy seven years old was taken with some ailment which resulted in all sorts of complications. After months of sickness, pneumonia was developed,

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which became so serious that the attending physician called in three others in consultation, and it was decided to cut a piece of rib from the boy's side, and through the aperture to insert a silver tube, thus making an outlet for the pus which had accumulated, and which they said would very shortly deprive the child of breath and life, if not relieved in the manner above described.

The child's life was despaired of, and the mother, as a last resort, came to me. She told me about the case, and said that one doctor had made one hundred and four calls, and that others had assisted in the operation. I went, knowing that God was the only healer. The boy was much bent to the side where the tube was inserted, and seemed to be in a bad way physically. The next day I called and found him sitting up in bed playing, and in three days the tube was removed. In ten days the boy walked over half a mile, and in two weeks was entirely well.

At the same time I was treating the above case, realizing God as the only power and the only healer, another case came to me which seemed very dangerous. It was that of a boy, also seven years old, who had pneumonia and paralysis of the lower limbs. He had been doctored by a prominent physician, who finally gave him up to die. The mother desired me to take charge of the case. I found the patient in bed, and the mother, to show me how utterly helpless he was, attempted to stand him on his feet on the floor. His legs collapsed under him and were utterly without feeling. Pills and medicine were immediately destroyed, and the mother's reliance placed entirely upon Truth. The boy had not eaten anything for some days, but two hours after my call, he ate two eggs, besides other food, and also drank. The next day he was sensible of feeling when his legs were pinched, and on the following day I found him standing against a chair. After that he learned to walk as a child would learn; first standing against a chair, after a while venturing to take a step or two, and then going from one chair to another, and finally walking and running as well as ever. In two weeks from my first visit he was well.

Do not let any one imagine that all my cases respond as readily to Truth's ministrations as the above; far from it. I have had many slow cases. Man is simply an humble instrument in God's hand, and can only *reflect* the Truth, and Truth will do its perfect work. Never doubt God's power to destroy sickness and sin, and you will surely go on from demonstration to demonstration, ascending the mount of Revelation, and finally gaining for yourself the approbation and benediction of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

MENTAL SURGERY.

In the middle of last summer (1897), a young lady, who attends our church and is much interested in Christian Science, was riding her bicycle. Coming near a corner where a large boulder had been placed to keep people off the boulevard, she saw a lady in a heavy "spider" phaeton coming, and saw that she had not room to turn to the right and pass between the stone and phaeton, so started to turn to the left. Just as she did this the lady touched her horse with the whip. The horse was so close that the young lady put her hand on its shoulder, but her wheel turned under the horse's feet and both the horse and the phaeton passed over the wheel and one of her limbs. The bicycle was crushed, simply ruined. Those who saw it called a carriage and sent for a physician to be at her home upon her arrival. The physician, after examination, declared it to be a breakage of two bones, and that she was dreadfully bruised. This was Saturday night; Sunday morning the doctor called, but said the leg was too badly swollen to set; and again stated that two bones were broken. Monday and Tuesday he came and confirmed his first statement, but said he would come Wednesday and bandage it any way. After his Tuesday morning call a Scientist called, just having heard of the affair. The young lady asked for Christian Science treatment.

The practitioner did not reach her until noon on Tuesday, gave a treatment, combatted the medical statement that the patient would have to sit with her foot on a chair for six weeks and would not be able to walk for three months.

The next morning (Wednesday) the doctor came and examined the limb preparatory to bandaging it. Then re-examining it, he said, "I was sure the bones were broken, but they are not. It is a dreadful sprain, however, and I will bandage it." The patient demurred, but he insisted, saying that if the bandages hurt her too much she could remove them. She permitted him to do it, and a short time after he went away she took them off.

She told him he need not come longer. Still he told her she was to sit with her foot on a chair for six weeks, as a sprain is considered more difficult to overcome than a broken bone, according to medical belief. In three weeks she was able to walk around the house, and not long afterwards walked twelve blocks.

At the expiration of the "six weeks she was to sit with her foot up on a chair," she was at the State Fair in Des Moines, Iowa, as an expert sewing machine operator in charge of the Singer Sewing Machine exhibit, and afterwards in Springfield at the Illinois State Fair in the same position, either standing, or running the machine all day. In the interval of the three weeks, public thought flowed strongly towards her, as well as the church thought, for the family were members of a Protestant church, as indeed she is yet, but the family were very lovely and without antagonistic thought towards the treatment.

All sorts of calamities were foretold for her, but, thanks be to the supreme power of Truth, none have been verified and she does not walk at all unevenly.

Sarah A. Durfee, Decatur, Ill.

THE TRUE AND THE FALSE.

A few months ago the editor of the *News Letter* sent a copy of his paper to a friend, who was not a Scientist, with the hope that his interest might be aroused on the subject of Christian Science. A week or so after, this friend met the editor on the streets of Washington, when the following conversation occurred:—

Friend. Wife and I have been thinking about these Christian Scientists considerably. The truth is, she has an ailment, which the doctors say will keep her in bed from eighteen months to three years, and maybe always. Now I would like to know what you know about these Scientists.

Editor. I know all about them.

Friend. Can they cure the sick?

Editor. They are curing the sick every day in this city. They have cured me, several members of my family, and many others I know of.

Friend. Do you suppose they could cure my wife?

Editor. Certainly God can cure her; nothing is impossible for God. Christian Science is truly God's method of curing the sick.

The foregoing conversation was supplemented with the information of where a Scientist lived, the friend saying he would call that night.

He did call at the lady's house that night, but she was not in. He went home and found in his house a lady who advised him to employ another healer. The one she advised had been a student of Mrs. Eddy, but had left the faith laid out by that great Leader and was practising healing in the name of "practical Christianity," along his own path. He was sent for and attended the lady some few weeks but did no good.

About that time the editor and wife were visiting in that part of the city, and called upon "friend" and wife. She was still in bed, and said she was no better and had lost faith

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in this God-healing. The editor asked if the lady he recommended had been called, when he was informed of the facts as they were. He told him at once that there were the TRUE and the FALSE in this field the same as all others. That if his wife was to be cured, he must discharge the practitioner he had and go for the one first recommended.

This course was followed, the genuine Scientist visited the patient three times, then the patient visited her two or three times, then left the city on a pleasure tour to the Thousand Isles in the St. Lawrence River.

The editor saw her son this week who said his mother was in splendid health.

Christian Science is often discredited by the acts and conduct of those who are not following the laws and rules of Christian Science.

In selecting be certain that you know the TRUE from the FALSE.—*Washington News Letter.*

EXTRACT FROM A LETTER.

I AM pleased to be able to report to you how divine Love has placed seed, soil, and sower in this field. Ten weeks ago, when we first came here, we found from six to twelve Scientists attending services. We immediately took hold of the work and procured a suitable place, with the result that at one of our recent Wednesday evening meetings we had out to hear the Truth from eighty to ninety individuals. Only forty or forty-five of these are regulars, the rest being investigators, the result being that the tone against Christian Science has changed very much in this field.

One minister, who had preached two sermons against the healing of Christian Science, told some friends of ours that since we had come here, he had seen enough practical results to know that it was along the line of Apostolic work, and that he would never again say anything against Christian Science healing so long as they stuck to Apostolic teachings.

Another minister said that he believed God to be divine Principle, and has been to see a patient who is now under our charge, saying he was glad to note the improvement in that patient, and when the patient recovered he would like to talk with him further.—*W. B. D., South Bend., Indiana.*

THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

This Board is authorized to send out twenty-one teachers annually. Although the examination will not be at all competitive, the Board will be obliged, all things being equal, to bestow the certificates with reference to the necessity for teachers in certain localities. The failure on the part of an applicant to receive a certificate will not necessarily imply any unworthiness.

Information as to the charge for examination will accompany the application blank.

The applications heretofore sent in will not answer. The printed forms must be used. All desiring to appear before the Board will have to apply again.

TESTIMONIES.

I am, by profession, a lawyer.

A boy of eighteen, I came home from the Confederate army a cripple, as I supposed, for life, scarcely able to write my own name and as ignorant generally as it is easy to conceive. I entirely withdrew from the world until I was twenty-five, and devoted all there was of me to school and the study of my chosen profession. I came to Texas in 1872 and commenced practising law in this state. I rose rapidly and accumulated money very fast and soon had quite a handsome little fortune, only, however, to learn that all in the world I knew was law and its practice; but not one thing about men or business, and no financial common sense whatever. The result was, that my property was swept away much more easily and rapidly than I had accumulated it; leaving me very much soured against the world in general and the people in particular.

I changed location, commenced again, soon had a large practice and again made money. I invested considerable in land, owing a debt on it of about four thousand dollars. I invested thirty-five or forty thousand dollars stocking and improving it. I could have paid all my debts, but again listened to men, and when the financial crash of that time came, I did not have business common sense enough to save more than a few hundred dollars out of the wreck. The balance all went, and with it my respect for men, very greatly my courage as a man, and my hopes of life.

In this broken-hearted condition I sought the consolation of Orthodox religion. The Bible appeared a confused jumble of mythological fables, all out of harmony with mortal mind, and that was what it then addressed. I found religion a dead and cold formalism. I, however, joined a church with promise and hope that peace would come in the line of so-called duty.

At this time I gathered up my little remnant, a few hundred dollars, came to Fort Worth, invested my last dollar in a comfortable little home, just out of town, located my large and helpless family there, opened an office to commence again a struggle against the future. Just then, before I had time to become acquainted or could command business, a cyclone came dashing down the dark channels of night, striking our little home, utterly destroying everything we had upon earth, not even leaving clothing to cover my family the next morning. The ruin was complete and awful. I tried to pray, with a crushing sense of a monstrous wrong and cruelty somewhere, I did not know where. Then came two ministers of the gospel of Christ (?)—think of it! and told me that God had ridden in that storm to destroy me and mine, to chastise me for my sins, and to make me better. In a word, had turned my loved ones, who had done no sin, out to the tender mercies of the world, beggars, for my sin. I shudder to think of that hour. I could hardly wait for the preachers to retire; when they did, I went out. I must have been insane then. I raved, I swore, I tore my very hair out, and O, how bitterly and deeply did I curse the God that had wrought wreck and ruin upon the helpless and innocent.

So hopeless and helpless I became from that hour, that the very day seemed blackness. For months I saw myself (and fully realized it), drifting into insanity and was powerless to help it. Indeed, I took a kind of frantic pleasure in contemplating the approaching ruin. Often I was almost overborne with an impulse to destroy myself. I had one dear friend to whom I talked of my condition. He saw it all, but could not help me. Many times the hideous shapes of insanity arose before me, grinning in my face and creaking in my ears. I hated humanity, despised human sympathy, and shunned human society. All I had known of Christian Science was from garbled newspaper reports. This was my condition, when a young man (I think his name was Norton) was announced to lecture in the Opera House. I went that I might hear some new fanaticism to laugh at and despise. I sat near the speaker and he had not talked long before I became perfectly calm, and then deeply interested. I went in believing that there was no Truth; I came out believing that there was Truth and Good, and that the speaker had an experimental knowledge of it. I said to my wife as we walked home, "If there is Truth, that man has it." We attended the next experience meeting on the following Friday night. Everybody was full of health, every heart

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was full of peace, every face was full of light, and every act was full of love. I told my wife, as we walked home, that I saw more love, kindly attention, and interest in that short hour than I had seen in all my life before. A kind friend lent me "Science and Health with Key to the Scriptures," and with that magic key I unlocked the sacred volume. It drove away a legion of evils. Truth flashed its shining shafts of living light along the King's highway, grass-carpeted and flower-canopied, where I now walk, clothed and in my right mind, Hope my companion, ever sweetly singing of Good, and Truth, and Love. Thanks be to God, you friends who meet in the hall on Fourth Street and our Mother.—*J. L. C., Fort Worth, Tex.*

Although it is about three years since I first became interested in Christian Science, I have never taken the privilege of stating my experience through the columns of our publications.

I had been troubled for several years with a most severe and distressing form of dyspepsia, which caused me to be very exacting in my diet, and kept me from eating with my family, as I do at the present time. I also had liver trouble. My condition became worse and worse until finally my disease developed in a tumor of the stomach. I was constantly under the care of a doctor, who gave me this and that medicine, and finding no relief, the doctor, after consulting his colleagues, decided that the only means of relief would be an operation to remove the tumor. I had always had great fear of operations, and I am sure if one had been attempted it would have resulted in death.

About the time I was considering the operation, of course not favorably, a friend called my attention to Christian Science, and suggested a trial. I was ready to try anything but surgery if it would afford relief, and gladly gave my consent. After consulting Mrs. C. M., a Christian Scientist of this city, I made arrangements for treatment.

When my friend called to assist me to the house of Mrs. C. M. for the first treatment I was confined to my bed, but after a few moments conversation about Christian Science I arose and dressed to accompany her there; under any other circumstances I would not have attempted to walk.

After receiving the first treatment I felt better than I had for years, and on arriving at home it seemed to be almost a miracle that I had been out. After taking treatment for two weeks I was completely cured, and then became deeply interested in Christian Science. I have since then received many blessings through the Scriptures as taught in Science and Health, and have also been able to demonstrate the power of Truth over error in my family, and have since attended a class of instruction in Christian Science.

My son has also received a great blessing from Science. He was troubled for years with chronic astigmatism of the eyes and compelled to wear glasses, but was healed by one treatment.—*Mrs. E. Neubauer, Scranton, Pa.*

So few from this side of the water ever seem to write to the Christian Science publications to recount the many and marvelous releases from sin and sickness which have been wrought in this country, that one would almost think that America alone had benefited by the glorious Truths of Christian Science. I feel I should like to give my very small experience in token of my gratitude for all that Mrs. Eddy has done for us, and perhaps it may be a help to some of those who are still weighed down by sickness.

For ten years I was more or less of an invalid, quite unable to walk, and frequently in pain. I spent my life in consulting doctors all over Europe, nine of whom sent me to watering places, but all of no avail. Finally an eminent London doctor frankly told me I would never be well, so it was useless to waste my money on doctors. I was resigning myself to my fate when a friend told me of Christian Science, and of all the wonderful cures it had wrought.

At first I was sceptical, but on hearing more about it, I determined at least to go to a healer, and give it a trial, though I did not at all believe in it. After six weeks' treatment I was nearly well, and then I had the great privilege of going through a class and my cure was completed. I have never had any return of the old claim since.

This is only one of the many cases that have obtained similar relief. Indeed, if all on this side of the ocean wrote their experiences of freedom from sin and pain through Christian Science it would go far to outweigh our American brethren.—*E. T. Cunliffe, London, England.*

Everything mortal and material sinks into insignificance under the radiant light of the Truth of Christian Science. By many a bitter experience we learn that we cannot serve two masters, and our reward is rich when we rely entirely on Spirit to guide us. The way seems difficult, sometimes impossible, and temptation to give in to error of every kind seems to assail us the most when apparently we are trying our hardest to keep in a spiritual line of thought and action, but clinging closely enough and long enough to the Truth, divine Love opens the way of escape and urges us on to fresh endeavor and further victories.

It takes time to know exactly how to put on the whole armor of God, and we are apt to leave undefended our weakest point; but clad in that armor we are proof against all attack and can rest securely. I am beginning to realize that one cannot do everything at once, and that it takes time to pull up the weeds of character; that one must not be disheartened if at first it is one step forward, only to fall back shortly afterwards; patience must have her perfect work; and after tasting of the safety of Truth we cannot choose to be anything else than a student of a Science which leads into still waters, nor would we take anything else in exchange for this knowledge of God,—this pearl of great price. In our hearts is thankfulness unspeakable, and round about us angels whisper, "Be not weary in well doing."

Maud Donaldson, London, Eng.

CONCORD ITEMS.

The following items have been clipped from the *Concord Evening Monitor*, Concord, N. H.:—

The Earl and Countess of Dunmore, England, with their two daughters, Ladies Mildred and Victoria Murray, were the guests of Rev. Mary Baker Eddy at Pleasant View yesterday. Her driver took them over to see the St. Paul School. They are all staunch advocates of Christian Science, two of them having been healed by it of cases pronounced incurable by their physicians.

The recent meeting of the Grand Lodge, I. O. O. F., closed with the installation of officers. The following appointive officers were announced: Grand Marshall, James A. Leet, Enfield; Grand Conductor, George V. Moulton, Lancaster; Grand Guardian, George E. Chadwick, Enfield; Grand Herald, Frank H. Bown, Lebanon.

At the twenty-fifth annual meeting of the New Hampshire branch, Woman's Board of Missions, in Keene, Wednesday, Mrs. M. W. Nims of this city read the report of the home secretary.

W. D. Hutchin of this city has been appointed district deputy great sachem of the Red Men's Order in this state.

Henry Barrett Huntington, the new instructor in English at Dartmouth College, is a St. Paul's School boy.

NOTICES.

Per capita taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Hereafter the Communion service in the Mother Church will be held once in each year; on the first Sunday in June, beginning in June, 1899.

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AGAINST IMPERIALISM.

Dr. Lorimer Opposes Expansion.

DR. LORIMER declared against "imperialism" in his lecture at Tremont Temple, in the Boston Star Course.

He lectured on "Aristocracy in America." After tracing the permanence of aristocracies in republics, Dr. Lorimer said, "It is of the greatest importance that the rich in America should be in touch with our national life and institutions. Now that our borders are expanding, our aristocracy will become a more distinctive feature of our social existence. We cannot afford to permit it to develop in such a way as to endanger individual liberty."

In an effort to define American aristocracy, Dr. Lorimer examined the aristocracy of birth, of idleness, and of privilege, and the absurdity of their claims. "We have seen," he continued, "the gradual extinction of the old European families and the abolition in this country of the privileged class created by slavery. The daring assumptions of monopolies have brought wealth to those who naturally use it unscrupulously. This was demonstrated during the war, when many sons of prominent families were given commissions, which resulted disastrously to army organization. There were others who did honor to their family names. It has been truly said that humanity never had a chance till it reached America, and no country, certainly, ever had a line of monarchs that can compare with our chief magistrates. The real aristocrat is the servant of mankind. The knight must go forth again in quest of the Holy Grail, and 'who would not brave champions be in this, the lordlier chivalry?' This we did in the war with Spain; the college boys did it; and Helen Gould has won the queenly title of a devoted woman. I do not think we want the Philippines. The true 'imperialism' of America means the regeneration of this land as it is and the shedding of light upon the dark places of the earth. Those who stand for that are the true American aristocrates."

President Jordan Speaks against Imperialism at Omaha.

AN argument against imperialism was made by President David Starr Jordan of Stanford University at a session of the Liberal Congress of Religion at Omaha, and it was listened to by a crowded church.

Summed up, it was to the effect that a policy of expansion would make incumbent upon this country an expensive colonial system, with all that implies of a costly army and navy; that our government system would have to be largely changed from American republicanism to British imperialism; that the pursuits of war would take the place of pursuits of peace; that it is not suited to this country; that the effect of living in the tropics is to degenerate the Anglo-Saxon character; that a better way is to preserve the friendship between this country and Great Britain, and, finally, that this nation stands for an ideal of individual citizenship, which is a higher purpose for humanity than national aggrandizement.

Professor Jordan's paper was entitled, "Lest we forget," from Rudyard Kipling's hymn, "The Recessional."

ITEMS OF INTEREST.

About one hundred and fifty persons assembled in the banquet hall of the Hotel Vendome, Boston, Tuesday evening, October 25, at a reception given by the Massachusetts Single Tax League to the representatives of the State Y. M. C. A. The Rev. S. S. Craig, of Toronto, read a paper as did Mr. Wm. Lloyd Garrison. Mr. Garrison in his opening remarks said,—

"It is my pleasant duty to welcome you in behalf of the Massachusetts Single Tax League, and to ask your earnest consideration of the subject to be presented. Especially should the Young Men's Christian Associations feel interested in the ethical side of our contention, which embodies the essence of Christianity. Land monopoly is a distinct violation of the injunction, 'Do unto others as you would that others should do unto you.'"

The great Peace Jubilee at Philadelphia opened October 25 with a fine naval review. The Texas, Gloucester, Winslow, and six other warships took part in the marine pageant. The government was represented by the Hon. John D. Long, Secretary of the Navy. Throngs of spectators filled every bit of timber on either shore of the Delaware River, and jammed every available craft to the point of danger. The yacht May, with Secretary Long and the Washington party aboard, led the naval parade; the ships of the navy being anchored in single file in mid-stream,—a line extending a distance of three miles. Naval-Constructor Hobson and four of his Merrimac heroes, reached the city at 2.30 P.M. of that day. President McKinley and his party arrived on the 26th.

October 26, President McKinley was tendered a dinner and reception at the Union League Club in Philadelphia. President C. Stewart Patterson of the League welcomed the President. The latter responded briefly, extending a word of thanks. The following were present: Vice-President Hobart, Postmaster-General Smith, Secretary Wilson, Secretary Alger, General Miles, Commodore Philip, Captain Robley Evans, Captain Sigsbee, Generals Shafter, Wheeler, Chaffee, Patterson, Sumner, Lawson, Young, and Sickles; Private Secretary Porter, Captain A. Paget of the Royal British navy, Governor Hastings, and Mayor Warwick.

The Supreme Court of Illinois recently decided that the Pullman Car Company was holding $10,000,000 worth of lands and improvements in several cities illegally, and in violation of its charter. The real estate interests of the company comprise 476 acres of land in Pullman, car works, and workingmen's houses, aggregating $8,500,000. The income from these holdings last year was $1,132,086. The income from car manufacturing and earnings was $10,368,256. The company now have a surplus of $18,000,000.

The leading Spanish merchants of Buenos Ayres, Argentine Republic, have started a movement which they intend shall be made general throughout all the Spanish-American

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republics, by which it is hoped to aid Spain by conducting practically all their trade relations with the mother country as against the United States and European countries. A meeting of all the principal importers of Buenos Ayres was recently held for the purpose of discussing plans to carry out their project.

Acting Attorney-General John K. Richards has rendered an opinion in relation to the status of the Chinese in the Hawaiian Islands, to the effect that the provisions of the treaty between the United States and China, providing for the departure and return to this country of registered Chinese laborers, are applicable to Chinese persons applying for admission to the Hawaiian Islands, or to such persons residing there as may wish to depart with the intention of returning.

There is a new cure for disease. Musical vibrations are the latest "pills" for the human sufferer, according to a Chicago authority. But if tone vibrations have the effect on the body that James Lowth says they have, what a pleasant operation for insomniac and neuralgic to be laid out on an organ, and then let some Boston organist pull the stops for all he is worth. It strikes musical people that this remedy would be worse than any possible disease.

Boston Herald.

The Bureau of Statistics of the Treasury Department has compiled data on the exportation of wire nails from the United States, from which it shows that this line of export has grown from 1,547,078 pounds in the fiscal year of 1888 to 22,894,099 pounds in the fiscal year of 1898. The annual increase has been phenomenal ever since the business of exporting began, and has been especially rapid within the last two or three years.

The national executive committee of the Society of the Spanish-American War, which was organized the day the peace protocol was signed, met at Baltimore, Md., October 28. The society is the growth of relief work done by patriotic women during the late war. It is proposed to provide memorials for the heroic dead, and the society is raising funds to carry out its projects. Miss Clara Barton was chosen president.

It is reported from Washington that President McKinley is convinced that there is no way in which the United States can escape the responsibility of taking all the Philippines. He has arrived at this conclusion after mature deliberation. He at first favored keeping nothing more than a military and naval post, and thought that the United States should in no event retain more than the island of Luzon.

The Acme Wrecking Company of San Francisco has made a request to the navy department for authority to raise the battleship Maine. The company has had experience in raising vessels on the Pacific coast, and representations have been made to the department as to its ability to accomplish the task in Havana harbor.

Minister Buck has informed the State Department that the Japanese government has appointed Mr. Jutaro Komura, vice minister of foreign affairs, to be minister of Japan to the United States. Mr. Komura was born in 1853 and studied law at Harvard University.

Postmaster-General Smith has issued an order directing that Hawaiian postage stamps shall be recognized at their face value for the prepayment of postage on all articles mailed in Hawaii, whether addressed for delivery in the United States or elsewhere.

Dwight L. Moody recently said in Denver, Col., that there never has been so much interest taken in the Bible since the world began, as now. During the last three years there have been more Bibles sold than in all the other 1893 years.

Latest reports from Japan tell of the marvelous development of ship building in that country. There has just been delivered at Nagasaki the largest steamer ever launched outside of American and European waters—the Hitachi Maru.

France is reported to be sobering down. The peril of engaging in war with England is becoming better understood by the French statesmen and journalists. On the whole, the war cloud seems to be dispersing over there.

The Omaha Exposition seems to have been a financial success. It is claimed that after paying all bills the stock holders will receive from seventy-five to ninety-five cents for every dollar they put into the enterprise.

The National Council of Jewish women recently held a session in the First Congregational Church at Omaha. Among those present were Mrs. Susan B. Anthony, Rev. Anna B. Shaw, and May Wright Sewell.

Reports from Paris indicate that France is willing conditionally to evacuate Fashoda. She seeks compensation to be arranged hereafter. The claims of Great Britain are therefore deemed just.

President McKinley has told Prime Minister Sagasta that the disposal by Spain of cannon from fortifications in the surrendered Spanish territory must cease; that they are regarded as immovable property.

Word comes from Paris, France, that the peace negotiations are progressing rapidly. Rumors of trouble at Paris are denied at Washington. Madrid thinks the treaty terms are almost reached.

The officials of the treasury department estimate that the war with Spain cost at the rate of $1,000,000 per day. The war of the Rebellion cost an average of $1,685,156 per day.

The official title of General Kitchener, whose elevation to the peerage was announced September 26, is "Lord Kitchener of Khartoum and Aspall, in the County of Suffolk."

The Sultan of Turkey extended a cordial welcome to the Emperor and Empress of Germany on the occasion of their recent visit to him.

General Stewart L. Woodford, late United States minister at Madrid, announces it as his opinion that the United States must hold Cuba.

All of Aguinaldo's men have withdrawn from Manila excepting from one suburb, and no trouble is expected from that quarter.

Admiral Dewey reports a condition of anarchy in the Philippines, although the situation is said not to be very serious.

The court of cassation has decided to grant a revision of the Dreyfus case, and will institute a supplementary investigation.

The entire French Cabinet resigned on October 25, amidst tumultuous scenes in the Chamber of Deputies.

General Lord Herbert Kitchener and Captain Baratier received an ovation in Paris upon their arrival there.

General Wood has gone to Manazillo to establish a civil government there on the Santiago plan.

The time for the evacuation of Cuba by the Spanish has been extended to January 1, 1899.

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MISCELLANY.

TOTTEN'S WARNING.

"Prepare ye for the second coming of Christ; the twelfth hour is about to strike."

Captain Charles A. L. Totten, West Pointer, mathematician, writer, inventor, and savant, says the human race stands upon "an ominous threshold and that March next will witness the second advent of the Lord, which, to ordinary intellects, means the end of the world. "In the fulness of truth," he continues, "it means the end of man's haphazard, irresponsible methods and system. The 'iron crown' will be knocked off mortal brows and with an 'iron rod' immortal hands will thenceforth direct such human affairs as may survive the crisis. If this be not plain, God help the English understanding."

Captain Charles A. L. Totten, who predicts the second advent of Christ in the year 1899¼, is called by the world a dreamer, a man of fine, but in one line of misdirected, intellect. Yet as a matter of fact, Captain Totten is one of the few men whose prophecies, wild as they appear, are studied carefully and approached with respect by the scientific men of the age. They are read and studied perhaps not with any shade of belief in them, but because of the depth of the research which they display and of the mathematical mind, analytical almost beyond precedent, of which they give evidence. Totten's name is respected all over Europe.

This artillery officer bases his predictions on the Bible and mathematics. Some have said that "Totten makes a Bible of his calculus." He made a prophecy seven years ago and said that just before the end there would be a military era. The Spanish-American war, he now says, is the fulfilment of the prediction. There was a strong hint in the foretelling that Anglo-Saxon people would be arrayed against another race in war. Behold fulfilment the second! Russia and England are to dispute and perhaps go to war over the Eastern question. Lo, fulfilment, in part, the third. Will fulfilment the fourth come with the second advent?

Totten says of himself, his prophecy, and his work: "I am a Christian and am orthodox on the apostolic basis. I have studied the Bible with searching scrutiny. Before the bar of whatever mathematical and logical ability I possess, I have weighed, measured, and numbered much of its historical prophetical chronology, and find it to be without possible flaw. It is a perfect and stupendous system; a consecutive one, and its evolution cannot have been other than supernatural. The year 1899¼—March, 1899—is the end of the age and the beginning of the millennium, that is, of the seventh, or Sabbatic, thousand years."

W. L. Low, son of Colonel Low of Galveston, Texas, at the Wednesday evening Christian Science meeting last week, gave an account of his being healed of a complication of fevers which the doctor pronounced typhoid, yellow, and malarial, contracted in Cuba. He was landed at the Washington Hospital in such a condition that it was thought he could live but a short time, and through the intercessions of some kind friends he was taken to the house of a lady in this city, who chanced to be a Scientist. This lady prevailed upon the young man to try Christian Science for the healing of his complaint.

The father, Colonel R. G. Low, general manager of the Galveston-Dallas *News*, who had been telegraphed the condition of his son, hastened on to Washington to see him, if possible, before he died, and to convey the remains back to Texas for burial. One can imagine the father's surprise upon his arrival in this city to find that this, as he thought dying, son had been completely healed by Christian Science treatment.

Colonel Low visited President McKinley and told him of the wonderful cure which had been wrought upon his son. The President took a red carnation from his coat and gave it to the Colonel for his son with his kind respects and congratulations that he had been so marvelously and wonderfully cured.

Young Low's account of his healing and of the gratitude he feels towards God for this manifest blessing given to him was very beautiful to hear; and the gratitude of his father and family, he informs us, is equal to his, they all realizing the bountiful and beautiful love which God is showing to His children in every-day life.

Washington News Letter, October 19, 1898.

The death of Harold Frederic gives the regular doctors a chance at the Christian Scientists in England. Two regular doctors testified that they thought he would have recovered if he had had proper treatment; by "proper" they unquestionably meant their own treatment. It is altogether improbable that Harold Frederic was a believer in Christian Science; or in any system of medicine. His health and physique were magnificent in early life; and he was always ready to draw drafts upon his strength with a lavish hand. So true was this that when he went to France to write up the cholera-infected districts, we doubt if the thought ever occurred to him that he was exposing himself to the danger of disease and death. The fact is that Mr. Frederic expended his large patrimony of good health with prodigality, and when it was gone he turned to the doctors with the cheerful information that he didn't believe in them, and had not followed their directions. Beyond doubt he told the Christian Scientists the same thing. But they appear to be better natured over it than the regular physicians.

Utica Observer.

SOLOMON IN ALL HIS GLORY.

A donation party was given to a good country clergyman in part payment of his small salary, the principal result being twenty-seven bushels of beans and a large variety of second-hand clothing for his five children.

The patience of the clergyman's wife finally gave out. On the next Sunday she dressed all her five children in the donated second-hand clothing, and under her direction they marched up the aisle just as the good pastor was reading that beautiful passage, "Yet Solomon, in all his glory, was not arrayed like one of these." The next donation party was of a different character.—*Saturday Evening Post.*

Mr. Albert Metcalf of West Newton was recently elected president of the First Church of Christ, Scientist, in this city. He was the donor of the organ in that church, which has the reputation of being one of the best in Boston. Some years ago Mr. Metcalf's wife, through Christian Science, was healed of a severe illness of many years' duration, and he donated the organ in remembrance of the healing.

Boston Evening Transcript.

The *Leader* declares: "We are not commanded to believe in the devil; we are commanded to believe in God and the Lord Jesus Christ. We judge a man may be a very good Christian and yet repudiate utterly the notion of a personal devil. There is no ground for the superstition—clearly of pagan origin—that the devil mentioned in the New Testament is a personal being."

Brimstone Corner is true to its name in refusing to give up the sulphurous underworld. If the people who attend the ministrations at Park Street Church take any comfort in the thought that the major part of mankind was born to be damned, who shall begrudge it to them?

Boston Evening Transcript.

And now the Consumptives Home in Boston has been destroyed by fire. A sad case of quick consumption.

Central City Democrat.

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EDITORIAL.

The following letter is published for reasons which are obvious.

Editor Christian Science Journal,

Dear Sir:—In the *Christian Science Weekly* of October 6, if I am not mistaken, I read an article that I think was written by you, saying that in small places where the numbers were few you saw no objection to one's reading an article from the *Journal* or the authorized Christian Science publications. It had been a privilege we had often wished for here (several of us), so I supposed, if your advice or opinion was given, it would be sanctioned by our Teacher, and as our meeting last week was very quiet, and there were strangers with us, and no one seemed able to give any experiences or make any remarks, I read an article by Mary E. Crawford published in our *Journal*. Several said after the meeting that they enjoyed it, and thought it much better than having nothing said; but at this week's meeting our First Reader rebuked me publicly, and said I was going beyond the limit, and there must be no reading done again. I said, "If I have gone beyond the limit I make a public apology, but I took for granted the *Weekly* would not have so stated it if it was going beyond the limit;" but he said Mrs. Eddy had not stated in her communication to the *Journal* that there was to be any reading, and it was not to be repeated, but we must keep to the words she gave, to give testimony or remarks. I think rather than have strangers sit there and hear only one or two speak the entire evening, I may read something; but if you feel that you were not authorized to give this permission, I will be very careful not to do so again. I hope I read the article correctly, and was not wrong in giving you as the author of the article. O for more freedom from mortal mind's criticism! it takes away, or rather interferes with, the very object for which the meetings are intended. Please let me hear from you by letter on this subject if not taking too much of your valuable time. I do not want to go beyond the limit in any way in our meetings.

Sincerely in Truth,

M. C. G.

The above letter corroborates what we had frequently heard concerning the impression prevailing over the Field with reference to the method of conducting the weekly meetings. We will say for the information of the writer of this letter, and all others, that the editorial appearing in the *Christian Science Weekly* of October 6, was written by the editor of the *Journal* and of the *Weekly*, and to that extent was official. We felt entirely warranted in saying what we did, both by the original order of our Leader establishing weekly meetings, and her latest card in reference to the manner of conducting them. We have thus far received no word of disapproval from her.

The criticism referred to in the above letter, while no doubt well meant, corroborates what we said in our editorial with reference to the narrowing of our Leader's purposes concerning the weekly meetings. It is well to be obedient, but there has often been too much of a tendency to so strictly follow the letter, that all understanding of the spirit has been lost sight of. We trust that a larger view will prevail in the future, and that our co-workers in the Field will give at least fair credence to the utterances of the editors of our publications, and not expect our Leader, the Rev. Mary Baker Eddy, to direct their action in express words as to every minute detail. This is impossible. She, no doubt, expects her students and those who are aiding her in carrying on the work, to exercise some measure of discretion and common sense.

It will be distinctly remembered, and we wish to re-emphasize our former statement, that in the editorial in question we stated, that only articles and testimonies from our publications and authorized literature, should be read. By this we mean that no literature purporting to relate to the subject of Christian Science, but which is unauthorized and false, should be read.

At a recent medical convention held at New York City, Dr. J. M. Farrington read a paper entitled, "The passing of Alcohol." He quoted the commendations formerly bestowed on alcohol by standard medical authors, and noted a great many changes within forty years. He declared that those of the profession who believed in the general use of alcohol as a remedy are now in the minority; and said that "with the light which has been thrown upon this subject during the past few years a physician subjects himself to adverse criticism, and has need of apologizing for using alcohol in cases in which but a few years ago he would have been censured had he refrained from using it." He further said: "Churches have likewise learned that the use of alcohol as a beverage is the greatest barrier toward the progress of religious truth. Therefore, the majority of Christian societies have banished intoxicating wine in their communion rites, and use only the unfermented juice of the grape."

The above is gratifying evidence of progress on the part of the medical profession and of the churches. It is useful also as tending to show the radical changes of human opinion. In the face of such frequent changes, is it not well to stop and ask the question, whether medical profession and religious profession, based upon such unstable ground, is worthy the name of Science? Does it not emphasize the necessity for getting over onto solid Scientific ground, both in the matter of healing disease and curing *sin?*

The uncertain bases of human opinion must inevitably give way to that Science which has for its base the supremacy of Spirit, instead of the supremacy of matter.

We wish it understood that we do not reflect our own views in the promiscuous articles appearing in the *Weekly*. They are a reflex only of the general views of writers and thinkers.

Christian Science literature is not intended so much to afford opportunity for fine writing, as to give out words of "Truth and soberness" for "the healing of the nations."

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THE RELIGION OF THE FUTURE.

WRITTEN BY A BAPTIST CLERGYMAN FOR THE SATURDAY CRITIC.

THE religion of the future will be a larger, nobler, more sensible thing than the religion of the past. Like some glorious landscape, rich in all that can delight the eye or supply the needs of man, but hidden long by mists and clouds and darkness, gradually emerging into the full sunlight, so is the religion of Christ, or rather what has been called the religion of Christ, coming forth from the mists and clouds and darkness of the past into the clear sunlight of truth.

A large part of the religion of the past, and most of the religion of to-day is a mixture of dogma, ignorance, superstition, selfishness, and form. Churches and so-called Christian people hesitate at the genuine kind which goes deep enough to make altruism a necessity. The majority of the members of the church of Christ are as much steeped in selfishness, and as completely given over to much of the deviltry which selfishness creates, as any follower of Confucius or Buddha could be—yes, even more so. For the sharp tricks by which one man gains an unfair advantage of another, and for that cruelty which insists on retaining that which methods worse than robbery have gained, where shall we find such towering examples as in Christian countries, yes, even in the very church itself? Worst of all, the religion of the day does not want the truth. The churches are afraid of the truth. Its logic is too severe. The churches, as a rule, hire men to preach for them who will agree never to preach anything but what has been already preached and taught. Dogma clanking the chains of a cruel and superstitious and ignorant age, a theology mouldy with the dry rot of dead centuries, formalism clad in the winding sheet of a dead heathenism, these have furnished the chief ingredients of that food which the "teachers" of religion have been pledged to feed to their flocks.

When here and there one has had a heavenly vision and has dared to be true to the truth within him, off has come his head. When one has here and there as teacher or preacher had the grace from heaven to lead his flocks from out the bone-yards of the past into green fields, in other words, when he has dared to think or has had the brains to think, the finger of the holy church has been pointed at him and he has been branded as "heretic," "higher critic," "unsound in his theology" or something else equally ruinous. The religion of the future is going to be free. Men are drifting out of the apostate church, but they are as surely drifting into the new church, the true church. The church of the future will leave men free to think. The scientist, the poet, the man of activity will be encouraged to give his thought free range as teacher and pupil. Churches will demand that the preacher shall tell them something they did not know, and that their grandfathers did not know, or step down and out. No man shall be pledged to any creed but that written by the finger of truth on his own enlightened soul.

The church of the future shall count creed of less value than deed. It will be a practical church, with a practical religion and a practical theology. It will dare to tell the man who calls himself a disciple of Christ, but who robs the widows and the fatherless, that he is a liar and a hypocrite. The religion of the future will count selfishness as one of the seven deadly sins, and will refuse to consider the ethics of Jesus so spiritual as to be ruled out of the economics of the day. The church of the future will be made up of brothers and sisters, not of masters and slaves. It will watch over the weak, it will shield the young, it will be the true parent to the fatherless, it will establish brotherhood and judgment and equity throughout the land, and will proclaim liberty unto all the inhabitants thereof. It will bury savagery and formalism, and intolerance and polite robbery in the grave of a dead past.

For this religion let all true souls think, and speak, and act, regardless of the cost. The truth must prevail. We may sit in cushioned churches, subscribe to soulless creeds, have our names upon the meaningless roll of some church, rob our neighbor, have a good time in life and be reckoned among the elect saints at death, but "if we suffer" with the Christ who taught self-denial and who died for the doctrine he held, "we shall also reign with him."

C. C. PIERCE, Chelsea, Mass.

MALIGNANT CANCER CURED.

WHEN Christian Science first came to me, I was suffering intense pain from what our family physician called a malignant cancer; he said also that it was deep-seated. My acquaintances advised me to try Christian Science, but as I had never before heard of it, I classed it with clairvoyance, and would have nothing to do with it for some time. Finally one day when my misery seemed unbearable, a friend sent word that the healer of whom she had told me was at her home and she (my friend) wished me to call and talk with her. I did not think any doctor could cure me, and I had planned to go to my old home in New York, and wait for the end. However, to please my friend, I called to see the healer. She kindly asked me what she could do for me. I felt sure she could not do anything, and was very impatient, for the pain was excruciating, so I abruptly asked if she could cure a cancer. Her reply was, "I never treat with a doubt." She talked with me a few minutes, and told me as much of the Truth as I was then able to comprehend. Her beautiful explanation of a few passages from the Bible, and the love with which she seemed to be filled, won me. I knew that Christian Science was neither clairvoyance nor anything else of which I had ever heard.

I felt impressed to take a treatment, and did so. A great weight was lifted during those few moments of silence. I somewhat reluctantly promised not to take any medicine for two weeks, and she continued the treatment. Long before the two weeks ended, I was healed, and every Scientist knows what became of the medicine. That was several years ago, and I have never had a return of a single symptom. My fear in that direction was entirely destroyed.

Since then my family and I have been benefited in many ways, including the healing of inflammatory rheumatism; and in the years that have followed my class instruction, I have been enabled, through the teachings of Science and Health, to overcome, to a great extent, a most resentful disposition. How thankful I am for this wonderful Truth which does indeed make free, none know but those who have actually felt its blessed influence.

Mrs. Mary H. Putnam, Canon City, Col.

LOVE THE ONLY CAUSE.

BY ALFRED E. BAKER.

LET every dear sister and brother in the one family of the Father and Mother Love, *know* that the apostolic days have never *gone;* for all is God's perfect day. Let us *know*, that wherever the "lecturers," or apostles of to-day, go, healing will result from the "spoken Word." Let us remember these are "sent forth" (original meaning of apostle) by our "Mother" in "Israel" to "publish Peace," and proclaim the kingdom of God on earth, to spread the "gospel" of Life, Truth, and Love Eternal, the kingdom of Heaven at hand. Then we shall see again the fulfilment of the Law of Love, in the words of our "Master," "Maiden, I say unto thee, arise;" for, as the "Mother" says in her wonderful poem, "Christ and Christmas," "Sharon's rose must bud and bloom in every heart," which she explains, "God manifest in the flesh." Let these "gospels" (good tidings) be "works" not "words" only. Let us cast out such unscientific remarks and thoughts as accompany popular "lecturers," "very nice," "very pretty," "very instructive," "very entertaining," "very clear," "nothing new," and then do nothing but go to sleep again. Rather let us all "work" and "demonstrate" that this is the

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word of God to His people. We do not want common opinion, but the baptism of the Pentecostal feast to rest upon these meetings. (Acts, 2 : 1–4.) Also see Science and Health, p. 340, one page, and p. 348, lines 4–12, which might well be read and pondered by every one in the audience before each lecture: "The field is white for the harvest," and these are the reapers, sent by Love, and we must realize with our beloved Shepherdess, who is feeding His lambs, "The laborers are few in this vineyard of Mind-sowing and reaping; but let them apply to the waiting grain the curving sickle of Mind's eternal circle, and bind it with bands of Soul;" then this will be true and manifest: "Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and there is none else."

OUR FLAG.

BY EMILIE W. GILBERT.

On September 10, a beautiful flag (the gift of the school children) was to be raised to its staff on top of our Court House, the highest point in the city. Its upward flight was to be accompanied by the ringing of bells, the booming of cannon, and the singing by the school children of "The Star-Spangled Banner." Never before was I so impressed with our nation's symbol of freedom. As it neared the top, it spread its folds out gracefully over the waiting mass of expectant faces below, and as it waved exultantly, it spoke to me as never before of man's love for his brother man, for in the love of a great cause, man forgets himself, and sacrifices all for his brother. And I thought, happy the day when from every turret and tower, in every land and clime, its folds shall wave, and so clasp all nations in a close embrace.

When I came in I found the first copy of the *Weekly* awaiting me. Then I knew why I had felt so thankful. In a silence far more impressive than the shout of many voices, another banner was unfurling its folds to a waiting world, and all over the land, a great symphony of gladness was going up from every Christian Scientist as this banner of Truth brought its tidings of a larger Freedom, "the liberty of the sons of God." Hail, gentle banner of peace and of progress! May your folds float out on the breeze from east to west, across the sea in sunny climes, until the globe is encircled by the Truth you bear, and all humanity through their devotion to the greatest of all Causes (Christian Science) are moved by one mighty thought, and that thought—Love.

NOVEL POWDERS.

A LADY in Boston has conceived the idea of preparing a novel kind of "Comfort Powders." They are neatly wrapped in vari-colored papers, much as ordinary medical powders are wrapped, and enclosed in a neat paper box tied with ribbon. Accompanying each box is a little card with the following printed thereon:—

"COMFORT POWDERS.

"Helpful in cases of Discouragement, Discontentment, Loss of Patience, Disappointment, Heart Trouble, etc.

"Take one powder each morning, or as often as needful, thoroughly mixed with equal parts of Confidence and Thanksgiving.

"Prepared from the Medicine Chest of the GREAT PHYSICIAN."

Contained in each bit of vari-colored paper is a Scriptural text. The two following furnish a fair idea of the kind of "powders" to be administered.

"The Eternal God is thy refuge, and underneath are the everlasting arms" (Deuteronomy, 33 : 27).

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you" (St. John, 14 : 1, 2).

This lady, be it known, is not a Christian Scientist.

BELIEFS NOT TO BE BELIEVED.

THE article in the *Christian Science Weekly* of October 20, under the title of "Only a Belief," has its counterpart in the experience of a man who had suffered most intensely—in belief—by spells each year since his boyhood days, with the "belief" that he had fallen on a stub and caused an injury to a nerve. After the man had sought in vain for relief, through a long list of material methods, he was advised to try Christian Science. In this method he found relief, not only from that "belief" but also from other beliefs of long standing. The idea that a nerve had become so intelligent as to appear periodically in the role of "injured innocence," would hardly gain credence in Christian Science circles. Suffice it to say that the man declared in the midst of the treatment that it—the belief—was gone, not to the "grass," but probably below the grass.

John O. Bartlett, Hartford, Conn.

TESTIMONIES.

Hon. Nat Ward Fitz-Gerald, of Salt Lake City, gave a history of his wonderful healing by Christian Science at the last Wednesday evening meeting in this city. Colonel Fitz-Gerald was educated for the ministry, and preached about two years and became impressed with the belief that orthodox religion was "sounding brass, or a tinkling cymbal," or, to use his expression, the spirituality of the Church was lost to him. He was of the opinion that the Church which could not heal the sick was a fraud, and he became disgusted and threw up the ministry and became a devout believer in the doctrines of Mr. Ingersoll.

In this belief he remained for something like twenty years. He became very much afflicted and went to Southern California to obtain the benefit of the change of climate in order to regain his health. After arriving there he employed the best physician he could obtain, who, in consultation with others, decided that the Colonel, before he could recover, must be tabled, or in other words, be cut open. In order to "build him up," as they term it, a private house was obtained where he might be cared for and nursed after going through the surgical operation. This family happened to be Christian Scientists, and there being but few other members of that society in the little town, the meetings were held in this house. The Colonel had his doors padded so as to prevent his even hearing anything from this, to him, hated sect. The doctors performed their operation, and gave out the encouraging report that it would take at least three months for him to be able to go around, but gave as their opinion that he never would recover. The day the operation was performed the Colonel lay in a stupor until near two o'clock in the afternoon, and when he became conscious, he heard the Christian Scientists holding their meeting in the next room, the padding of the doors, etc., not being sufficient to prevent. He said that from the first word he heard, his attention became riveted and interested in the subject, and the more he heard the more he wished to hear, until finally through his system he felt a radical change, and that God was healing him. Suffice it to say that the Colonel that afternoon was perfectly cured, and the next morning got up, dressed himself, and visited the doctors at their office.

When they saw him they were certain it was his disembodied spirit that had appeared to them.

Those who had the privilege of listening to this wonderful experience told in the eloquent manner of the Colonel, had reason to thank God for the hearing of such an experience.

Here is the case of a man who was healed, a man of character and of responsibility, known in many states and cities of the nation, and yet, notwithstanding the country is filled with such testimonies, the blind continue to lead the blind, and poor prejudiced, bigoted humanity is filling every ditch of despondency, disease, and sin, shutting their eyes to the

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redeeming Love of God Almighty. To use the beautiful expression of the Colonel, he said in closing that his condition was like those "who came to scoff, but remained to pray."

Washington News Letter.

What a pleasant surprise it was to know that we could now have a weekly visitor which would bring us glad tidings from other fields of Science. Mortal sense would tell us that we are so far from others who are interested in our Cause, that sometimes it would delude us, if possible, into a seeming coldness in our work; but we try to press on, knowing that others have trod the thorn-road and we must follow in their footsteps if we would gain the demonstrations which it is ours, as followers of Truth, to make.

When we came to this place five years ago, Christian Science was unknown. Now we have a little band of earnest workers, and our regular services every Sunday. Although we live so far apart that we cannot get together but once each Sunday, we feel that we cannot miss either of the lessons in the *Christian Science Quarterly*, so we have both lessons at one meeting.

We have started a Christian Science Fund, and although opposition seems to scorn us and deride our Cause, we have gained ground ever since we began our meetings. At first it seemed quite a difficult thing to secure a place in which to meet, as this country was so new and all the houses so very small; but Truth is omnipotent and it was again proven to us. A gentleman who had seen some demonstrations and recognized the good in Christian Science purchased Science and Health, and after reading it a short time, offered us his parlor for our meetings. His wife presides at the organ, and we are far better provided for than we could have planned for ourselves.

Although forsaken by earthly relatives, and, according to their view of things, some of us are "eternally lost," we have found that peace which the world cannot give.

Julia Hitt, Pondercek, Okla. Ter.

I would like to tell what the reading aloud of Science and Health did for my boy, seven years of age, at a time when croup manifested itself. He came in from his play one evening in a serious condition,—a high fever, and coughing in such a way that I realized that something must be done at once. I was alone and had no one to whom I could turn for assistance; but I did have my book, Science and Health.

I put the little one to bed and had seated myself to read and realize the Truth when the bell rang. The caller proved to be a physician, who had come to see my father on business. My son was coughing very badly, and the physician remarked, "That is croup. You must use hot applications immediately, and if he is not better before midnight, something else must be done."

I said nothing but realized that mortal mind could make no laws for that child, for God's law was the only law, and God the only law-giver, and His laws were good.

The physician took his departure and I went back to the child, opened my Science and Health, and read aloud. In an hour he was fast asleep, slept all night and did not cough again. That was five years ago, and there has never been a claim of croup since.

Science and Health is our constant companion, and our love and gratitude to its author, Mary Baker Eddy, is more than can be expressed.—*Mary P. Marble, Chicago, Ill.*

Seeing the wonderful healing of a horse by Christian Science about ten years ago, I procured a copy of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. I began reading and studying it, and it seemed just what I had been wanting for years. My wife took treatment and was healed of trouble of many years' standing. I am fifty-six years old, and had been an excessive user of tobacco and an occasional drinker. I asked for treatment in December, 1888, and have not tasted tobacco from that day, and have never even had a desire to use it; and I have no use for any intoxicants whatever. I was also healed of catarrh. We soon discarded all medicines, and Christian Science answers every need. We wanted to be obedient and loyal to Truth, and while our growth has been slow, we have grown firm and strong in the Truth. We have a nice society and still growing, and there have been so many "signs following" that our audience comprises the most prominent citizens of the city.

John Davenport Carle, Watertown, S. Dak.

One year ago, while stopping in the mountains of North Carolina, the only place it seemed where I could live during the summer, I met a lady who was interested in Christian Science. After hearing her read one page of Science and Health I felt that I was at the fountain, drinking something that satisfied the thirst of years. I bought a copy from her, and in one month I came home a well woman, and have remained so, to the surprise of all my friends. I can work all day and not feel tired. Although for twenty years I had many claims, they are all gone,—every one.

Octavia Wallace, Paducah, Ky.

THE BOARD OF EDUCATION.

The Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

This Board is authorized to send out twenty-one teachers annually. Although the examination will not be at all competitive, the Board will be obliged, all things being equal, to bestow the certificates with reference to the necessity for teachers in certain localities. The failure on the part of an applicant to receive a certificate will not necessarily imply any unworthiness.

Information as to the charge for examination will accompany the application blank.

The applications heretofore sent in will not answer. The printed forms must be used. All desiring to appear before the Board will have to apply again.

CHURCH RULES.

Section 3, of Article II of Church By-Laws, is amended as follows:—

The First Readers in the Churches of Christian Science shall read the correlative texts in "Science and Health with Key to the Scriptures;" and the Second Reader shall read the Bible texts. The reading of the Scriptural texts shall precede the readings from Science and Health, as heretofore. The remainder of the office of First Reader is unchanged.

The following Church Rule will be added to the Church Manual as a new section of Article III.:—

A student of the books of Mary Baker G. Eddy shall not take lessons of another student, but is eligible to examination by the Christian Science Board of Education.

NOTICES.

Per capita taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Hereafter the Communion service in the Mother Church will be held once in each year; on the first Sunday in June, beginning in June, 1899.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

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WRITTEN BY

Rev. MARY BAKER G. EDDY.

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COMMUNION HYMN. "SAW YE MY SAVIOUR?"

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The Christian Science Weekly

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CALLS ANTI-TOXINE A HUMBUG.

DR. MORRISON, an eminent physician of Washington, D. C., writes the following article to the editor of the *Washington Post*.

The views of eminent physicians and surgeons,—given out of their own experience extending over many years, in opposition to some of the methods so long in vogue, and so vigorously upheld by a part of the profession,—are entitled to great weight and serious consideration. Surely, the world must in time become convinced that the entire *materia medica* is a thing of mere human opinion, rather than an exact science, or any science at all.—*Ed. Weekly.*

Editor Post:—According to a recent report in the New York *Journal* and other newspapers, a case of general tetanus has been cured by injecting anti-toxine into the brain, an opening having been made in the frontal region of the skull for that purpose. Any treatment which will cure or even relieve this formidable malady will be a great boon to society, but I deny *in toto* the efficacy of anti-toxine or any other similar septic poison in such cases.

It is amazing how some people appear to be completely bereft of common sense as regards this substance. Anti-toxine has been productive of more evil than perhaps any other known remedy, and the physician who injects it into an individual with fatal results, as is most frequently the case, ought to be prosecuted for malpractice. We know nothing about the actual chemical composition of anti-toxine, and if we did it would not in the least assist or guide us in its administration. In the report referred to diagrams are given showing the shape of the tetanus bacilli, so-called. If such bacilli exist, how do we know whether they are the cause or the result of the disease? We know nothing whatever about them; as to their being the cause is mere assumption. We have no proof, and until this is supplied we have no right to risk human life by an indiscriminate use of this abominable compound.

It appears to me that the anti-toxine treatment is employed only by those who are downright failures in other and more legitimate modes of practice. During a professional career of more than a quarter of a century many cases of tetanus have come under my notice, and for the benefit of the public, and especially of the bacteriologists, I will briefly refer to two or three typical cases.

A young man in sound health received a punctured wound in the sole of his foot by jumping on a rusty nail. This was in winter, when the temperature was far below freezing. He was soon seized with tetanus, and notwithstanding all that could be done by his physicians, he died in tetanic convulsions. Were the tetanus bacilli on that rusty nail, lying in wait to destroy their victim? The bacteriologists and the anti-toxine men will please answer.

A waiter at a hotel pricked his hand with an ordinary table fork; he was also soon seized with tetanic spasms and died in spite of everything that could be done for him. Are bacilli found on every table fork? If so, we are daily using a very dangerous instrument.

Another man received a slight lacerated wound in the hand from a circular saw. Trismus, the mildest form of tetanus, followed, but under appropriate treatment he recovered. Another case—and the only other one to which I will now refer—was that of a large, robust man who received a punctured wound, the most frequent cause of this disease. General tetanus soon developed, which proved refractory to all known remedies.

The case was treated in the Ottawa general hospital, and when the attending physicians had exhausted their medical skill a consulting physician was summoned. His treatment was as novel as it was successful. He took a common cork —an inch or more in diameter—pushed a dozen or more fine sewing-needles through it, leaving them projecting about an eighth of an inch or thereabouts, and with this instrument he punctured the spine throughout its whole length, pushing in the needles as far as the cork would allow. The muscles at once began to relax, and in less time than I have taken to write this, the patient was not only able to speak, but was as flexible as a wet rag, and under appropriate measures finally recovered.

Will the bacteriologists and anti-toxine practitioners please tell us how this treatment killed the tetanus bacilli?

Tetanus is as amenable to successful treatment as most other diseases, and, indeed, more so than smallpox, hydrophobia, etc.

The use of anti-toxine should be prohibited by legal enactment.

Vaccination is another delusion which has been overestimated. It is no protection against smallpox. The anti-vaccinationists in England have been successful in having the compulsory vaccination laws repealed. A re-action has already set in, in the right direction.

Koch's bacilli treatment for consumption has also proved to be a downright failure—the veriest kind of a humbug. Consumption is claiming its victims by the hundreds of thousands as heretofore. The alleged bacilli found in this disease are doubtless the result and not, as Koch and his followers would have us believe, the cause.

I trust that the time is not far distant when the existence of smallpox, diphtheria, typhoid fever, and other zymotic diseases will be made the cause for judicial inquiry and punishable for neglect of proper sanitary measures. These diseases are engendered and propagated by filth, and the households in which they are found should be held accountable.

Europe, and perhaps America, too, is now threatened with a visitation of the bubonic plague, which has already appeared in Vienna. It is doubtless the result of experimentation by the anti-toxine empirics.

J. MORRISON, M. D., Ph. D., 1757 P Street.

ITEMS OF INTEREST.

It is reported from Washington that Porto Rico and Guam Island and the island of Luzon, with Manila Bay and the city of Manila, are looked upon as indemnity for the war, and the administration is inclined to the opinion that, as it

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has now been determined that all the Philippines must be held by the United States, it would only be fair to Spain to pay a monetary consideration for the remainder of the group. The amount to be paid in some form or other that is now talked of is $40,000,000, this being practically the amount of the Philippine debt. Among officials of the administration it is now generally believed that the final agreement will be on the basis of a definite cash payment to the Spanish treasury, with the express stipulation that Spain remains responsible for all debts contracted by that government and charged to the colony.

Dispatches from Yokohama, Japan, say that on November 7 a new ministry was formed by Field Marshal Marquis Yamagata Aritomo to succeed the cabinet of Count Okuma Stagaki, the first party cabinet in the history of Japan, which took office on June 28 last, and resigned October 31, owing to differences upon the question of filling the portfolio of public instruction.

The new cabinet, which contains no member who is connected with the political parties, is constituted as follows:—

President of the council and premier, Marquis Yamagata Aritomo. Minister of foreign affairs, Viscount Aoki, formerly Japanese ambassador to Germany. Minister of the interior, Marquis Saigo Tsugumichi. Minister of finance, Count Matsoukata. Minister of war, Lieutenant-General Katsura. Minister of marine, Admiral Yamameto. Minister of justice, M. Kiyouri Keigo.

The Nicaragua Canal Commission appointed by the President under an act of Congress directing a complete inquiry into this project, with particular reference to its practicability and cost, will report in about a month. The conclusions reached by the commission will not be announced until the report is submitted. It is known, however, that on the two salient features, "practicability and cost," the commission will report, first, that the project of a canal joining the Atlantic and Pacific by what is commonly known as the Nicaragua route, is entirely feasible and practical, presenting no engineering problems which cannot be met; and, second, that the cost can be presented with a fair degree of exactness. Admiral Walker has already expressed the opinion before a congressional committee that the cost would be within $125,000,000.

The Trans-Mississippi and International Exposition, at Omaha, closed at midnight, October 31. It is estimated that seventy-five thousand people crowded the grounds the last day, as it was Omaha day.

The grand total registered at the turnstiles since the exhibition opened, five months ago, exceeds 2,600,000. The exposition was a financial success, something over $400,000 remaining to be divided among the stockholders. A fraction less than $2,000,000 has been received, and $1,500,000 expended. The highest number of people in any one day was the opening day of the Peace Jubilee, when President McKinley spoke, 98,785 persons being present.

It is estimated that the subscribers should receive back about eighty per cent of their subscriptions.

It is reported from Washington, D. C., that in General Miles's opinion the Cuban army—a part of it at least—has been unfairly treated by newspaper writers, as a rule. The records will show that General Miles's experiences with General Garcia were very satisfactory. Before the Santiago campaign began he opened communication with General Garcia, who followed instructions to the letter, and with a promptness which ought to take him out of the "manana" class.

Lord Aberdeen, at a farewell banquet given him by the citizens of Ottawa, Ont., recently, referred to the increase of friendly understanding between the United States, Great Britain, and Canada. Among other things he said, "The custom, for instance, of conventions of various organizations in the United States being held in Canada, and *vice versa*, may have a real helpful influence in the direction referred to."

The Sioux Indians are preparing formal charges against Major Clapp and Clark Pugh of the Pine Ridge agency. A large council was held recently, and a disposition to act ugly is manifested among the young Sioux. While there is little fear of an uprising, timid white settlers near the agency are preparing to move unless the trouble with the Indians is soon settled. Agent Clapp has always been regarded as a capable official.

Carl Schurz submits the following questions, relative to the acquisition of new territory: "Can we not get the markets of those islands unless we annex them? Do we not sell nearly a thousand millions' worth of goods a year to countries we have not annexed? And is not one European customer worth much more than twenty Asiatics?"

Dispatches from Tien-Tsin say that forty Russian sailors, an admiral, and M. Pavloff, the Russian charge d'affaires at Paris, have been detained there, permission to proceed to Pekin not being forthcoming, and there being strong opposition to their going to the capital. This, it is stated, is a forerunner of a probable affront to Russia.

The war cloud on the other side of the ocean seems to have changed its base from France to Russia. It is now said that Russia intends to seize New-Chwang, a valuable treaty port of the Chinese. Great Britain, of course, objects, and is preparing to make good her objections by clearing her warships for action.

It is reported from Chicago that trolley cars will soon be in operation in Tokio, Yokohama, Osaka, and other large cities of Japan, a $10,000,000 company composed of Chicago and Philadelphia capitalists having been formed for the purpose of constructing lines of electric railway in Japan.

A dispatch to the London *Daily News* from Berlin says that a telegram from St. Petersburg announces that all the powers have accepted the czar's invitation to take part in a conference looking to the disarmament of the nations. Each power will be represented by three delegates.

The cruiser Infanta Maria Teresa, formerly Admiral Cervera's flagship, which was raised by Lieutenant Hobson at great expense, foundered in a storm November 4, and now lies in three hundred fathoms of water thirty miles north of San Salvador.

The Emperor and Empress of Germany are curtailing their visit to the Holy Land. They have abandoned their trip to Jericho owing to the European complications, and it is also believed they will not go to Syria.

It is reported from New York that a sugar trust has concluded negotiations with the Hawaiian sugar planters to control the entire sugar crop of the islands, amounting to 250,000 tons annually.

Shall it be Speaker Reed of Maine or Speaker Bailey of Texas? That is really the burning question that confronts us.—*Boston Herald.*

The latest word from Paris, France, is that France will retire from Fashoda unconditionally, and without asking compensation.

A new French cabinet has been formed, with M. Dupuy as premier and minister of the interior.

Dispatches from Madrid, via London, say that Spain will sign the Peace Treaty under protest.

The first electric cab was run in Paris, September 10.

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MISCELLANY.

Editor of the Herald:—After reading the article in yesterday's *Herald*, entitled, "Voice of the People," in which the writer either ignorantly or wilfully confounds Christian Science with Faith Cure, it is plain to be seen that such an attack on Christian Science, and insult to a large and increasing element of respectable and intelligent people, is not the sentiment of the people, by any means, or from "a parent," but is at the instigation of the M. D.'s, but it is not surprising that they should set up a howl when eleven cases of diphtheria die under the hands of the "regulars," and the people are taught to say "Amen," and not one out of seventeen cases treated by Christian Science has been lost; and thus all over our land, and in foreign lands, hundreds of people are being healed where *materia medica* has failed; but if one case in a hundred is lost by a Christian Scientist, a great ado is made, and a large and intelligent class of people (who are seeking to lead honest, pure lives and to be law-abiding citizens; loving the neighbor, and keeping the Golden Rule, and proving daily the power of Truth and Love to keep themselves well and heal others without the use of drugs; claiming the right to worship God according to the dictates of their own conscience, and not interfering with others, and also claiming the right to use any means they see fit with themselves or their families in case of sickness) are denounced as murderers, criminals, deluded cranks, lunatics, etc., and charged with being the cause of epidemics by a medical monopoly which thinks it has things in its own hands, claiming to control the board of public schools, closing the schools against the protest of the school board, and then seeking to force people to employ them and denouncing those who will not employ them, and drawing exaggerated pictures of the suffering of those who are under any other treatment. But the people are awakening to see this injustice and imposition, and will declare their God-given rights. There are multitudes of intelligent, sensible people who to-day are rejoicing in their deliverance not only from disease and suffering, but from appetites and passions, hatred, revenge, and evil thought, and are now living pure and happy lives, depending wholly upon Christian Science for health and success in everything that is right and legitimate. These people are not fools or deluded, but they know "whereof they speak," and in this our beloved country, America, the land of the free and the home of the brave, oppressive class legislation, medical trusts, or monopolies, or any other combine against human rights will not be tolerated; the time is at hand when her citizens will declare their freedom in the "name of Almighty God," both morally and physically. Yours for liberty and freedom,

C. M Howe.

St. Joseph Herald.

A man at the Christian Science church last Wednesday evening, in closing his testimony of what his experience had been in his search for relief from chronic malarial fever said, in substance: "I have been a sort of Methodist for years, but I have seen a good deal of other churches, too. I have been in St. Peter's at Rome during Easter service, where thousands upon thousands were gathered to worship. I attended an English Episcopal church for a time in Hamburg, Germany; I visited Lutheran churches all over Germany; I have been in St. Paul's, London; I have sat in the congregation at Spurgeon's church in London; I have been in Talmage's church in Brooklyn, in Beecher's church, and in many others, and in all my experience as a strange visitor among church people I never had a man or woman come up and take me by the hand until I visited this church. I have been here three or four times and every time I have been greeted kindly and your members have given me a cordial hand shake. Friends, I cannot tell you how deeply this mark of brotherly love has touched me. The first time I came here I studied the faces of the people and said to myself, 'Well, this is the happiest looking set of people I ever saw.' I thank God that I was directed to Christian Science, for I believe I am in the right place."

Denver Republican.

On Wednesday evening, October 26, by the invitation of the church authorities, the first quarterly lecture in New York City was delivered in First Church of Christ, Scientist, in that city, by Mr. Carol Norton, of the Board of Lectureship. Although a severe rain storm prevailed during the evening, the house was nearly filled—upwards of a thousand being present. A large percentage of visitors and strangers was conspicuous, and the interest in all that was said was marked throughout. Mr. Norton was gracefully introduced by the First Reader of the Church, Rev. Augusta E. Stetson, as the former Second Reader of that Church and a member of the Board of Lectureship of the denomination.

Mr. Norton's lecture was delivered extemporaneously. He stated the truths of Christian Science, and then briefly considered systems that were often confounded with it. He showed in a very clear way, that Christian Scientists were not hero-worshipers, but that their loyalty to the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, was born of gratitude and the rational recognition of her spiritual as well as scientific authority, and the Science which she has founded and interpreted to this age.

For some time the theories of Christian Science have been agitating the public mind in and around South Bend, and the ideas involved in the theory are seemingly growing stronger every day, and spreading beyond the understanding of most people. For several days past the fact has been made known that the principles of Christian Science would be set before the public in a free lecture by Edward A. Kimball, of Chicago, at the Auditorium, and when that gentleman appeared on the stage he faced an audience that taxed the building to its utmost, every seat being occupied from pit to dome, overrunning into the boxes, while the outer aisles afforded standing room for the listeners, all of whom remained until the close of the lecture, which occupied nearly two hours in its delivery.

The speaker was fittingly introduced by William Bradford Dickson.—*South Bend (Ind.) Tribune.*

Few in this generation know more than a tradition of the "long prayer" which was an indispensable feature of the earlier New England service. It was a weariness of the flesh to those who stood in the pews through its long delivery. But we have at least fragmentary reminders of it in prayers big with systems of theology, in philosophic disquisitions presented for divine consideration—and incidentally for review by human listeners—or in edifying rehearsal of current history, with notes and comments indorsing or condemnatory.

Zion's Herald.

The contention of the French medical experts that guillotining does not cause the death of the victim for several hours is interesting, though to the lay mind it would seem that decapitation ought to end all with great celerity. The discussion simply shows that almost any absurd proposition can be proven with the assistance of medical expert testimony.—*Boston Herald.*

All of the American troops destined for Manila were vaccinated before starting; wherefore, then, these fatal cases of smallpox? Did the vaccine give out, or didn't the thing take?—*Boston Herald.*

November 1, 1898, there were admitted 952 new members into the "Mother Church," The First Church of Christ, Scientist, in Boston. The total membership is now upwards of twelve thousand.

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EARLY CHIMES.

BEFORE the Christmas Bells shall ring, allow me to improvise some new notes, not specially musical, to be sure, but admirably adapted to the key of my feeling, and emphatically phrasing strict observance, or note well.

This year, my beloved Christian Scientists, you must grant me my request, namely, that I be permitted total exemption from Christmas gifts. Also I beg to send to you all a deep-drawn, heart-felt breath of thanks for those things of beauty and use forming themselves in your thoughts to send to Mother. Thus may I close the door of mind on this subject, and open the volume of Life on the pure pages of impersonal presents, pleasures, achievements, and *aid*.

Of the inquiry prevalent as to whether it is proper to read interesting newspaper articles at our Wednesday Evening meetings, let me say: It is right to do this if the articles are properly selected. But to guard the possibility of unwise selection is quite as requisite as to avoid the mischances of personal sermons, which has been our endeavor. To secure perfect safety on this subject the Readers at these meetings shall examine beforehand whatever is sent to be read on this occasion, and accept only the right authors, and such articles as elucidate Truth. Since the opening of these meetings in Concord newspaper matter, and even interesting letters from the Field, have been read at intervals, but *I* have selected them.

MARY BAKER EDDY.

A WORD.

ACCORDING to Solomon words fitly spoken are prolific of silver and gold. Mr. James T. White, publisher of "The National Cyclopedia of American Biography," and author of "Captive Memories," for conscience' sake if you please, complied with the business terms of the Christian Science Publishing Society, and put into market a new edition of "Captive Memories" that was considered even better than the preceding ones, with the expectation that it would be liberally patronized because of its high merit. Will my beloved Christian Scientists give a helping hand to the sale of "Captive Memories," by purchasing this rare book for a gift to their friends on the ensuing holidays? It is on sale by the Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

MARY BAKER EDDY.

THE HAROLD FREDERIC CASE.

ALTHOUGH the "yellow Journals" on both sides of the Atlantic have not seen fit to adopt the advice of Captain Sigsbee, concerning the sinking of the Maine, to "suspend judgment" in relation to the case of Harold Frederic, the conservative, unbiased better judgment of the people has done so, and will continue to do so.

If the hot-headed, one-sided writers of inflammatory editorials had stopped to think just a little, they would not have given vent to such unreasoning and nonsensical philippics.

To illustrate: If, before pouring forth their flamboyant volleys they had thoughtfully perused the able article of Dr. Morrison, published in this issue, on the direful effects of the anti-toxine remedy, and then learned that the physicians attending Mr. Frederic had administered this remedy to him, would they have declared he was "murdered" by the physicians? Or if, not having read of the dangers of this remedy, they had been informed that anti-toxine was "duly and regularly" administered, and a Christian Scientist had not been called, would they have had a word to say about Mr. Frederic having been murdered? If the attending physicians, had given Mr. Frederic a bread pill, and there had been no Christian Scientist around, our learned editorial friends, and all who sympathize with them, would have been entirely satisfied, the physicians exempt from all blame, and Harold Frederic's death, in true orthodox fashion, charged to the age-long list of casualties already "booked" against an inscrutable but all-wise Providence. But, at the sick man's request, a sincere Christian woman is called in, after the physicians have shown their inability to cope with the case, to pray for the dying man; and although his suffering ceased, at the instance of his friends who trusted the wisdom of the physicians rather than the efficacy of prayer, Harold Frederic was again turned over to the physicians and *died in their hands*, and then the inane cry goes out through the press that Mr. Frederic was "murdered."

Suppose Christian Scientists and all the myriads of thinking people who have lost confidence in drug physicians should turn the tables on that profession and cry "murder" whenever a person dies in the physicians' hands, how would the record stand, and what a daily and endless theme the editors of "yellow Journals" would have!!

We are glad to say that by no means are all newspapers of the "yellow Journal" order. We published last week the sensible and conservative remarks of the *Utica Observer* in reference to this case. Harold Frederic, by the way, was a citizen of Utica, and a well-known journalist there. The *Observer*, therefore, had more cause for regret at Mr. Frederic's death than the majority of those newspaper men who emptied their phials of venom against Christian Science, caring only enough about Mr. Frederic's death to make it a text for their malicious attacks upon a system which they have never investigated and concerning which they have the foolish misapprehension that is the invariable accompaniment of ignorance and prejudice.

Apropos of this case we append the following from the *St. Louis Post-Dispatch*:—

"A great fight was made over Harold Frederic. It was a fight for a life.

"On one hand were the men of pills and potions, backed up by the believers among his friends.

"On the other, the believers in mental cure, aided for a time by the sick man himself.

"The advocates of medicine held up as a trump card the fact that a noted English officer, Major Lester, had just died in spite of the efforts of the 'mental healers.'

"Frederic appeared unmoved by this and was extremely anxious to try for himself the power of mind against disease.

"But the pressure was too strong. Thirty hours before his death the advocates of medicine prevailed and the mental healers were driven out.

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"And now the doctors and their followers claim, of course, that Frederic is another victim to a craze. On the opposite side, the mental healers will certainly point to the fact that they were not permitted to carry the experiment to a conclusion."

THANKSGIVING PROCLAMATION.

THE President, after the cabinet meeting of October 28, issued the following Thanksgiving proclamation:—

The approaching November brings to mind the custom of our ancestors, hallowed by time and rooted in our most sacred traditions, of giving thanks to Almighty God for all the blessings he has vouchsafed to us during the past year.

Few years in our history have afforded such cause for thanksgiving. We have been blessed by abundant harvests, our trade and commerce have been wonderfully increased, our public credit has been improved and strengthened, all sections of our common country have been brought together and knitted into closer bonds of national purpose and unity.

The skies have been for a time darkened by the cloud of war; but as we were compelled to take up the sword in the cause of humanity, we are permitted to rejoice that the conflict has been of so brief a duration; and the losses we have had to mourn, though grievous and important, have been so few, considering the great results accomplished, as to inspire us with gratitude and praise to the Lord of Hosts.

We may laud and magnify His holy name that the cessation of hostilities came so soon as to spare both sides the countless sorrows and disasters that attend protracted war.

I do, therefore, invite all my fellow-citizens—as well those at home as those who may be at sea or sojourning in foreign lands—to set apart and observe Thursday, the 24th day of November, as a day of national thanksgiving; to come together in their several places of worship for a service of praise and of thanks to Almighty God for all blessings of the year, for the mildness of the seasons and the fruitfulness of the soil, for the continued prosperity of the people, for the devotion and valor of our countrymen, for the glory of our victory and the hope of a righteous peace, and to pray that the Divine guidance which has brought us heretofore to safety and honor may be graciously continued in the years to come.

In witness whereof, etc.,

WILLIAM MCKINLEY.

By the President, John Hay, Secretary of State.

EXPERIENCES.

THREE years ago I had my attention called to the subject of Christian Science through the healing of my wife, who "had suffered many things of many physicians." At the hotel where we were boarding a Christian Scientist had presented the subject to us, but we were not quite ready to give up our false gods; our extremity was not great enough.

One night my wife was taken with an attack so severe that she seemed not likely to survive the night. I went to the above-mentioned Scientist and she gave her absent treatment. The improvement was immediate; she had not been able for months to sleep without an opiate, but she slept naturally all that night. She had been living on beef-tea, milk, and seltzer water, then she was enabled to eat anything. She had been taking seven kinds of medicine; these she threw away, and within six weeks was completely healed. Diseases that had been life-long were canceled; and, greatest of all, her eyes were opened to see the Christ, Truth. It was very difficult for me to believe that she was really healed; and still more difficult to believe that she had been healed by Christian Science.

At that time I was suffering from varicose veins. My wife asked me this question: "If you were healed would you give Christian Science the credit?" I replied that I certainly would; for I knew I could never be healed by *materia medica*. She called on a loyal student of Mrs. Eddy, with my consent placed me under treatment, and I was healed before I saw my healer.

All my life I have wanted to know *how* and *why*, so I began to study and attend the meetings. Attempts were made to turn us into by-paths of so-called Divine Science; but, thank God, without success. I was told it was all the same, but I took nothing for granted. I went to my healer with my questionings, and had them answered scientifically. In a year after my healing we took class instruction. During the year I overcame the smoking habit that I had indulged in for forty years; also nervous headaches that had been with me for twenty-five years; a badly sprained wrist and ankle, each healed in twenty-four hours, both swelling and pain overcome; also an attack of la grippe which was healed in two days.

About fourteen months ago, there seemed a mental call for me to make Christian Science healing my life work. For six months I resisted, but Good finally led me so plainly, that I followed in the pathway of Truth. At that time I was part owner in a foundry and machine shop, a mechanical engineer by profession, and liked the business; but I disposed of it, and for the last ten months I have given all my time and thought to the healing work.

Acting on the advice of my teacher, I divided my time between San Francisco, Cal., which is my home, and the city of Stockton, about ninety miles distant. I held my first meeting in Stockton on Sunday, May 23, 1897, with an attendance of six persons. The interest has grown so that on January 3, 1898, there was an attendance of forty. There has been a society organized with seventeen members, and a Sunday School of from eight to twelve; a hall rented in the center of the city; hymn-books purchased, and a fund started for free literature. They are now organizing a church.

The work in both places became too great for me to carry it on successfully, and after seeing that there was an earnest worker in Stockton, in January, 1898, I withdrew to confine my work to San Francisco.

A great deal of my work has been absent treatment. One lady living three thousand miles from here was healed of numerous diseases, both organic and functional, some of them life-long.

I can never in words express my gratitude to our Mother, I can only strive to let my life express that which I feel.

Wm. T. Kilgrove, San Francisco, Cal.

CHURCH AT CINCINNATI.

SEVERAL hundred gathered October 23, at the Auditorium, Odd Fellows Temple, to listen to the presentation of the doctrine of "everlasting punishment," which was the theme of the morning sermon, as taught in the Scriptures and interpreted in the text-book, Science and Health.

Christian Science claims that a radical change is gaining ground with regard to the stereotyped teachings of the doctrine of future punishment, under the rays of full-orbed truth as now revealed. Sin must be punished; sin punishes itself and excludes itself from harmony; without punishment sin would increase and men would be annihilated in a common ruin; hence the eternal justice of the heaven-ordained law, "Whatsoever a man soweth, that shall he also reap." This is the law of harmony. "With what measure ye mete, it shall be measured to you again," said our master, Christ. In order to ascend in the scale of being proper restitution is required of mortals. The very suffering we so much dread is often the way of progress. Suffering will only cease when sin ceases. Christian Science teaches that "sin makes its own hell and goodness its own heaven."

As we progress, we find that God is the only law-giver and his universal presence banishes all discord, all suffering, all

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pain and sorrow, all crying, and all dying. The material sense of existence and the spiritual sense are the tares and wheat, which must be separated in the progress of events. Not that persons will be burned in a lake of fire, but the impersonal evil, the error that, indulged in, brings the fires of hell. The unrighteous will be still unrighteous, until through the understanding of being, as taught in divine Science, all ignorance and sin are destroyed and the true, real, God-made man, the image and likeness of God, appears. God so made man, in his own image and likeness; and God's work, like himself, is unchangeable. But the debris of mortal existence has hidden this spiritual man, and mortal eyes see only the counterfeit of God's perfect thought, God's idea. It is impossible for man to lose his individuality. It is the false material sense which must be lost in order to bring in the spiritual sense, which is the only fact of existence.

It is noteworthy that the word "all" is used over and over again. All includes all. The mortal belief of sin, disease, and death, of life in matter, is all that will ever be lost, and this loss reveals the spiritual man, the same yesterday, to-day, and forever. This statement is based on proof and is not a fabulous assertion. A belief in the change called death has no power to exalt man to a higher spiritual condition, which can only be effected by the understanding of man's oneness with God, and the teachings of Jesus Christ made practical in the life.—*Cincinnati Commercial Tribune.*

FROM SHARON, PA.

THE opening services in the new room of First Church of Christ, Scientist, on South Water Street, were beautiful and interesting. The morning and evening services were largely attended, which shows that the Christian Science movement in Sharon is gaining a strong foothold.

The room where the services will hereafter be held has been richly laid in red velvet carpet. The walls have been papered with light green paper, which harmonizes nicely with the rest of the furnishings. The interior has a cosey and inviting appearance. The handsomely polished pulpit which is used by the Readers was a gift from the scholars of the Sabbath School. The church room was tastefully decorated with palms and exotics and cut flowers.

A unique and interesting feature in the public services of the churches of this denomination throughout the world is the fact that every church, each Sunday in the year, has the same sermon. The sermons are arranged by the Bible Lesson Committee, appointed by the Christian Science Publishing Society, of Boston, Mass. The subjects of these sermons have followed the International Series of Bible lessons, and consist of extracts from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy, which are read in each pulpit by two Readers, known as the First Reader and Second Reader. In the First Church of Christ, Scientist, Sharon, Mrs. Sara Irene Budd is First Reader and Miss Gertrude Ramsay is Second Reader.

The office of the Church Reader is a revival of an ancient Christian Church office. The references elucidate the subject and text of the day's sermon, and are read alternately without comment by the Readers.

A most beautiful, instructive, and interesting discourse is thus evolved, and the practical and spiritual import of the Scriptural texts is given the audience. Simplicity and impersonal instruction are thus secured, and the dangers of listening to mere opinion and personal deductions averted. At the Sunday morning services the First Reader spoke as follows:—

"The assembling together to-day in this beautifully fitted up room, of the body of people known as Christian Scientists, is an epoch in the history of the Christian Science movement in Sharon, and is a further proof to those who are observing with a critical eye the onward march of the cause that there is a foundation, an underlying principle, which has stood the test of time. There is a willingness upon the part of those who have espoused the cause to 'give a reason for the hope that is in them.' "—*The Daily Telegraph.*

TESTIMONIES.

Two years ago I was sick both in body and mind, and was on the verge of insanity. I had tried the doctors and they did not seem to do me any good. Previous to this I had been in the insane asylum twice and only got temporary relief. The first time was when I was sixteen years old. I stayed a year and came home no better than when I went. In two years I went again and stayed six months with the same result. I then gave up all hope of ever being any better.

My aunt from Iowa was at our house visiting. She said that her daughter was a Christian Scientist and told us of the wonderful healing she was doing, and so we sent for her to come and heal me.

I was confined to my room. I did not want to see any one, not even my own people. She treated me and I began to improve. After a while I began to go out and see people. I kept on improving and to-day am a well, rugged young man.

I worked in the hay field all through the haying season and could do as much work as any of the men, while before I took treatment I could not work more than half a day at a time without getting tired out. This year I worked in poison ivy. It used to poison me and now it does not affect me at all.

I know that Christian Science has done for me what nothing else could do, and I cannot feel half thankful enough to God and my dear healer. I want to tell what it has done for me, so that it can help some other poor suffering mortal.

I thank our dear Mother for Science and Health and all her precious gifts to us.—*Joseph W. Hale, Conway, N. H.*

Two years ago I was making arrangements to leave Ohio for some climate better suited to one who was troubled with heart disease and asthma. A friend came to my home and told me of some of the workings of Christian Science in the far West. I wrote to a Christian Scientist in Nebraska and received an answer, O, so kind! directing me to get a copy of "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy. That letter had such a weight of conviction that I sent for the "little book" and I ate it as a hungry boy eats his dinner. I had not quite read it through when I looked up from my reading and said to my wife, "I am healed of asthma." She said, "Go to yonder hill-top and find the colts in this snow-storm, and if you come back without asthma I will believe you." I went and returned in thirty-five minutes, whereas before it took me from an hour to an hour and a half to make the trip. So my asthma was gone, except that occasionally fear would take hold of me, and I appealed to a Scientist in Boston, who gave me a few treatments. I continued to study Science and Health, and all my diseases have disappeared under the hallowed influence of Christian Science, and I am beginning to see the nothingness of error.—*L. S. Reasoner, Byesville, O.*

I had been an invalid for over ten years. During the last year I had two operations performed by the best doctors in the northwest, but received neither help nor encouragement. About this time I heard of Christian Science, turned to it, and found instantaneous relief. I immediately took a course of instruction, and for eleven years I have found Science to be "an ever-present help in time of trouble."

Jenny A. Farnum, McGregor, Ia.

Extract from a Letter.—"I had a beautiful demonstration for myself about three weeks ago over a fall. Also yesterday over sore throat which was very painful to sense, but while reading our new *Christian Science Weekly*, for which I subscribed, the claim left me in the light of what this little newspaper can do."

C. M. F., Biloxi, Miss.

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THE BOARD OF LECTURESHIP.

THE following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Applications from branch churches to the lecturers should be made through their clerks.

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

Sections and Lecturers.—The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the *Journal* or *Weekly*, or to the Clerk of the Mother Church, but to lecturers in their sections.

Eastern Section.—The lecturers for the New England States, Great Britain, the Maritime Provinces, the Province of Quebec, and the city of Ottawa, are, Irving C. Tomlinson, 8 Norway St., Boston, Mass.; William P. McKenzie, 2 Cumberland St., Boston, Mass.

Middle Section.—For the states of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario, Carol Norton, 170 Fifth Ave., New York, N. Y.; George Tomkins, 96 Fifth Ave., New York, N. Y.

Southern Section.—For the District of Columbia and the Southern States east of the Mississippi River, Edward H. Hammond, 1900 Bolton St., Baltimore, Md.; Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.

Western Section.—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, 759 Woodward Ave., Detroit, Mich.; Alfred Farlow, 430 N. Y. Life Building, Kansas City, Mo.

Pacific Coast Section.—F. J. Fluno, 1319 Grove Street, Oakland, Cal.; A. A. Sulcer, 1062 Ninth Street, Riverside, Cal.

THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

This Board is authorized to send out twenty-one teachers annually. Although the examination will not be at all competitive, the Board will be obliged, all things being equal, to bestow the certificates with reference to the necessity for teachers in certain localities. The failure on the part of an applicant to receive a certificate will not necessarily imply any unworthiness.

Information as to the charge for examination will accompany the application blank.

The applications heretofore sent in will not answer. The printed forms must be used. All desiring to appear before the Board will have to apply again.

CHURCH RULES.

SINCE their publication, Section 1 of Article III. of Church Rules, has been amended as follows:—

Students who have taken the degree of C.S.B., or C.S.D., at the Massachusetts Metaphysical College, are not required to be examined by the Board of Education, but all Christian Science teachers must be loyal to God and the Christian Science text-book. Students who have taken a regular course in Christian Science under the instruction of loyal Christian Scientists authorized to teach, and bring with them such credentials as are required of a candidate for membership of the Mother Church, can become public teachers after passing a thorough examination before the Board of Education, of not less than three days, in Science and Health, chapter on "Recapitulation," the platform of Christian Science; page 403 of "Christian Science Practice," from line second to the second paragraph of page 405, and page 488, second and third paragraphs.

The following new Rule has been adopted:—

Applications from students of the Massachusetts Metaphysical College for membership with the Mother Church shall be signed by the Christian Science Board of Directors vouching for the loyalty of the applicant.

Also Section 1 of Article XII. of the By-Laws has been amended to read as follows:—

This Board shall consist of not less than three members nor more than twelve members.

We also re-publish section 14 of Article III. of Church Rules as changed:—

Sect. 14. This Church shall elect annually a Committee on the Church Manual, whose duty it shall be, when requisite, to have the Manual revised, corrected, and properly compiled. Any addition to this book shall be grammatically examined, punctuated uniformly with the other pages, and properly arranged in the book. The Board of Directors, Committee on Bible Lessons, and Board of Trustees of this Church shall each keep a copy of the tenth edition of the Church Manual; and if a discrepancy shall appear in any revised edition, the tenth edition shall be cited as authority.

Section 3, of Article II. of Church By-Laws, is amended as follows:—

The First Readers in the Churches of Christian Science shall read the correlative texts in "Science and Health with Key to the Scriptures;" and the Second Reader shall read the Bible texts. The reading of the Scriptural texts shall precede the readings from Science and Health, as heretofore. The remainder of the office of First Reader is unchanged.

The following Church Rule will be added to the Church Manual as a new section of Article III.:—

A student of the books of Mary Baker G. Eddy shall not take lessons of another student, but is eligible to examination by the Christian Science Board of Education.

NOTICES.

THE Wednesday experience meeting for subjects of general interest pertaining to Christian Science, as well as personal experience, is now called the *Wednesday Evening Meeting.*

A member of the Board of Lectureship may lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 15, 1898.

It will be observed that the word "will" which occurred in the fourth line from the top of the above, now reads "may." —*Ed.*

We are authorized to say that the lesson-texts of the Expository Notes are to be read by the First Reader as formerly. The First Reader recites the spiritual interpretation of the Lord's Prayer; the Second Reader leads with the Lord's Prayer as was formerly done by the First Reader.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

We again announce that there will be no Communion service in the Mother Church until the first Sunday in June, 1899.

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THE NOVEMBER ELECTIONS.

We herewith give the general result of the November elections. The latest information received of the elections held in forty-two states on Tuesday, November 8, shows that twenty-four of the states were carried by Republicans, fourteen by the Democrats, and four by Fusionists. This statement is based in most cases on the vote of the head of the ticket. The four states apparently carried by the Fusionists are Colorado, Idaho, Minnesota, and Montana. Those carried by the Republicans, California, Connecticut, Delaware, Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota, Ohio, Pennsylvania, Rhode Island, South Dakota, Washington, West Virginia, Wisconsin, Wyoming. Of these, however, Nevada and Nebraska are in doubt.

Those going Democratic were Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Utah, Virginia.

The United States Senate is Republican by a good majority, and the House of Representatives by a small majority. It now seems that the Senate will contain fifty-five Republicans, twenty-six Democrats, four Populists, and four Silverites. Two states are in doubt.

Theodore Roosevelt's plurality for Governor of New York State now seems to be from seventeen to twenty thousand. The legislature will probably have a Republican majority of thirty on joint ballot.

Republican victories in the Western States have considerably increased the party strength in the Senate of 1899–1901 over the figures first given.

Indiana, Delaware, Wyoming, Washington have elected Republican legislatures, and in West Virginia and Nebraska there is also a prospect of having two seats now held by a Democrat and a Populist.

So far the Republican party has gained seats distributed among the following states: California, North Dakota, Wisconsin, Indiana, Delaware, Maryland, New Jersey, and New York.

In Colorado the entire Fusionist ticket was elected. The fusion was of Democrats, Populists, and Silver Republicans, headed by Charles S. Thomas, Democrat, for governor, who was elected by a majority approximating fifty thousand. It is a victory for Senator Teller, silver Republican.

In Utah, Roberts, Democrat and polygamist, was elected to Congress by a small plurality. The Democrats will have a large majority in the legislature. A successor to Senator Camden will be elected.

In Oklahoma Territory, Dennis F. Flynn, Republican, was elected delegate to Congress by about six thousand plurality. Both branches of the territorial legislature are Republican.

In New Mexico, Pedro Perea, Republican, was elected delegate to Congress by about two thousand majority over Ferguson, Democrat. Both houses of the legislature are Republican by two-thirds or more.

In Arizona, Wilson, Democrat, was elected delegate to Congress by about three hundred majority.

President McKinley is said to consider the general result of Tuesday's election as a popular endorsement of his conduct of the war, and of his policy in dealing with its results, and especially the demand made at Paris for the entire Philippine archipelago.

The election of Poynter, Fusionist, for governor of Nebraska, is now conceded by the Republicans. The majority is small, probably about one thousand. The Republicans will have a majority in the legislature on joint ballot.

ITEMS OF INTEREST.

Mr. Nikola Tesla is reported to have recently said: "War will cease to be possible when all the world knows that the most feeble of the nations can supply itself immediately with a weapon which will render its coasts secure, and its ports impregnable to the assaults of the united armadas of the world. Battleships will cease to be built, and the mightiest armor clads and the most tremendous repeller plates will be of no more use than so much scrap iron."

Mr. Tesla bases his statement upon his recent discovery of an electrical engine of destruction, which he claims to be almost unlimited in power. He claims that his scheme operates torpedo boats at any distance without intervening mechanism. From his American workshop he will control a boat at the Paris Exposition in 1900.

Mr. Tesla's claims of course yet remain to be verified. It will be gratifying to all good people to have wars cease, even as the result of the power of electricity. It would be much more gratifying if this result might be produced through the power of divine Love. But that wars and rumors of wars are nearing their end is one of the unmistakable signs of the times. May the happy day be speedily ushered in.

Christian Science has been in the courts before now, though not in exactly the same shape that it is in the Harold Frederic case. In a case brought in a Maine court some time ago the plaintiff, who was a Christian Scientist, sued the administrator of an estate for compensation for having treated its late possessor in accordance with the Christian Science tenets. The plaintiff prescribed nothing, nor did he administer any medicines. He trusted solely in what he called Christian Science to effect a cure, and he trusted in vain. Nevertheless, the Supreme Court of Maine held that the estate of the deceased patient must pay for his services, on the ground that there was nothing unlawful in the contract. Its wisdom or folly was something to be determined by the patient, and not by the court.—*Boston Herald.*

A verdict of manslaughter was returned by a coroner's jury, November 8, against Miss Kate Lyon, a member of the household of Mr. Harold Frederic, the late correspondent of the *Boston Herald*, who died October 19 at Kenley, and Mrs. Athalie Mills, the Christian Scientist who attended

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Mr. Frederic. Miss Lyon and Mrs. Mills were arraigned in the Police Court at Kenley on the charge November 9, and were remanded for a week. They were admitted to bail.

New designs for the one dollar silver certificates have been completed at the bureau of engraving and printing, and the notes bearing them will soon be issued. Clearness, simplicity, and protection against counterfeiting have been the results chiefly aimed at.

The new design is somewhat less artistic than some of the present silver certificates, but will probably be more popular among those who handle money.

The government of Madrid has made arrangements to vest Senor Pedro Perez with the powers of consul-general at San Juan, Porto Rico, pending the ratification of the peace treaty at Paris. He will look after the interests of Spain in the island until the United States recognizes his appointment as consul at that point. This is the first instance where Spain has appointed a representative in American territory since the suspension of hostilities.

Boston now has an additional water supply for fire protection in the "conflagration district," limited only by the capacity of the Atlantic Ocean. This has been accomplished by means of a system of salt water mains and a series of hydrants three hundred feet apart, placed in Congress and Central Streets and Central Wharf, where, at the water front, connection is made with the fireboat which furnishes the power.

Advices from Managua, Nicaragua, are that the federal government of the united republic has been organized at Amapala. The cabinet is: Secretary for foreign affairs, Dr. Joaquin Sanson of Nicaragua; minister of the interior and public works, Senor Jose Maria Reina of Honduras; minister of finance, Dr. Camilo Arvelo of Salvador; minister of war and justice, Senor Severo Lopez of Salvador.

Lord Salisbury's speech at the Lord Mayor's banquet recently, especially his reference to America, is said to be making a stir throughout Europe. The press comments are profuse. *La Liberte* of Paris says, "It is a question of an Anglo-American agreement respecting the Philippines, directed against Germany." The *Journal des Debats* regards the speech as "an invitation to America to make an alliance against Europe."

Lord George Hamilton, secretary of state for India, speaking recently in London, said he agreed with Lord Salisbury that it was quite impossible to overestimate the importance of America's entrance upon a colonizing policy. "England and America," he said, "whose ideas and interests are identical, should stand side by side in the promotion of good government in the dark places of the earth."

Word comes from Cuba that President Maso and the senators representing the so-called Cuban Republic since October, 1898, presented their resignation to the Cuban Assembly on November 10, and they were accepted. The government of their republic is now in the hands of the Assembly. The attitude of the Assembly toward the United States is very friendly.

The consolidation of the tin plate interests of America is now said to be an accomplished fact. This is one of the largest consolidation movements of the year, and its ramifications are more far reaching than is apparent to the average business man or capitalist. The capitalization is said to be $50,000,000, and even this figure may be considerably increased.

The loss of the Maria Teresa, if it is lost, is compensated in a measure by the gains to our navy through the ships captured by Admiral Dewey at the time of the battle of Manila Bay, and those afterwards seized at other ports in the Philippines. There are five of these ships which are in condition for use. Two are already in commission.

From present indications it looks as if the constitutional amendment on equal suffrage, initiative, referendum, and state dispensary had carried in South Dakota. Nothing positive is likely to be known, though, until later, as only half the counties have thus far reported on these features of the election. This provides for female suffrage.

The President has made the following appointments:—

Richard Guenther of Wisconsin to be consul-general of the United States at Frankfort, Germany; Frank H. Mason of Ohio, to be consul-general of the United States at Berlin, Germany; Curtis Hoyt Dickens of New Hampshire, to be a chaplain in the navy.

Astronomers predict a display of meteoric showers, or "shooting stars," to be visible about November 14 and 29 or 30. This display is called the November "Leonids," and appears in the earth's orbit but once in thirty-three years. A brilliant exhibition may be seen in the northern skies for several nights.

The London *Times*, in an editorial on the Hispano-American situation, repeats its conviction that "no power will attempt to hinder the transfer of the Philippines," adding that "their loss cannot be great to Spain, who had practically lost the entire archipelago before the United States interfered."

A race war of a political nature seems to be again on in some parts of the South. On election day at Wilmington, N. C., a battle occurred between whites and negroes, resulting in the killing of eight negroes. And yet this is said to be a Christian country!!!

It seems to be now settled that the Maria Teresa was not sunk. Word comes from Nassau, N. P., that the British admiralty authorities there are going to take possession of this vessel as a derelict. The American consul has protested against this course.

It is reported from Washington, that instead of paying Spain $40,000,000 as an indemnity for the cession of the Philippine Islands to the United States, President McKinley favors a re-imbursement of only about $1,000,000.

The Cuban Assembly has voted for peace. A commission is coming to see President McKinley. General Garcia is to figure as chief member. The islanders feel confident that their rights will be protected by this country.

Reports from Manila are to the effect that the natives of the Philippines favor annexation to this country. The proceedings of the Paris Peace Commission are watched with great interest by the insurgents.

The battleships Oregon and Iowa have arrived at Rio Janeiro to participate in the anniversary celebration of the creation of the Brazilian republic. The supply ship Celtic was with the warships.

Two notable events in Boston recently, were the readings of Hall Caine, the great English novelist, at Tremont Theatre, and James Whitcomb Riley, the Hoosier poet, at Tremont Temple.

It is said at the war department that the 8th cavalry have left Savannah for Nuevitas and Puerto Principe, Cuba, the cities which will be garrisoned immediately by United States troops.

Senator Quay of Pennsylvania claims that there is no doubt of his re-election. On the other hand, Mr. Wanamaker claims that an anti-Quay legislature has been elected.

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MISCELLANY.

In an able address recently published in the *Weekly News* of Seneca, Kansas, the Rev. Leon P. Jones, in part, said:—

Public speakers are but men, as every one of you has long since learned, and when they show the attitude of hostility toward institutions that have proven their good influence on the earth, they should be met with a rebuke in the very manner of Jesus when he said to his own disciples, "Ye know not what manner of spirit ye are."

It will not answer in this day and age of the world to say of the able and devout Christian scholars who are making a critical study of the Scriptures to learn their true meaning that they are aiding the infidels; nor will it do to say that the Bible critics, and the Christian Scientists, and the Unitarians, are a modern embodiment of Satan. Such sayings savor too much of the venom of the very worst class of political editorials.

So far as the churches and the people against whom these sayings have been directed are concerned, they are having free advertising for their faith, and they know that they are not in the least injured thereby. But not so those who approve of such sayings—they are injured by their own actions and should be rebuked for their own good.

We Universalists are a little like our Unitarian and our Science friends, we are not much concerned about the evil one—we do not even keep ambassadors at the court of Satan—we have long since severed diplomatic relations between us and Satan, or rather denied that such relations have ever existed.

It may be that some other denominations have such familiar relations with this personage that they can tell in what forms he now appears; if they believe that he is, and that he is the rewarder of them that believe in him, we shall not dispute them touching their own knowledge, but we want the public to understand that we eschew Satan and all his works so completely, that we deny to him the very personality that has been attributed to him, and we believe that the evil works charged to him have been done only by those who have believed in him or manifested the spirit attributed to him.

And inasmuch as the uninformed public might be led to believe that we as a church approved the declaration, that the before-named individuals and churches represent the modern embodiment of Satan, I hasten to disavow any such approval.

I remember that there is a prophecy made in Paul's writings touching the false teachers who should appear in the latter times, and now that I come to think of it, the Bible tells us the manner of teachings that shall proceed from them, though it does not say that the people themselves will be the embodiment of his Satanic majesty.

As I read the prophecy it goes like this, "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, forbidding to marry," and so on, so it seems that "doctrines of devils" were the staple articles of the false teachers that were to come, and of course we members of the Liberal churches cannot be accused with justice, of teaching any doctrines of devils—that offence rests only with such as have more familiar relations with Satan. We claim to have heeded the exhortation of Paul, to "refuse profane and old wives' fables and exercise thyself rather unto godliness."

I say so much in behalf of our Christian Science friends, and our Unitarian neighbors, as well as ourselves, for I am sure of our common ground here.

REV. LYMAN ABBOTT'S NEW GOD.

The Rev. Lyman Abbott, in a late sermon at Plymouth Church, Brooklyn, took as his subject the change in religious thought and theological conceptions in the last thirty or forty years. From a report of it, in the New York *Sun*, we glean the following conjectures about God:—

"Nobody can deny that in the last thirty or forty years there has been a change in religious conceptions. Many men have changed their views. I know that I have, and, although we cannot attack those who hold to the views which we think we have outgrown, the change must be illustrated by our own experience.

"God, I now think, is not apart from nature but dwells in nature. That he made this world and is now the engineer of it I cannot now believe. There are no forces; there is but one force, God. There are no causes, for there is but one great underlying cause. Natural and supernatural are the same.

"I have come to think that creation is a continuous process, with God himself in the process always. Every spring, every year, every day, every hour is a new creation. Imagine him gone and the Universe is gone. He is the ruler, not over the Universe, but in it. Is not that pantheism? you ask. No, for there is a difference between 'the all' and 'in all.'

"I can no longer believe in special Providences, unless all are special. He did no more in guiding Moses than in guiding Gladstone. He was no more the leader at the Red Sea of old, than our emancipation leader in the red sea of blood.

"Revelation is a continual process, with God showing himself to man more and more as the years go by. He is disclosing just as fast as we are able to comprehend. God rules the human race from within, as does the teacher, or the father, or the pastor.

"I no longer look forward to a great day of resurrection. The resurrection is as continuous as that of the plant from the seed."—*Philosophical Journal.*

A MILLIONAIRE SPEAKS THE TRUTH.

Tom Johnson—if you wish to hear him use language, call him Thomas—is a unique character among millionaires. He is a great money-maker and a man of advanced views—an iron manufacturer and a radical free trader, the owner of no end of street car lines and city property, and "unearned increment," and a pronounced single-taxer. Johnson is a man who sees things as they are, and who is frank to tell how he sees them. Recently he delivered himself of this statement:—

"I don't believe in charity. It is merely another drink to a shaky man. What the world needs is justice and not benevolence. I shall continue to decline to give checks to eleemosynary institutions, and I shall leave no money to build churches and found libraries. My family will be well provided for, but the rest of my fortune, after my death as well as before, will be spent in trying to teach people how to stop me, and men like me, from robbing them. So long as it is permitted to any man to take what doesn't belong to him through monopolizing nature's resources and the private ownership of public utilities, plenty of men of my kind will always be ready to jump in and do the stealing. My mission is to show the people how it is done, to take what they are stupid enough to let me take, and to show them how they can put an end to the system which enriches me and impoverishes them."—*Ex.*

Dear Weekly:—A week ago to-day it was proposed that we request Mr. Kimball to come here and deliver a lecture, and of course the money had to be raised. It was agreed that we adopt the method used in Florence, Col., as described in an article in the issue of the *Christian Science Weekly* of October 20; so to-day the test came off. After the slips had all been made out and returned it was stated that about seventy dollars would be required. You can well imagine our joy when the slips were added and found to foot up $69.75.

The fact of only nine enrolled members being present will prove to the Field that we can do what the Mother invites us to do if we allow divine Love to lead us.

Yours in Truth,

Isai T. Kahn. Chilicothe, Ill.

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EDITORIAL.

COLONEL INGERSOLL, in his recent lecture in Boston on the subject of Superstition, among many other brilliant things, said: "Superstition is to believe without evidence, to explain one mystery with another, to disregard the real relation between cause and effect, to believe that matter was created by mind, to trust in miracles, charms, and dreams. Superstition is the child of ignorance and the mother of mystery." He further said: "At Chicago they erected arches and arranged a great thanksgiving to God, and there came a great storm and blew down the triumphal arches, and drenched the earth with rain. Is that the way a gentleman does when you try to do him honor? When you approach his house, does he turn the hose on you?"

Mr. Ingersoll's remarks are no doubt pithy and pointed, but not always strictly reverent. Yet, in so far as he assails the old and erroneous beliefs of God, there is much truth in what he says. If Mr. Ingersoll would study the Scriptures more with reference to their spiritual and allegorical meaning, and less with reference to the literalism of the old schools of theology, he would find no occasion for opposing and ridiculing them. For instance, if he were to unravel the deep meaning of the following Scripture,—"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice" (1 Kings, 19 : 11, 12). Also Matthew, 8 : 24–27: "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and sea obey him!"—he might become convinced that God did not send the rain upon the Peace Jubilee at Chicago, and that He is not in the storms and whirlwinds; and he might become satisfied that when Jesus rebuked and stilled the waves and the earthquake, he did it, not in violation of, but in obedience to, divine Law. Jesus expressly said that he did not come to destroy the works of the Law, but to fulfil the same. Was he not fulfilling the divine Law when he calmed the waves and stopped the earthquake? If the earthquake and the storm are of divine origin, surely Jesus would have been overturning instead of fulfilling God's Law in such act.

THE historic church located at Dearborn Avenue and Walton Place on the North Side, Chicago, has been purchased by Christian Scientists, and will be occupied by the Second Church of Christ, Scientist, of Chicago. The purchase price is said to be $60,000. This church was built to accommodate the immense audiences which came to hear Rev. Robert Collyer some twenty years ago. Since his departure to New York the audiences have fallen away, until the average attendance was from one hundred and fifty to two hundred. The auditorium is capable of holding twelve hundred. Speaking of this change, the Chicago *Journal* says, "On the other hand, the First Church of Christ, Scientist, edifice on Drexel Boulevard, the only one of the denomination in the city, is being filled to overflowing every Sunday, and the members are desirous of branching out."

The above is an additional evidence of the phenomenal growth of Christian Science in the great metropolis of the West. Such growth and evidence of increasing strength are gratifying and encouraging. No inflammatory newspaper articles, based entirely upon misapprehension and prejudice, either on this side of the Atlantic or the other, will have much effect to stay the onward march of a Christianity that is producing the marvelous results, of a practical and every-day kind, that Christian Science is doing.

IS IT IMAGINARY?

BY F. J. RYAN.

THE sermon of Rev. J. E. Roberts, published in the October *Journal*, recalls what has been said here by opponents of Christian Science concerning several remarkable cases of healing through Science. First they say the illness was largely or wholly imaginary, and next that the cures are imaginary. In this little city (Stockton, Cal.) of twenty thousand inhabitants, at least forty persons who had suffered several years have been restored to health within a couple of years. Of this number about half were regarded as incurable, and many had spent large sums for doctors' services and medicines.

Take the arguments, or rather the assumptions, of these people as they are stated, and what is the logical deduction? It must be either that Christian Science so operates upon a diseased imagination as to dispel the delusion that its victim is ill, or that it operates to the converse, and supplants a reality of disease with a delusion of health. The first position seems much like unconsciously granting the claim of Science. The grant is not well made, and does not benefit the cause of Science much, but if examined by the thoughtful must be regarded as an admission that "there is something in it"—a phrase very often employed to express half belief.

Now if Christian Science can delude a person into the belief that he is in good health when he is really ill, if it can render him capable of resuming work at his regular occupation; restore his appetite; bring the color of youth to the cheek of middle age; put roundness upon the form reduced almost to a skeleton, and bring cheerfulness and happiness to "hearts bowed down with weight of woe," is it not a blessed delusion? If the ailments are imaginary and yet have defied medical science, as practised by some of the most progressive physicians, to discover their unreality, is not Christian Science a great boon to have dispelled the delusions?

But there is another and a more important view of these

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assertions of sceptics. It is, when reduced to its essence, that the human mind can accomplish, by delusion and by dispelling delusion, what the sceptics virtually assume is beyond the power of divine Mind. This is, in effect, attributing more power to man than to God; but those who employ these ostensible arguments do not perceive it until that view is turned upon them, when some take refuge in "offended dignity."

While I am not entitled to call myself a Christian Scientist, I have seen so many evidences of the efficacy of Science in healing disease that I cannot resist evidence that would have convinced even Thomas.

REV. IRVING C. TOMLINSON AT LOWELL, MASS., AND AT GARDINER, ME.

On Thursday, November 10, Rev. Irving C. Tomlinson delivered a lecture at Odd Fellows Hall, Lowell, Mass., to a full house. This is the first lecture delivered at Lowell under the new order relating to quarterly lectures by members of the Board of Lectureship. Mr. Tomlinson's lecture was entitled "Christian Science, What it is and What it is not," and was published in full in the Lowell *Morning Mail.*

From the Lawrence *Telegram* we extract the following relating to Mr. Tomlinson's lecture:—

"About fifty of the members of the First Church of Christ, Scientist, and friends, attended the lecture on Christian Science, last evening, in Odd Fellows Hall, Lowell, delivered by the Rev. Irving C. Tomlinson of Boston. Mr. Tomlinson has an excellent delivery and his logic in presenting Christian Science could not fail to convince his hearers that it was the Truth which he was expounding.

"Thinking persons do not change their philosophical or religious views hastily or without serious consideration. It is safe to say that they change only as the result of sincere and profound conviction."

At Gardiner, Maine, Mr. Tomlinson also lectured on the same subject, on November 8, 1898. Of this lecture the *Daily Reporter-Journal*, of Gardiner, has this to say:—

"The Opera House contained not only a large crowd, but also one composed of Gardiner's best citizens, last evening, to listen to the lecture by Rev. Irving Tomlinson. He was introduced in a graceful manner by Dr. J. P. Dorr, and spoke for over an hour, commanding the closest attention of his many hearers to the close. We publish below the lecture in full, and our readers should peruse every word of it."

That Mr. Tomlinson's able lectures are doing much good and arousing renewed interest in Christian Science where they are delivered, is already manifest. The lectures by the New England members of the Board which are to follow in regular series will also accomplish great good. They afford the public a means of learning of Christian Science, of distinguishing between genuine Christian Science and that which simulates it, that is not only effective, but which reaches many persons whose attention otherwise is not attracted thereto. That many misapprehensions concerning Christian Science will be removed and many abuses corrected through this system, is already quite apparent.

NEW CHURCH AT DULUTH.

The First Church of Christ, Scientist, dedicated its new church building at 924 East Superior Street, November 6 at 11 o'clock, and two hundred and fifty people, about the seating capacity of the church, gathered to hear the dedication services, which were performed in accordance with the forms of the Christian Science belief.

Addresses were delivered by the First and Second Readers of the church, Mr. and Mrs. J. G. Owen. A telegram was read from Mary Baker Eddy, the founder of the faith and the author of its remarkable text-book, Science and Health. The telegram was as follows:—

"First Church of Christ, Scientist, Duluth, Minn.:—May our God make this church the fold of flocks and those that plant the vineyard eat the fruit thereof. Here let his promise be verified: Before they call I will answer; while they are yet speaking I will hear. Lovingly Mother,

"MARY BAKER EDDY."

The First Church of Christ, Scientist, was organized in February, 1890, under a charter from the state of Minnesota. Services have been held continuously since that time, and the society has steadily grown until at present its active membership numbers about one hundred and fifty. The list is constantly growing, and there are a large number of people not directly associated with the society who have accepted its principles. Nearly all the members of the church are those who have been healed of various ills by its service. This is the first church home the society has had, services heretofore having been held in various halls that have made temporary resting places for the society. Now it is in a church of its own, and a pretty little church it is.

The church is in the colonial style of architecture, and both within and without it is pleasant to look upon. It is simple, but its very simplicity is a beauty in itself. There are three large half round windows with leaded glass, and the walls are a delicate tint of pink with inscriptions in gold leaf. Over the choir, which is a recess formed by an arch, is the inscription, "God is love." On the wall to the right of the arch is the following inscription: "As ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick. —Jesus." On the opposite side of the arch is a quotation from Science and Health, which follows: "Divine Love always has met and always will meet every human need.—Mary Baker Eddy."—*Duluth Evening Herald.*

MR. KIMBALL AT SALT LAKE CITY.

Mr. Kimball recently lectured to a crowded house in the Theatre at Salt Lake City. The following is the introduction to the large audience by Mr. Lewis B. Coates:—

Friends, Ladies, and Gentlemen:—This is the first time in the history and growth of Christian Science in Salt Lake City, that we have had the pleasure of presenting to a public audience, in an official way, some of the facts about Christian Science as well as correcting some of the prejudices and misconceptions on this subject.

All nations agree that the sick should be healed and that the sinful should be saved; but how is disease healed and how are the sinful to be saved? Is not sin largely the cause of disease, and is not disease of a mental and not of a material origin? These are some of the vital questions of this age; and as Christian Science has cured thousands of the so-called "incurables," and has reclaimed other thousands of the hopelessly sinful, we feel that Christian Science is answering these questions—not by lectures upon public platforms nor by sermons from the pulpit, but by the demonstration of Truth and the silent cultivation of its virtues in the daily lives of those who are accepting Christianity as Science. As Christian Science is thus demonstrating its way into general recognition, we feel that we have not forgotten the necessary modesty and truthfulness of statement when we say that Christianity is Science and that Christian Science is before the world to-day as the most effective curative agent known to humanity. Inasmuch as there have been so many misconceptions upon this subject, it has been thought best by those in authority in our denomination to establish a Board of Lectureship, whose privilege it is to give some of the facts, as well as to correct some of the fictions, on this subject. For this purpose we have the pleasure of introducing to you Mr. Edward A. Kimball of Chicago, who speaks, not for the church in Salt Lake City, but for the entire denomination.

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FROM DETROIT, MICHIGAN.

To the Editor Christian Science Weekly:—A lecture was given here by Mr. Kimball on the 24th of October, and the Theatre which had been secured for the occasion was not only crowded, but hundreds went away who were unable to find standing room.

The attention and interest manifested were such as we never see called out by anything less than this blessed Truth.

The following Sunday a local preacher was unwise enough to attack Christian Science—and as the papers gave this some attention, it was deemed proper to reply, and this was no difficult task, for we have the Bible on our side beyond all dispute. One charge was that so many delusions were started by women, but in an editorial in one of the daily papers the inconsistency of such a statement was shown and the remark made that the Christianity which the preacher himself professed began with the Magnificat.

With it all there is an ever-increasing interest in Christian Science, and attendance at the services.

The resident Scientists were both pleased and inspired by the grand lecture, and those who are not yet Scientists acknowledged themselves to be greatly benefited as well as enlightened by it.

So rolls on this mighty wave of resistless Truth, sweeping before it pride, prejudice and intolerance, error of every sort, and its Heaven-directed energies will also bring, are bringing now, all the good we seek when we pray, "Thy Kingdom come."—*Annie M. Knott.*

TESTIMONIES.

I AM of Norwegian parentage and was raised a Lutheran of the strictest kind, and lived in a large Norwegian settlement where the English language was spoken very rarely. From childhood to the time of confirmation, I was kept studying the Scriptures and Lutheran comments on the Scriptures, and at the time of rehearsals with the pastor I had the Bible's contents pretty well committed to memory along with the Catechism, Bible History, the Lutheran books of explanation, and the Psalm book. These books we had to learn so as to answer correctly any question they saw fit to ask, and that before the whole audience. Then we were to kneel before the altar, resume the covenant of baptism, and acknowledge this teaching to be our firm and sincere belief and only way to salvation.

There was where my struggle began. I compared passages of the Bible as I had learned them, and it appeared very dark to me. I believed in a God, but could not comprehend a God of logic and Principle from this teaching, and to go and testify to a lie was a horrible thing to do; and to go to rehearsals until I believed this, I knew would make me a worse liar, and I would be pointed out as a heathen, infidel, etc. I dared not approach our pastor on these subjects, and the only one to whom I could speak was my mother. After explaining what she thought was the meaning she told me to do as Jesus said, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

I went behind our big wood-pile, and if a little boy ever offered God a solemn prayer, I did; but I received not the light. Confirmation day came and, with my parents, I walked into the church where I would either have to tell a horrible lie or be hooted by all. With a heart like a piece of lead and with tears in my eyes, I told the lie.

From this time I searched everything and anything that could offer truth. I studied phrenology and thought it was science and good reasoning. I also studied astronomy and physiology, and read a few other works on material sciences. It all led me to a precipice, and beyond this I could have my choice,—guess and believe, or drop the subjects.

I married and went with my family to northern Minnesota. Our family increased and our health decreased, and our home was visited with all the maladies in the neighborhood and I was not excepted. I coughed about one-fourth of my time. I could not lie on my right side and very frequently had hemorrhage of the lungs. I sought help of our physicians and they recommended me to a lung specialist. There I received what I then thought my doom, "You cannot live over six years at the best, and to stay in northern Minnesota is sure death, sell out and go to the coast," was the firm command. "Your heart is in bad shape, drink a lot of cod-liver oil." I tried the oil, but had to give it up, and I was fast failing. I then tried another institution in the east, and they gave me some encouragement and did me some good, but this was temporary.

During this time our oldest child was taken with hysteric fits when she was about five years old. I tried twelve different M. D.'s but no relief; some of them said, "She will outgrow this trouble when she arrives at the age of womanhood," but she went nearly two years past that time and still she would drop at the least excitement. My wife suffered with backache and had to have help, at times, to turn in bed, and the M. D.'s failed to give relief. She tried hard to be a Christian, and was a regular church attendant, whilst I would be at home or in my office reading material science works, also Thomas Payne, Robert Ingersoll, and some of Darwin. The Bible I had little use for since my confirmation day. I firmly believed in a Supreme Being but not a tyrannical one and one of no principle; but we were both hungering for Truth.

In 1894, while meditating over our sad condition, a thought came to me to go to see one of my neighbors. On approaching his dwelling I saw Mr. C. sitting outdoors reading a book. He seemed to be deeply interested and did not observe my presence. I looked into the open book and saw the name of what I had been searching for, Science and Health, and, as if some one had said it, the thought came, "That is what I want." This silent messenger told the truth.

In January, 1895, I borrowed the book. I was worse than ever before, but the precious words of that book had power enough to make me well before spring by following its teaching. The next winter I had no cough and looked healthy, which was noticed by our neighbors. I talked about this wonderful Science to my friends, and some of them accepted it. We sent for more of Mrs. Eddy's works and found them all logically the same.

Through the *Journal* we found the address of a Scientist. My daughter was instantaneously healed and never showed the least sign of her disease afterwards. My wife was treated and her claim disappeared, and I was cured without any other healer than "Science and Health with Key to the Scriptures."

This was more than two years ago, and I am well and have increased forty-eight pounds in weight. It is not my family alone in this little burg that have been helped, but also the dear neighbor C. and many others have received benefits and are living witnesses and workers in our Father's vineyard.

There are now twelve families meeting together and holding church services every Sunday. We have an average attendance of twelve children at our Sunday School. Our week night meetings are well attended.

I have only told a small part of the benefits received through Christian Science. I have tested it in business problems as well as in sickness, and it did not fail: It is a Science that has no precipices for us to fall over; it is no guess work or blind faith. I found it to be the demonstrable Truth.

C. K. Stockland, Stephen, Minn.

Recently an old claim of sciatica which had been healed in Science five years before, seemed to return. For two days I kept up earnest and persistent efforts to destroy the error, but the situation remained unchanged.

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The third morning, taking my three treasures, the Bible, Science and Health, and "Miscellaneous Writings," I sat alone and quietly said, "I will stay right here now until this error yields." To help me stand "porter at the door of thought" (Science and Health), I decided to learn one of our Leader's poems, and at once opened to the one entitled, "Love," page 387, "Miscellaneous Writings," which heretofore I had considered difficult to commit to memory.

With interruptions it took me about three hours to complete the work. When I had reached the last verse, I was surprised to find myself perfectly healed, and have had no return of the error. Truth and Love gained dominion.

A. H. K., Cincinnati, Ohio.

It is hardly necessary for me to say that the *Weekly* has been a great benefit to me already. I look forward to Monday, when mine comes, as to a visit from a dear friend.

"How far that little candle throws his beams" we have no conception. Every day we hear of how the *Journal* or *Weekly* has helped or healed some one. I love them both.

Eleanor Troxell, Evanston, Ill.

THE BOARD OF LECTURESHIP.

THE following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Applications from branch churches to the lecturers should be made through their clerks.

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

Sections and Lecturers.—The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the *Journal* or *Weekly*, or to the Clerk of the Mother Church, but to lecturers in their sections.

Eastern Section.—The lecturers for the New England States, Great Britain, the Maritime Provinces, the Province of Quebec, and the city of Ottawa, are, Irving C. Tomlinson, 8 Norway St., Boston, Mass.; William P. McKenzie, 2 Cumberland St., Boston, Mass.

Middle Section.—For the states of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario, Carol Norton, 170 Fifth Ave., New York, N. Y.; George Tomkins, 96 Fifth Ave., New York, N. Y.

Southern Section.—For the District of Columbia and the Southern States east of the Mississippi River, Edward H. Hammond, 1900 Bolton St., Baltimore, Md.; Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.

Western Section.—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, 759 Woodward Ave., Detroit, Mich.; Alfred Farlow, 430 N. Y. Life Building, Kansas City, Mo.

Pacific Coast Section.—F. J. Fluno, 1319 Grove Street, Oakland, Cal.; A. A. Sulcer, 1062 Ninth Street, Riverside, Cal.

THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

This Board is authorized to send out twenty-one teachers annually. Although the examination will not be at all competitive, the Board will be obliged, all things being equal, to bestow the certificates with reference to the necessity for teachers in certain localities. The failure on the part of an applicant to receive a certificate will not necessarily imply any unworthiness.

Information as to the charge for examination will accompany the application blank.

The applications heretofore sent in will not answer. The printed forms must be used. All desiring to appear before the Board will have to apply again.

BOARD OF LECTURESHIP.

As has been before stated, let it be distinctly borne in mind that all correspondence relative to lectures, should be sent directly to one of the lecturers in the section where the branch church is located, as is clearly provided for in the Manual.

THE BIBLE LESSONS.

BECAUSE of recent inquires, we are led to say that the Responsive Reading for the Sunday morning lesson is not to be considered the basis for the sermon. As is stated in the *Quarterly*, "The following citations (*i.e.*, the correlative passages from the Bible and from Science and Health) comprise our sermon."

BOARD OF EDUCATION.

NOTICE is hereby given that all applications for examination by the Board of Education must be presented before December 20, 1898, unless for special reasons it is impossible to present them earlier.

NOTICES.

THE Wednesday experience meeting for subjects of general interest pertaining to Christian Science, as well as personal experience, is now called the *Wednesday Evening Meeting.*

A member of the Board of Lectureship may lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 15, 1898.

It will be observed that the word "will" which occurred in the fourth line from the top of the above, now reads "may." —*Ed.*

We are authorized to say that the lesson-texts of the Expository Notes are to be read by the First Reader as formerly. The First Reader recites the spiritual interpretation of the Lord's Prayer; the Second Reader leads with the Lord's Prayer as was formerly done by the First Reader.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

HEREAFTER the Communion service in the Mother Church will be held once in each year, on the first Sunday in June, beginning in June, 1899.

We again announce that there will be no Communion service in the Mother Church until the first Sunday in June, 1899.

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WRITTEN BY

Rev. MARY BAKER G. EDDY.

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The Christian Science Weekly

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THE BANQUET TO GENERAL MILES.

Major-General Nelson A. Miles was given a banquet at the Waldorf-Astoria on the evening of November 11. Seven hundred and fifty guests were present, prominent among whom was Governor-elect Roosevelt.

In the course of his able speech General Miles said:—

> Joyfully dear is the homeward track,
> If we are but sure of a welcome back.

Such a generous reception has been extended to me to-night as few are permitted to enjoy, and I should be wanting in gratitude did I not appreciate the sentiment expressed in this cordial greeting. I should be vain, indeed, to ascribe it to myself, or for a moment to accept it solely as a personal tribute.

As an expression of appreciation of the gallant troops which I have the honor to command, it is accepted in behalf of the living, and for them I thank you, as well as for those whose lips are forever silent, and whose heroism and sacrifice I know are here remembered and revered.

The wars of the past have had their objects, their achievements, and glorious results. This last was in the interest of humanity and in behalf of a heroic people, who for many years have been struggling against the cruel atrocities, oppression, and despotism of a decaying monarchy. It has been most remarkable in many respects. It has presented one series of victories, without a single disaster or a single defeat. The flag of the United States has not been lowered in a single instance. Not a foot of ground has been surrendered; not a soldier, gun, or rifle has been captured by the enemy.

The American soldiers and sailors have been true to the principles and traditions of their fathers and maintained the honor and glory of the American arms.

One great blessing to the country in this brief but decisive war has been firmly to unite in bonds of imperishable union all sections of the United States—North, South, East, and West. Still more, it has given us reason and opportunity to appreciate our obligation to the mother country for the dignified and powerful influence of the British empire in the maintenance of our principles and rights.

There are other fields to conquer. The past has gone and the future opens the doors to greater responsibilities, and I trust to greater progress and prosperity.

We are ascending to a clearer atmosphere, up to a higher Mecca, where we should take a stronger position than ever before occupied by our government and people. We can no longer confine ourselves to the narrow limits that governed us in the past. Much has been said of what has been the ruling policy of the past. This much I think is apparent to all, that the grave responsibilities of the nation are too great to be contaminated by personal, partisan, or sectional interests. Our interests are national in the highest degree. They embrace two hemispheres. They involve the welfare of a hundred millions of the human race. We are getting to that time when we shall require not only the ablest men, but many of them, in every department, to protect and administer the affairs of the nation.

In those impressive lines of Holland, we might exclaim:—

> God give us men! A time like this demands
> Strong minds, great hearts, true faith and ready hands;
> Men whom the lust of office does not kill,
> Men whom the spoils of office cannot buy;
> Men who possess opinions and a will;
> Men who have honor; men who will not lie.

The important and great questions that had to be met and that have been decided during the last few months have had a broadening influence upon the great mass of our people. It has been uplifting to every community and every phase of society. It has turned the attention of our people to the great power and responsibility of our republican institutions and true interests as a people and a nation, not only at home, but throughout every part of the globe. We have been enabled to give freedom to millions of oppressed, and I believe that we shall be able to extend to them the hand of support and secure for them a full measure of justice and enlightened government.

ITEMS OF INTEREST.

Lord and Lady Curzon of Kendleston went to Southampton November 14, and their visit was the occasion of a remarkable demonstration of good will for his lordship, who has represented this division in Parliament since 1895.

All the city functionaries and the county bodies participated in the celebration. The streets were decorated with flags and crowded with people, and at the railroad depot the public officials, in their robes of office, presented an address of congratulation to his lordship on his appointment to the viceroyship of India.

The lady-mayoress presented Lady Curzon with a bouquet of orchids in a silver holder, with a ribbon attached to it, inscribed in gold letters: "Presented to Lady Curzon by the lady-mayoress, in behalf of the Southport division."

A procession was formed, and Lord and Lady Curzon proceeded to the municipal buildings, amid the cheers of the people and pealing of bells.

At the reception which followed, the decorations included trophies representing the union jack, the stars and stripes, and the star of India entwined.

Mr. Joseph Chamberlain, Secretary of State for the Colonies of Great Britain, on November 15, made his first public speech since his return from this country, at the National Liberal Unionist Conference. In the course of his remarks he said: "What is of equal importance, our American kinfolk (loud cheers) have begun to understand us better. If we have had differences in the past, I believe they have arisen entirely from the want of the proper mutual understanding, but now the American people know that in the late trouble our hearts went out to them (cheers), and they heartily reciprocate our good feelings. I shall not attempt to predict what may follow this better feeling; but I may at least hope that, in the future, the understanding of which I have spoken may be perfected, and that in the face of that understanding we two may be able to guarantee peace and civilization to the world."

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At the Knights of Labor convention, November 16, the reports of committees and of General Master Workman Hicks were presented. The report of Mr. Hicks took strong grounds in opposition to the anti-expansion policy of President Gompers of the American Federation of Labor.

"No part of the territory where our nation's blood was lost or the flag raised," said Mr. Hicks, "should, under any pretext, be allowed to go out of our possession. Still, we should not, under the guise of humanity, either take for our own or turn back to Spain any portion of the scenes of our various battles, but make them all free and independent. Let us not fear the importation of their cheap labor, but rather let us educate them to our standard."

An interesting session of the National Grange was recently held in Concord, N. H. The Hon. N. J. Batchelder, Master of the State Grange of New Hampshire, welcomed the members of the National Grange on the part of his organization. Governor Ramsdell extended a welcome to the state, and Mayor Woodworth extended the greetings of the city of Concord. Responses were made by the Hon. Aaron Jones of Indiana, Hon. J. J. Woodman of Michigan, and the Hon. Alpha Wilson of Illinois, and T. C. Atkeson of West Virginia. President Charles S. Messer of Vermont responded for the national body.

The *London Times* of November 18, editorially hails Mr. Joseph Chamberlain as the "apostle of better understandings with the United States and Germany," adding that it rejoices that, in view of the part the United States are likely to play in the far East, a cause of possible irritation has been removed by Emperor William's change of plans as to his homeward journey. With regard to Anglo-American co-operation in the far East, the *Times* says: "Its effectiveness will largely depend upon our ability to do our own share of the work and to protect our own interests without calling upon our friends."

Lord Herschel, at the 130th banquet of the New York Chamber of Commerce, held at Delmonico's on November 15, referring to the future relations between Great Britain and the United States, said that there were involved priceless blessings to both countries. He said: "Generations to come will rise and call those blessed who put America and Great Britain upon a closer and more fraternal plane. Nations should n t settle their differences in any other way than individuals. There should be a willingness to make concessions, and events of the past few months mark an epoch in history."

Negotiations on the proposed new reciprocity treaty between this government and Great Britain relative to the British West Indies have come to a halt, with no present indication that the treaty will be concluded in the near future. The negotiations had proceeded to an advanced stage last spring, it being hoped that the signatures would be appended before Congress adjourned, in order that the senate might have an opportunity to ratify. Since then, however, obstacles have developed, and the negotiations which were so far along have lapsed into a condition of inaction.

Dr. Campos Salles, President-elect of Brazil, was installed in the presidential chair November 15. In his inaugural address he eulogized his predecessor, Dr. J. De Moraes Barrios, and declared that now the republic is firmly established the time had arrived to initiate a national policy of tolerance, harmonizing the different elements of the country. The bulk of the address was devoted to finance, and urged "a most careful cultivation of friendly relations abroad, as Brazil needs foreign capital and immigrants."

The new Cunarder Ultonia took on her maiden cargo at Boston last week. Captain Potter brought her to Boston direct from the English shipyard where she was built. The Ultonia is the largest steamer ever built in England, with the exception of the Great Eastern. She is intended mainly for a freight carrier, although when she reaches Liverpool she will be fitted to accommodate about two hundred steerage passengers. She will carry no other class.

Admiral Schley was the guest of honor at a dinner of twenty-six covers at the Metropolitan Club, New York, November 17. The participants were members of the club exclusively, and included Secretary of State Hay, Special Commissioner Kasson, Assistant Secretary of the Navy Allen, Judge John Day, Colonel Schuyler Croftby, Generals Breckinridge and Baird, Admiral Selfridge, Commander Clover, and Senator-elect McComas.

The aspirations of Mr. Joseph Chamberlain, the British colonial secretary, for an Anglo-German entente, to which he gave utterance in his speech at Manchester November 16, are well received by the press of Berlin, which, however, contends that the relations between the two countries would never have been otherwise than friendly but for Great Britain's determined opposition to German colonial development.

The *London Daily Mail* of November 18, says, "An important result of Emperor William's tour is an agreement on the part of the sultan to give his sanction to the Zionist movement. This agreement between the Ottoman ruler and the German emperor is still more important, as indicating the friendly intimacy of the two monarchs and its probable influence upon general politics."

Not the least remarkable of the political mix-ups on account of war is that Governor Pingree of Michigan, who will appoint Alger to the Senate, if he can, had to fight as he says, not only the corporations and tax-dodgers in securing a re-election, but "the whole federal machine," with the result of one of the biggest Republican majorities ever cast in the state.—*Boston Evening Transcript.*

The United States navy will soon possess more than a sprinkling of foreign-built warships. Admiral Dewey has informed the navy department that he has contracted with a Hong Kong firm of wreckers to raise three of the Spanish war vessels sunk in the battle of Manila Bay last May. The cost of raising the ships and putting them in thorough repair will be $500,000.

A delegation of prominent members of the order of Free Masons recently invited President McKinley to participate in the memorial services to be held under Masonic auspices at Mt. Vernon on December 14, 1899, the centenary of the death of George Washington. The President accepted the invitation.

The members of the joint high commission are hopeful that by the time Congress meets they will have agreed upon a settlement, temporarily or permanently, of each of the Canadian questions, which are all that is now left to vex the peaceful relations of the United States and Great Britain.

A high official of the German Foreign Office asserts that no communications or negotiations have occurred between the powers regarding the Philippines. Germany, he says, has "only commercial interests to protect there."

The Court of Cassation has informed the minister of the colonies, M. Guillain, that it has decided that Dreyfus be informed by telegraph that the revision proceedings have commenced, and that he prepare his defense.

It is reported from Washington, that the President thinks there is no need of an extra session of Congress in March, 1899. He thinks the short session will be sufficient.

President Dwight of Yale College has resigned.

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MISCELLANY.

A THANKSGIVING TITHE.

BY FRANK WALCOTT HUTT.

Because I sought and knew Love's kind bestowing,
All in the May-time sowing;
Because I trusted to the season's keeper,
And Love as well as reaper—
I stand within the year's slow-closing door,
And view with thanks at last my garnered store.

Thanks for the hours of toil that ever hallow
The rolling fields of fallow;
Thanks for the noontime drouth, the cool of morning,
The evening storm's low warning,
Thanks for the twilight and harvest moon,
Thanks for the starry calm that reigneth soon.

Because Love sowed, and Love and Hope together,
Sang in the summer weather;
Because God's lovingkindness still is keeper,
And death was not the reaper—
Accept, O Lord, of all my store a part,
A meet tithe-offering—my grateful heart.

On November 9, 1898, Mrs. Livingston Mims of Atlanta, Ga., delivered a lecture on Christian Science at Jacksonville, Fla., the first delivered under the new order at any southern point. Mrs. Mims was felicitously introduced to the audience by Professor Davenport Kerrison, director of the Conservatory of Music. He is said to be a man of broad and bright intellect and liberal views. The *Florida Times Union and Citizen* published a synopsis, and the *Metropolis* of Jacksonville, Fla., published Mrs. Mims' lecture in full. It is almost needless to say that it was a very wise, able, and forcible presentation of certain phases of Christian Science. The *Florida Times Union and Citizen* thus speaks of the lecture:—

The Board of Trade rooms were crowded even to standing room last evening to listen to an address by Mrs. Livingston Mims on the subject of Christian Science: "Is it Christian?"

Mrs. Mims is the wife of one of Atlanta's most prominent citizens, and is a lady of rare culture and refinement. The address, which occupied more than an hour in delivery, was listened to with great attention, Mrs. Mims reading from manuscript in a clear voice and with great distinctness.

Editor Christian Science Weekly:—The following is copied from the September number of the *Humane Alliance:*

"In proof of the statement made in the May number of the *Humane Alliance*, that people bitten by dogs seldom suffer from anything more than the ordinary pain of a wound, and that what is supposed to be hydrophobia in the patient is rarely more than a condition brought about by fear, is the case of a young woman of Lyons, N. J., suffering from 'lyssophobia.' She was never bitten, but her glove was torn by a dog which snapped at her. She afterwards read up on hydrophobia and worked herself into a nervous state resembling hydrophobia, which is also liable to end in death."

And yet medical men tell us that *matter* suffers! In its regard for a noble animal, the *National Humane Alliance*, is doing a good work by exposing the medical hallucination named hydrophobia, and so bringing to the surface the fundamental point of Christian Science healing, viz.: that fear is the foundation of every known and unknown disease, whether named hydrophobia or tooth-ache.

Clara Dreyer, De Funiak Springs, Fla.

The Christian Scientists of Utica have a well organized and steadily growing society, known as First Church of Christ, Scientist, with a congregation of nearly two hundred. Services are held every Sunday at 10.45 A.M. in the New Century Auditorium; and on Wednesday evenings at eight o'clock in the New Century Building, public meetings for the presentation of the practical reform and healing work of the system are held. Public reading rooms at 11 Rutger Street are open daily from ten until five. All the writings of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, are on sale at the rooms; also all publications of the denominational publishing society of Boston, Mass.

The Utica Church expects to erect its own church edifice in the near future.—*Utica Observer.*

SAYINGS OF MOODY.

"I can tell a good Samaritan forty rods off by his looks."

"The promises of God have no discount; all are good."

"If there was a back door to heaven there would be an awful rush for it."

"I was reading a paper which said I was not sent out here by authority. Authority! If God sent me, what greater authority do I need?"

"Carry oil around with you, not vinegar."

"A woman got her husband to go to one of my meetings and afterwards for a week he would not speak to her. He thought she had gone beforehand to me and told me all about him."

GOOD DOCTORS TO HAVE AROUND.

"I see they have had smallpox in a certain Ohio town for six months, the doctors thinking it was merely an eruption of some kind, and only one person has died from the effects of it."

"That settles it. I'm going to be a Christian Scientist hereafter."

"What's that got to do with Christian Science?"

"Everything. Do you suppose those people would have pulled through as they did if they had known they were having smallpox? Not by a long shot! They'd have died off by the dozens! Those doctors ought to be handsomely rewarded for what they didn't know."—*Cleveland Leader.*

In his work, "Literature and Dogma," Matthew Arnold writes, "Medical Science has never gauged,—never, perhaps, enough set itself to gauge,—the intimate connection between moral fault and disease. To what extent, or in how many cases what is called illness is due to moral springs having been used amiss, whether by being overused, or by not being used sufficiently, we hardly at all know, and we too little inquire. Certainly it is due to this, very much more than we commonly think, and the more it is due to this, the more do moral therapeutics rise in possibility and importance."

To the Editor of the Transcript:—Harold Frederic is dead, and it is said that he was a "victim of Christian Science." Is every decedent, who does not die of old age a "victim" of the system under which he makes his departure? If such a judicial standard is set up, heaven save the M. D.'s.

NOT A C. S.

About four hundred persons attended Rev. Irving C. Tomlinson's lecture in Odd Fellows Hall last evening, the subject of the lecture being "Christian Science." Professor Brierly of this city introduced the speaker, who talked in a pleasing manner.—*The Morning Mercury*, New Bedford, Mass., November 16.

Edwin D. Mead, in the *New England Magazine*, says that instead of spending millions in fighting Spain America should have founded colleges in Cuba to educate the natives. Mr. Mead evidently forgets that it is too hot in Cuba to play football.—*Denver Republican.*

Benjamin Franklin once emphasized the importance of a single letter by setting up a verse from the fifteenth chapter of First Corinthians thus:—

"In a moment, in the twinkling of an eye, we shall be *hanged.*"

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MALICIOUS FALSEHOODS.

WE herewith republish from the *Denver Republican* of November 9, the following letter which is self-explanatory. We may add that the source from which the malicious stories therein referred to emanate, is well known. The authorship of the letters written to the postmaster at Concord, N. H., and to other persons, is also known. Unless these reprehensible methods cease we shall have somewhat more to say upon this subject.

To the Editor of the Republican:—In your very interesting editorial recently published, relating to Christian Science and its Discoverer and Founder, the Rev. Mary Baker Eddy, you make this statement:—

"In 1866 a New England woman, obscure and almost friendless, while suffering from an injury caused by an accident—an injury pronounced fatal by surgeons—was restored to complete health."

Most of this statement is strictly true, but that part of it which says Mrs. Eddy was "obscure and almost friendless," cannot truthfully be said to be so. In our land of liberty there is no stigma attaching to obscurity and friendlessness in the early life of the citizen, and no objection is raised to your statement on that ground. My purpose in taking notice of it is for the reason that certain enemies of Mrs. Eddy have long been circulating stories to the effect that in her early life and before she began her career as a metaphysician or Christian Scientist, she was an "obscure and ragged" woman, and that they, through their influence, had lifted her to fame, etc.

While this method of attack is so palpably malevolent as to be almost unworthy of notice, yet I am aware that occasionally a well-meaning person is misled thereby, unjustly prejudiced against Mrs. Eddy and her followers and consequently the cause of Christian Science, and thereby held from investigating it, where otherwise he might do so.

The truth is, Mrs. Eddy, long before she began the investigation of the subject of mind-healing and while yet an active and consistent member of an Orthodox church, into whose membership she was admitted at the age of twelve years, and in which she had a large list of friends, had attained no small prominence as a writer for magazines, and also as a lecturer. Her merit as a writer was recognized by the publishers of the magazines to which she contributed, not only by their unquestioned publication, but by the fact of a liberal remuneration therefor. Her career as a writer began at the age of sixteen. She was also, during times of political campaigns, employed to write for the newspapers upon the leading issues of the day. When the Civil War broke out Mrs. Eddy took a public stand for the abolition of slavery, obtaining a long list of female petitioners to General Benjamin F. Butler, then in command at New Orleans, La., beseeching him to make loyal slaves contraband of war. In a letter acknowledging the receipt of this petition, General Butler wrote Mrs. Eddy: "If we had many more women like yourself the war would soon close."

In 1844, after the death of her husband, Colonel G. W. Glover, when Mrs. Eddy bade adieu to her friends at the South, the governor and his staff, at Wilmington, N. C., where her husband was when attacked with yellow fever, together with a retinue of Free Masons, accompanied her to the depot and tenderly saw her leave for her Northern home.

In 1862 Mrs. Eddy delivered a lecture in what was then Waterville College, Me., and Professor Sheldon, in an article in the local newspapers, pronounced it one of the most able lectures ever delivered before that institution on the subject of the North and the South.

Mrs. Eddy's parents were well known and respected citizens of Bow, N. H. Her brother, the Hon. Albert Baker, was a prominent lawyer, and at the time of his death, at thirty years of age, he was about to take his seat as a member of Congress from New Hampshire. He was a graduate of Dartmouth College.

I make mention of the above facts simply by way of refutation of the falsehoods that have been circulated, as I have stated. Mrs. Eddy's firm refusal to allow the continuance of the profuse praise and tender friendship, and to accept liberal offers from the hands of hosts of her friends, at the cost of resigning what she conscientiously regarded as her mission to establish the cause of Christian Science—caused the years of privation and desertion which followed her discovery of Christian Science. Her marvelous career, her long years of self-sacrificing labors, her exalted Christian character, and her present work of promulgating the Christian gospel of healing, need no defence at my hands.

With very great respect,

S. J. HANNA.

CHRISTIAN SCIENTISTS AND THE PRACTICE OF MEDICINE.

[AN article under the above title was published in the November, 1898, number of *Law Notes*, a legal periodical of high standing, published in Northport, N. Y.

The rational, impartial, and able handling of the questions involved reflects credit upon its author, and will be read with interest by fair-minded people, regardless of creed or school of medicine.—*Ed.*]

THE courts are called upon to deal with a question of some delicacy in determining the status of the religious sect known as Christian Scientists. In a general way every one has, during the past few years, become more or less acquainted with the doctrines of this body. The distinguishing tenet of Christian Science, so far as it forces itself on outsiders, appears to be a belief in the pre-eminence of the mental over the physical in man, whence flows the doctrine that what seem to be bodily ailments are in reality affections of the mind, which may be cured or overcome by a regulation of the mental state. This is accomplished by prayer, and by bringing the sufferer "into harmony with God by right thinking and a fixed determination to look on the bright side of things." Christian Science is, then, at once a religious belief and a system for the cure of diseases. It is this double aspect of the sect which involves the courts in difficulty. So far as Christian Scientists constitute a religious body they are entitled to be treated with perfect toleration and to have entire freedom to hold and teach their peculiar doctrines. But when the

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professors of these doctrines hold themselves out as able to heal physical ailments the question arises whether they render themselves amenable to the laws regulating the practice of medicine.

The practice of medicine directly affects the lives and health of the people, and its regulation falls within the police power of the State. To effect this regulation and to prevent the imposition of quacks, adventurers, and charlatans upon the ignorant and credulous, legislation exists in most if not in all of the States, prescribing the qualifications of those whom the State permits to practise medicine, and making it a penal offence to practise without these qualifications.

In at least two States Christian Scientists have been prosecuted under these statutes. The last of these cases is State *v.* Mylod (R. I. 1898), 40 Atl. Rep. 753. Here it appeared that the defendant was the pastor of the Providence Church of Christ, Scientist, a church belonging to the sect known as Christian Scientists, in whose belief God and Jesus Christ and the Bible hold a supreme place. "The principal distinguishing difference between Christian Scientists and other sects," Mylod testified, "consists in the belief of the former regarding disease, which they believe can be reduced to a minimum through the power of prayer." It was proved by witnesses who visited the defendant and requested to be treated by him that on such occasions he engaged in silent prayer and gave to the sufferer a book explaining the principles of Christian Science. This was the whole of his treatment. He did not recommend or administer drugs or medicines, nor take the patient's pulse or temperature, "nor do any of the things usually done by physicians." One witness who visited him to be relieved of the grippe was told "to look, not on the dark side of things, but on the bright side, and to think of God, and it would do him good, since thought governs all things." Each of these witnesses testified that he gave to the defendant a dollar, but whether this was demanded as a condition of treatment did not appear. The defendant was not a registered physician having authority to practise medicine under the statutes of Rhode Island. The court held, however, that his acts did not constitute the practice of medicine as that phrase is used in the statutes. It was said: "Medicine, in the popular sense, is a remedial substance. The practice of medicine, as ordinarily or popularly understood, has relation to the art of preventing, curing, or alleviating disease or pain. It rests largely in the sciences of anatomy, physiology, and hygiene. It requires a knowledge of disease, its origin, its anatomical and physiological features, and its causative relations; and, further, it requires a knowledge of drugs, their preparation and action. Popularly it consists in the discovery of the cause and nature of disease and the administration of remedies or the prescribing of treatment therefor. Prayer for those suffering from disease, or words of encouragement, or the teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God by right thinking and a fixed determination to look on the bright side of life, does not constitute the practice of medicine in the popular sense." The court held, also, that the words "practice of medicine" in the statutes must be understood in their ordinary or popular sense, and it was not permissible to import into them a more comprehensive meaning.

If, however, Christian Science can be considered as a school of medicine it was said that it "is entitled to recognition by the State Board of Health to the same extent as other schools or systems of medicine. Under said chapter 165 [Gen. Laws R. I., c. 165] it cannot be discriminated against, and its members are entitled to certificates to practise medicine provided they possess the statutory qualifications. The statute, in conferring upon the State Board of Health authority to pass upon the qualification of applicants for such certificates, does not confer upon said board arbitrary power. The board cannot determine which school or system of medicine, in its theories and practices, is right; it can only determine whether the applicant possesses the statutory qualification to practise in accordance with the recognized theories of a particular school or system. It would be absurd to hold that under said chapter 165, which provides against discrimination, the requirements necessary to entitle an applicant to a certificate were such that the members of a particular school or system could not comply with them, thus adopting a construction which would operate, not as a discrimination only, but as a prohibition. On the other hand to hold that a person who does not know or pretend to know anything about disease, or about the method of ascertaining the presence or the nature of disease, or about the nature, preparation, or use of drugs or remedies, and who never administers them, may obtain a certificate to practise medicine, is to hold that the operation of the statute is to defeat the beneficial purposes for which it was enacted."

The last sentence presents forcibly the difficulty of the situation, for the beneficial purposes of the statute seem equally defeated if charlatans are allowed to hold themselves out as curing disease whether or not they are to be considered as practising medicine.

It cannot safely be asserted, however, that Christian Scientists are charlatans. If human testimony is worthy of any credit real cures have been accomplished by them, and at the very least substantial peace of mind has been brought through their agency to sufferers pronounced beyond the powers of ordinary physicians. The positive worth of the results achieved by Christian Science is not to be set aside dogmatically or contemptuously, but, even if the doctrine is pronounced a groundless superstition, its believers have a constitutional right to hold and follow what seems to them a system of truth. The law cannot afford to approach the subject in a narrow or intolerant spirit. No one has a right to judge another's beliefs. It is believed, therefore, that the result which the Rhode Island court was able to reach was a most fortunate one, and more in harmony with the spirit of our institutions and of the age than that which the Supreme Court of Nebraska felt compelled to adopt under the statutes of that state.

In State *v.* Buswell, 40 Neb. 158, the defendant, a Christian Scientist, was indicted for practising medicine contrary to the laws of the state. It was held that the Nebraska statute was directed as much against any person who, without complying with its provisions, should operate on, profess to heal, or prescribe for or otherwise treat any mental or physical ailment of another as against one who practises "medicine, surgery, or obstetrics," as those terms are usually and generally understood. The counsel for the defendant contended that "to hold that the practices of the defendant are a violation of the law would be to abrogate section 4, article 1, of the constitution of this State, which provides that all persons have the natural and indefeasible right to worship Almighty God according to the dictates of their own conscience, and also the second provision of section 4 of the Enabling Act, which provides that perfect toleration of religious sentiment shall be secured, and no inhabitant of said state shall ever be molested in person or property on account of his or her mode of religious worship." In examining this contention the court turned to certain passages in the Bible—the account of Peter and the sorcerer Simon given in the eighth chapter of Acts, and the story of the prophet Elisha and the leper Naaman contained in the fifth chapter of the second book of Kings. The result of the court's understanding of these passages is thus stated: "In the light of these instances, cited from defendant's own authority, it is confidently believed that the exercise of the art of healing for compensation, whether exacted as a fee or expected as a gratuity, cannot be classed as an act of worship. Neither is it the performance of a religious duty, as was claimed in the District Court."

The court's reasoning seems dangerous and fallacious. To prove that healing as practised by the defendant was not an act of worship or the performance of a religious duty it quotes and puts its own construction on passages from a book recognized by the defendant as supreme authority. But

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neither the defendant nor any one else would be likely to recognize the court's interpretation as of authority. Indeed, the exegesis of the court in regard to the passages quoted is anything but re-assuring. The passages are demonstrably utterly beside the mark. But this is by the way, for the real point is that the defendant had the right to understand his chosen book as he pleased, and to decide for himself what constituted an act of worship according to the sect he professed to follow. The only point for the court was whether that act was or was not one permitted by the laws of the land, for "a party's religious belief cannot be accepted as a justification for his committing an overt act made criminal by the law of the land." Reynolds *v.* U. S., 98 U. S. 145. This seems to be the real opinion of the court, as appears by the following passage: "There is no claim in this case that compensation in one or the other of these methods was not accepted when tendered. The evidence affirmatively shows the contrary. Not only is this true, but we find a very considerable part of defendant's brief devoted to an argument as to the inefficiency of the established and recognized modes of treatment in the cure of diseases as compared with defendant's method, as tested by the results attained. The evidence upon which the case was tried convinces us that the defendant was engaged in treating physical ailments of others for compensation. He was within none of the exceptions provided by statute. The instruction which required that, to a conviction, he should be found guilty of practising medicine, surgery, or obstetrics, as generally or usually understood, was erroneous. The object of the statute is to protect the afflicted from the pretensions of the ignorant and avaricious, and its provisions are not limited to those who attempt to follow beaten paths and established usages. . . . The statute does not merely give a new definition to language having already a given and fixed meaning. It rather creates a new class of offences in clear and unambiguous language, which should be interpreted and enforced according to its terms. Under the indictment the sole question presented upon the evidence was whether or not the defendant within the time charged had operated on, or professed to heal, or prescribed for or otherwise treated any physical or mental ailment of another. There was involved no question of sentiment nor of religious practice or duty. If the defendant was guilty as charged neither pretence of worship nor of the performance of any other duty should have exonerated him from the punishment which an infraction of the statute involved."

It would appear desirable to avoid such a conclusion, if possible. The proper purpose of the statutes seems to be accomplished if those who profess to cure or treat diseases according to a particular system are thoroughly instructed in the methods recommended and adopted by that system. A person who wishes treatment for a disease according to the systems of medicine in vogue may be deceived if he is brought to a physician who tries to apply the remedies and methods of such systems without a knowledge of the principles upon which they are based, but one who applies to a Christian Scientist for treatment knows what he is going to receive. He does not expect medicines or surgical operations. He runs no risk of being imposed upon in this sense.

The most difficult aspect of the question is presented in the case of young children who, without a will of their own, are carried by their parents to Christian Scientists instead of to recognized practitioners. The newspapers now and then tell of such cases, and they evoke pity and indignation. But parental authority, like every other authority in the state, is subject to occasional abuse, and the general rules regulating the social structure cannot be framed to meet all individual abuses.

It has recently been held by an English judge, however, that parents who fail to provide medical aid for a child when sick become criminally liable for the death of the child resulting from the failure to summon a physician. In the case of Reg. *v.* Cook, decided by Darling, J., in September last, it appeared that the defendants, a father and mother, who were indicted for the manslaughter of their infant daughter, belonged to a sect known as the "Peculiar People," and that, under the doctrines of this body, a physician was not to be called in in the case of sickness. When one of the "Peculiar People" became ill an elder prayed over the patient and anointed him with oil. In the case of the defendants' little daughter this treatment proved ineffective in a case of whooping-cough, and the child died. Darling, J., in charging the jury, said: "It is the duty of parents to provide medical aid for their children. A child does not know anything about the tenets of the 'Peculiar People.' While a child is of tender years and cannot choose for itself the law protects it. If the defendants neglect a duty which the law imposed upon them—the duty of calling in medical aid for the child—and death is thereby caused or accelerated, they are guilty of the charge made against them."

The only other reported case wherein the status of Christian Science healers has been before the courts is Wheeler *v.* Sawyer (Me. 1888), 15 Atl. Rep. 67. A Maine statute declares that "no person who has not received a medical degree at a public medical institution in the United States, or a license from the Maine Medical Association, shall recover compensation for medical or surgical services unless, prior to such service, he had obtained a certificate of good moral character from the municipal officers of the town where he then resided." The plaintiff was a Christian Scientist, and brought this action to recover compensation for medical services rendered by him. He had obtained the required certificate to his good moral character. The court held him entitled to recover, saying: "[The plaintiff] did not prescribe nor furnish any medicines, but depended altogether upon what he called 'Christian Science.' The defendant contends that the so-called 'Christian Science' is a delusion; that its principles and methods are absurd; that its professors are charlatans; that no patient can possibly be benefited by their treatment. We think this all immaterial. We are not required here to investigate 'Christian Science.' The defendant's intestate chose that treatment and received it, and promised to pay for it. There is nothing unlawful or immoral in such a contract. Its wisdom or folly is for the parties, not the court, to determine."

A NARRATIVE.

BY MARY BAKER G. EDDY.

When I was a girl Mr. Lane, editor of the *Belknap Gazette*, would ask me to write for his newspaper during political campaigns. When in my twenties the editor of the *New Hampshire Patriot*, Hon. Isaac Hill, did the same—and my goose-quill would wag, however weely, for Pierce and King.

During my residence in the South my politics were changed—I lost my fun, and gained a higher hope for humanity. Remembering the spot where they said I was born, I returned to it to worship the God of my fathers. The omnipotent arm moving men and nations, governing sublunary events, giving chance direction and discord harmony, to-day, demands all my attention and occupies my life.

In the minutiæ of living, whether it be on the field or forum—on the battle-ground or at the ballot-box—men are known by their works, and every day honesty outruns and outweighs human policy. Any attempt to trample on divine Law, to break down state laws or municipal government, to infringe or to abrogate individual rights, reveals the man and his motives; it labels him a dishonest moralist and religionist, a dishonest politician, and an unfit teacher. Parents should beware of entrusting the education of their children to teachers of this sort. The world was not made for a clique or a class of men. God has given to all men equal rights and privileges. Tyranny, monopoly, dishonesty, and religion do not mate well, they are never found together,

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and they are dangerous guardians of youth. Here let me narrate an incident in my travels.

On visiting a quaint, flourishing old town that was once quite familiar to me I was awe-struck with the change that had gone over it. It was literally dead and plucked up by the roots. One horse car moved solemnly through one street at intervals of one hour. The city was wrapt as with a pall in cold decadence. The churchyard was full, and the chief activity manifested was the rumbling of carts with granite through the principal streets. What was the matter? what plague spot, or bacilli were gnawing at the heart of this metropolis, paralyzing its energies and industries, and bringing it on bended knee? Why, it was an institute that had entered its vitals—that, among other things, taught games, and perhaps the quoit players had said within themselves: "We will absorb this city, appropriate its beauty, gather to ourselves its strength—and grow thereby. Then we will shut it out from us, but it shall not shut us out, for we are unscrupulous at the polls and will control the municipality. By donning the robes and making broad our phylacteries we may extend our boundaries *ad libitum*, and the oldest inhabitant shall acknowledge our prestige and power."

Again I visited that city—a change came over the spirit of its dream, and it rose from its deadness! What caused this metamorphose? Why, there was injected into its very heart the elixir of life, even the spirit of the words of our Master: "As ye would that men should do to you, do ye also to them likewise." And what was the result? That Christian rule obeyed, disinfected the community. It bought lands, demolished huts, "built a vineyard and set a hedge round about it." Parks sprang up, houses were built in modern style, electric street cars run merrily through several streets, concrete sidewalks and macadamized roads dotted the place,—progress had spread its white wings over the city.

Again the scenes shift and the curtain rises in this unfortunate city. Said institute having appropriated this city's last gem, a picturesque forest, its chief beauty was gone and the proud old place presented the spectacle of a woesome human trunk dismembered of arms and limbs. No wonder that stranger stared and said: "Alas, for the forest city." Shorn of its suburbs it had indeed little left to admire, save to such as fancy a skeleton above ground breathing slowly through a barren breast!

I am told that said institute still goes on, and the quoit players play. That its officials still beg for funds to support the children they have scooped up, and cooped up, to train creedward, while these poor children need to supplicate for pure Christianity, and the preservation of their limbs, their eyes, and their lives! God grant that the nice young gentlemen, who go to said institute, may live to go away uncontaminated.

Here endeth my story of travels; but of the institute whereof I write (in the words of a couplet borrowed from a riddle on the squirrel):—

Bid Chloe then and Myra tell
What's my name and where I dwell.

Independent Statesman, Concord, N. H.

REV. WILLIAM P. McKENZIE AT ST. JOHNSBURY.

From the *St. Johnsbury Caledonian* we extract the following:—

St. Johnsbury people had the opportunity to hear on Monday evening a clear statement of the belief of Christian Scientists by a member of the official board of lecturers. The hall was fairly well filled with an appreciative audience. In the audience were many from the surrounding towns, some driving clear from Lisbon to hear the lecturer.

The lecturer was gracefully introduced by George P. Moore. In introducing the speaker Mr. Moore said that for several years there had existed in St. Johnsbury a small band of Christian Scientists and that less than a year ago a branch was organized here of the Mother Church of Boston. "The members of the local church, for whom I speak, have invited you here to-night to hear one of the board of official lecturers, and I take great pleasure in introducing Rev. William P. McKenzie of Boston."

Mr. McKenzie spoke for over an hour in a calm and convincing manner and held the closest attention of his audience until the close. Mr. McKenzie's address is published in full in the *Caledonian*.

TESTIMONIES.

On November 14, 1897, our little daughter, then seven years old, was taken with St. Vitus' dance. She reeled when she walked, her speech was impaired, and she had no control of her left side.

In less than three months she was entirely healed, and under very trying circumstances. Error seemed to have the upper hand of everything; but we kept on, never doubting that Truth would triumph. Oh, how thankful we are for Christian Science! It not only healed the child but sustained us through it all. I am glad to testify to this glorious Truth. It has brought light where there was darkness, and has taught me that God is really All-in-all.

Amelia S. Korfhage, Louisville, Ky.

I was healed by Christian Science more than thirteen years ago. Before that time I had consulted two physicians who did not know of any remedy for me, though one gave a long name to what she called the cause of my trouble. I always sang in church and was often carried out in a fainting condition when the weather was very warm.

I had other troubles that made life a burden, and I am thankful that I never gave up searching till I found the only remedy. I consulted an oculist who told me I must wear glasses, must have a variety of occupation, and must never use a lexicon. After I knew of Science I threw away my glasses and have used my eyes as it was necessary and with perfect ease.

Christian Science has also been a great help to me in singing, destroying fear and enabling me to sing with a freedom otherwise impossible. There is but One Voice and our Mother hears but One and echoes it as clearly to our understanding. How can we but respond in obedience?

Only as we "listen" as she listens and "follow" as she follows can we "rejoice."—*S. L. S., Belmont, Mass.*

BOARD OF LECTURESHIP.

As has been before stated, let it be distinctly borne in mind that all correspondence relative to lectures, should be sent directly to one of the lecturers in the section where the branch church is located, as is clearly provided for in the Manual.

THE BIBLE LESSONS.

Because of recent inquires, we are led to say that the Responsive Reading for the Sunday morning lesson is not to be considered the basis for the sermon. As is stated in the *Quarterly*, "The following citations (*i.e.*, the correlative passages from the Bible and from Science and Health) comprise our sermon."

BOARD OF EDUCATION.

Notice is hereby given that all applications for examination by the Board of Education must be presented before December 20, 1898, unless for special reasons it is impossible to present them earlier.

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WRITTEN BY

Rev. MARY BAKER G. EDDY.

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SENATOR HOAR ON THE NATION'S GREAT DANGER.

Extract from a Recent Speech.

In a recent speech Senator Hoar, of Massachusetts, thus descanted upon the question of our national policy in the acquisition of territory:—

But yet the first duty of the American people is to themselves. And when I say this, it is in no spirit of selfishness or of indifference to the welfare of mankind. On the contrary, I believe that the highest service the American people can render to mankind and to liberty is to preserve unstained and unchanged the republic as it came to us from the fathers. It is by example and not by our guns or by bayonets that the great work of America for humanity is to be accomplished. And, in my opinion, we are to-day in a great danger—a greater danger than we have encountered since the Pilgrims landed at Plymouth, save only the danger that the slave-holding rebellion might succeed.

The danger is that we are to be transformed from a republic founded on the Declaration of Independence, guided by the counsels of Washington—the hope of the poor, the refuge of the oppressed—into a vulgar, commonplace empire founded upon physical force, controlling subject races and vassal states, in which inevitably one class must forever rule and other classes must forever obey.

I for one am not dazzled by the example of England. The institutions of England which have enabled her to govern successfully distant colonies and subject states are founded, as Mr. Gladstone pointed out, on the doctrine of inequality. Our institutions are founded on the doctrine of equality. If we are to outstrip England in national power, it must be by pursuing our own path, and not by following in hers.

Why, fellow-citizens, already we are hearing utterances from the platform, and from the press, and, I am sorry to say, from the pulpit, which show how already our old constitutional restraints and our old doctrines of freedom are being forgotten.

It is said that Porto Rico is already ours. It may be that Porto Rico is to become ours. But there is no authority, under the constitution of the United States, to acquire any foreign territory save by a treaty approved by the Senate by a two-thirds vote, or by an act of legislation in which the President, the House of Representatives, and the Senate must unite. We are told that it is proposed to purchase ten millions of people and a thousand islands, ten thousand miles away from this spot where we are gathered.

But under what doctrine ever yet heard on the soil of America are peoples—men, women, and children—to be bought and sold like sheep? It is said that the Philippine Islands are already ours by right of conquest. We hold, so far, but a single port in that group of islands, containing, it is said, ten millions of people—I suppose nobody knows what their numbers are, or whether there are not fifteen million instead of ten million. For one I deny this alleged right of conquest. Human beings—men, women, children, peoples—are not to be won as spoils of war or prizes in battle. It may be that such a doctrine finds a place in the ancient and barbarous laws of war. But it has no place under the American Constitution. It has no place where the Declaration of Independence is a living reality. It has no place in the code of morals of the people of the United States.

ITEMS OF INTEREST.

There is a great peril to labor interests in this country in the ultimatum which the United States treaty commissioners at Paris, under orders from Washington, are forcing upon Spain. It is not an imaginary danger, such as that over which Senator Lodge makes merry, of the emigration of the Philippine Malays *en masse* to our shores. It is not the introduction of this cheap labor in our shops and factories here in the United States. But it is the opportunity, of which the great trusts and combinations will not be slow to avail themselves, of exploiting this cheap labor in competition with labor on this continent.—*Boston Post.*

Saturday, November 19, the battleships Oregon and Iowa resumed their voyage to Honolulu, Captain Barker, commanding the Oregon, and the senior officer of the expedition, having notified the navy department that his little squadron sailed that day from Rio for Montevideo, where another stop will be made for coal.

After leaving that port, the ships will head for Punta Arenas, in the Straits of Magellan, almost at the extremity of South America, which will mark the accomplishment of about one-half of their voyage, unless they are ordered to proceed to Manila from Honolulu.

An interesting comparison of the trade of Canada in certain articles with this country and Great Britain is furnished by Consul General Bittinger of Montreal, in a communication to the Treasury Department. As this official points out, the course of the trade of the United States with Canada has for some years been one of expansion. Variations in its amount have occurred, due to tariff changes, and the lower or higher capacity of the Canadian people to purchase foreign goods, but these variations have been only temporary in their effect, when they restricted the imports into Canada of goods from the United States.

A committee of Civil War veterans has been appointed in the interests of the public by the Massachusetts Reform Club to investigate the conduct of the recent war with Spain, and to receive and to put in proper shape testimony from the New England States as to the management of said war. This committee includes Colonel C. R. Codman of Boston, Forty-Fifth Massachusetts, U. S. V., Civil War, chairman; Corporal J. B. Gardner of Boston, Forty-Fourth Massachusetts, U. S. V., Civil War; Samuel Bowles of Springfield,

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R. S. Gorham of Newton, and Charles Warren of Dedham, secretary.

A Danbury, Conn., dentist is engaged in making a set of false teeth which are jet black. He explains that they are being made for a Japanese woman living in New York City who has lost her husband, and, according to the custom of that nation, must go into mourning by staining her teeth black. Her teeth are artificial, so she is having a special set made which she can wear until her period of mourning is over and then lay aside for future use.

Is the difference between wearing black teeth and black clothes in memory of the dead, after all so very great?

General Wood, commanding the department of Santiago, has sent an official report to the war department, of which the following is an abstract:—

"I have sent rations all along the sea-coast and by pack trains into the interior, using every effort to scatter rations about in such a way as to enable the people desiring to return to their farms in the interior to do so with reasonable assurance that they can obtain food, while waiting the development of their first crop.

General Carpenter with seven hundred United States cavalry took possession of Puerto Principe November 22. The city was formally surrendered to him by General March, the Spanish commander. General Carpenter was well received by the Cubans. It is stated that General Lope Recio Loynaz of the Cuban army will enter the city with his troops, who will surrender their arms and disband.

In the last fiscal year, the gross revenue of the postal business, in all its branches, was $89,012,618 against $33,315,479 in 1880, and the gross expenditures were $98,033,523, against $36,542,804; the number of postoffices, seventy-three thousand, against forty-three thousand. Within this period the population has increased about fifty per cent while postal business has multiplied nearly three-fold.

Saturday evening, November 26, there suddenly broke upon New England one of the severest snowstorms known for years. It played havoc with the railroads and street cars, and caused a general suspension of traffic in the cities. It also did great damage along the coast. In view of the earliness of the season, there was a general lack of preparation for such an event.

The first step toward our technical occupation of Cuba is about to be taken. Orders have just been issued to General S. M. B. Young, commanding the Second Army Corps, to send the First Brigade, Third Division, to Cuba as fast as transports can be procured. The brigades to be fully equipped for field service, and to take rations and supplies for thirty days.

Domingo Mendez Capote, late vice-president of the Cuban republic, and now president of the executive committee representing the general assembly of the army, has expressed his belief that the future of Cuba would inevitably be annexation to the United States. This, he said, was the natural outcome of recent events, but he denied that Cuban leaders have that aspiration.

Miss Daisy Fearing, a young negro woman who was graduated from the State Normal School, has waited patiently two years for an appointment as a teacher in the schools of New Jersey City. She has at last achieved her ambition through the personal efforts of prominent citizens, including Rev. Dr. Stoddard of St. John's Episcopal Church.

At Havana, General Greene is rapidly bringing order out of the chaos into which matters connected with the American military affairs had fallen. As a result of his energetic efforts and intelligent grasp of the situation, ten days will probably see everything ready for the reception of the American troops in this province.

The first battalion of the Second United States Volunteer Engineers left Savannah, Ga., November 23, for Port Tampa, and will sail from there by the steamer Florida for Havana. These will be the first troops sent from the United States to Havana. The battalion is commanded by Major Richard H. Savage.

The Commissary Department, November 22, despatched the steamer Bratton from Savannah, with seven hundred tons of provisions for the starving people of Cuba. The Bratton will leave a portion of the cargo at Havana, and then will sail to Matanzas and other points.

On the authority of the Venezuela Legation in Washington, it is said that ex-President Harrison has been retained as counsel for the Venezuelan Government before the tribunal of arbitration in Paris, next year, and that he receives a fee of $100,000 for his services.

It is the belief of Hon. Robert P. Porter, Commissioner of the United States to Cuba and Porto Rico, that the building up of the industrial future of Cuba is the work that must be performed before any thought should be given to her political destiny.

Claims for pensions on account of the Spanish war are coming in rapidly. The total on file up to date is 1,947 for war service and 178 for naval service, exclusive of the claims of the battleship Maine victims.

The government receipts, November 23, from customs were $715,603; from internal revenue were $683,349, and from miscellaneous were $42,626. The expenditures were $1,683,000.

November 26, there was launched at the Union Iron Works, San Francisco, the great battleship Wisconsin. It was christened by Miss Stephenson of the state of Wisconsin.

The American flag now flies in Havana. November 25 all four companies of the second regiment Volunteer Engineers landed at Havana, at 9.20 o'clock with colors flying.

Signor Bacardi, an old resident of Santiago, has been appointed Mayor of that city by General Wood, to succeed Major McLeary.

A banquet was tendered Rear Admiral Schley, on the evening of November 25, by the members of the Brooklyn Club, New York.

Dr. Lyman Abbott resigned the pastorate of the Plymouth Church, Brooklyn, N. Y., November 27.

Thanksgiving Day was observed throughout New England in the good old-fashioned New England style.

CONCORD ITEMS.

From the *Evening Monitor* we clip the following:—

So far Manchester has announced two candidates for the United States Senate in 1900, Hon. Henry E. Burnham and Congressman Cyrus A. Sulloway. The *Union* says, "In the mean time, Senator Chandler glances over the field and smiles, and smiles, and smiles."

Rev. F. L. Phalen completed six years of service as pastor of the Unitarian church, Sunday, November 20. In recognition of the day he preached a sermon upon "Six Years of Our Ministry Together."

Grand Commander Elmer E. Hill of Milford visited the Golden Cross Lodge at Penacook Wednesday evening.

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MISCELLANY.

SELF IS OUR GOLIATH.

To make Christianity helpful, we've got to quit judging others and get down and lift. There is no load of sin or sickness too heavy for Christian Science—the lever of Love—to pry off our shoulders.

There is a good deal said about unselfishness, but practically there is very little of it. Self is the giant of these days, but the undersized David met and slew Goliath, and that is what every one must do with his giant of self if he shall attain the freedom of doing right.

If it were not that every one seems to feel bound to appear better than he is, self would not be so hard to overcome. Self rides us, booted and spurred, because we are too proud to call for help. We do not like to let our fellow men know that we are secretly pandering to self, and so we keep up a righteous appearance at the expense of slow progress toward the realization of true manhood.

The Christian Science Church is not a fellowship of saints, but of mortals who are trying to help one another to be saints. When a man tries to make himself good he is attempting an impossibility. Self cannot be good. Goodness appears only in the measure that self is forgotten. If it were not for self—properly speaking, the false sense of self—we would not be unjust, malicious, jealous, envious, covetous, and we would not suffer from the envy, malice, injustice, or criticism of others.

Selfishness will hide under a thousand masks of seeming goodness, but self is the one Devil, though his name is Legion. A selfish sin so well covered up that we are not conscious of its presence, may sting us unexpectedly. It is like a revolver concealed in the pocket. You never know when the trigger may catch in the lining and cause it to go off.

An electric light in a bad neighborhood is a better protection than ten policemen would be without the light. Christian Science is a bright light in the human consciousness which searches out all the lurking-places of error. It will finally drive them all out, even selfishness.

Denver Republican.

ALPHABET OF PROVERBS.

A grain of prudence far outweighs a pound of cunning craft.
Boasters, sometimes liars called, have bragged till angels laughed.
Denying faults will double them, without a gain of pelf.
Envy shoots at others, but she only wounds herself.
Foolish fear a danger dreads when there's none in sight.
God in our poor, feeble hands puts His temple's light.
He has hard work who has naught in his hands to do.
It costs more to right one wrong than to suffer two.
Knavery is a poor trade for a youth to learn.
Learning journeys with a man wherever he may turn.
Modesty will guard a soul better than a sword.
Ne'er forget to listen well to your heart's first word.
One swift hour caught to-day is worth two to-morrow.
Proud looks, sometimes, are a mask worn to cover sorrow.
Quiet conscience is the saint that giveth quiet sleep.
Richest he who from poor fields crops of good can reap.
Small faults left long enough grow up to giant foes.
The bough that bears the weight of fruit, lowest bends and grows.
Upright walking is most sure on the way of sin.
Virtue is to Happiness very closest kin.
Wise men make their chances; for they are seldom found.
You will never hurt the world spreading kindness 'round.
Zeal that is misdirected will crumble to the ground.

The Central City Democrat.

THE FIRST AMERICAN BIBLE.

The recent sale in Philadelphia of a copy of what is believed to be the first Bible printed in this country in the English language—Robert Aitken's, Philadelphia, 1872—has brought up again for fresh discussion the old unanswered question, Was Aitken's Bible the first printed here in English? William Bradford endeavored to issue a Bible under the auspices of the Society of Friends in 1688; Cotton Mather's Bible (the "Biblia Americana"), upon the preparation of which he spent fifteen years, was never published, though he tried to find printers in 1710, 1713, and 1728, and exists to-day in manuscript in the library of the Massachusetts Historical Society; and in 1770 John Fleming, a Scotch printer in Boston, circulated the prospectus of a proposed edition of the Bible ("This Work will be put to the Press as soon as Three Hundred are subscribed for"), but the project failed through want of encouragement. Finally, in 1781, Robert Aitken of Philadelphia printed the "New Testament" in English, and the year following issued the whole Bible in that language—the first so issued in this country of which copies are known, says the *New York Sun*. Thus, one apparently has to come down to the era of American independence without meeting a Bible printed here in English, though editions of the Scriptures had been published for the use of the Indians in 1661, 1663, and 1685, and for the use of the Germans in 1743, 1763, and 1776.

Dr. J. E. Roberts, formerly pastor of All Souls' Church, Kansas City, and regarded as one of the leading Unitarian clergymen of the West, who transferred his allegiance to the recently organized Church of the World, announces that hereafter prayer will form no part of the services. He believes that praying in public "has become a purely perfunctory performance that had better be abandoned."

He says: "It lacks the spontaneousness which should characterize the effort. Sincerity also is absent. The minister in the regular programme at due intervals arrives at the stage where a prayer is prescribed. He may or may not feel like it, but his instructions are plain and he prays. It is sentiment without reason, and he talks to the crowd more than to the Great Unknown. If we have prayers they will be free and rational. I would as soon make a prayer anywhere else as in church. Did you ever take shorthand notes on the average prayer in church? No? Well, try it and you will be surprised at the collection of words you obtain. All these prayers at the opening of Congress, at political meetings, and other public gatherings are a travesty."

Marlboro Enterprise.

Professor G. W. Ferguson, formerly of Sheboygan, Wis., who created such a furore by the practice of hypnotism on pupils of the public schools a year ago, has denounced hypnotism. A year ago Ferguson was instructor of art in the city schools. It was discovered he was practising the art of control on his pupils. Children were made actors in hypnotic entertainments. The Board of Education was compelled to ask for his resignation. He left Sheboygan and located at Milwaukee, and then went to Chicago. In opening his condemnation of hypnotism he asks forgiveness of God for teaching and practising it. He used to think it was a good means of leading people from sinful habits. Now he is convinced it is an abominable practice, a species of witchcraft, that only the devil and his hosts would practise. He pleads with those engaged in its practice to stop it at once.

A lecture on Christian Science was delivered in the City Hall, Lawrence, Thursday evening, November 17, by Rev. William P. McKenzie of Boston, a former Presbyterian minister.

Although the weather was stormy, yet a large number were present. Thirty-two of the Lowell Scientists chartered an electric car and attended the meeting. Twenty Scientists from Boston were also in attendance.—*Lowell Mail.*

If we could read the secret history of our enemies, we should find in each man's life, sorrow and suffering enough to disarm all hostility.—*Longfellow.*

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EDITORIAL.

"I DO not want this class to be an affair of money at all."

These were the words of the Rev. Mary Baker Eddy to the class recently taught by her at Concord, N. H. There were in the class sixty-seven members. They were taught by our Leader in her capacity as President of the Massachusetts Metaphysical College. The established charge for such teaching would, under the rules of said college, have yielded the Teacher a handsome sum, and all would joyously have paid the maximum charge, and have felt that they were returning *nothing* for the benefit received and the privilege conferred. Indeed, some insisted upon paying notwithstanding the announcement at the outset that no charge would be made; but came the answer: "I do not want this class to be an affair of money at all."

Mrs. Eddy, if she chose, could teach as many as she desired, and then would be obliged to turn thousands away annually. She could command her own price for her services. She could amass great wealth, if money were her object. So far from this, however, she not only taught gratuitously, but has given away for charitable purposes and in the interests of the Cause, large sums of money. She has conveyed to the Mother Church valuable real estate, and the entire property of the Christian Science Publishing Society, —a rapidly growing and valuable business. She has donated to the erection of church edifices most liberal sums; and these acts are of frequent occurrence.

Such a record as this, surely, with all fair-minded people will be a sufficient answer to the recent thunderings from the pulpit, as well as the "profane and vain babblings" of some other persons, charging that Mrs. Eddy is sordid and mercenary.

"Let justice"—simple and common—"be done, though the heavens fall."

WE were in error in saying, in the *Weekly* of November 17, that the old Robert Collyer church edifice at Dearborn Avenue and Walton Place, Chicago, had been purchased by Christian Scientists. We published what we did upon the strength of the statements of the Chicago newspapers, and also private advices, but it seems both were mistaken.

Another letter now informs us that the transaction failed because the necessary four-fifths of the adult members of the congregation worshiping in the old Collyer church would not consent to the sale, except for a sum considerably in excess of the amount originally named, and thereupon negotiations ceased.

We regret the mistake.

THE following extract from a private letter recently received by a Scientist here from a Scientist in London, will be read with much interest:—

"We are in the midst of stirring times. The Press, the doctors, and the clergy are doing all they can to put Christian Science out of Great Britain. No one is moved in the least by it. The students are brave and loyal to Truth. Good healing is being done on every side.

"Yesterday the church was filled both morning and evening, and appearances would indicate that there is too little room for all who want to come. Everybody is busy with patients and inquirers.

"Malice is overdoing itself and reaction is setting in. The Frederic case still hangs on but will probably be decided to-morrow. There is no law in England to make a criminal case out of it, but the coroner's jury is absolute and can render any verdict it chooses, but the Sessions promptly throw an illegal verdict out, so it all ends in what the jury thinks is annoyance and inconvenience to Christian Scientists. How little they realize how perfectly undisturbed we all are. Dear Mrs. Mills is brave and Scientific all the time. Good alone can come out of it if we are all faithful to Truth."

THE HARVEST.

BY CLAUDE M. SPAULDING.

WE are told in Matthew, 13th chapter, 39th verse, that the harvest is the end of the world and that the reapers are the angels. Is not the generally accepted interpretation of this Scripture wholly material? The thought that this planet is to be suddenly destroyed is one tending to arouse fear in the individual, and it is associated with the sensational and superstitious teachings of certain sects to-day. How much better it is to read our Bible in the light of Christian Science and understand the passage to mean that the necessity is laid upon each and every one to spiritually interpret the Bible; thus bringing to an end the false, as the individual's thoughts and actions become leavened with Truth. The world that has persistently mocked our best efforts, still withholding that which the heart asked; the world that has beguiled us into sin and chained us cruelly; the world that has dealt out to us sickness, and pointed to naught but the grave, this world is to pass away.

Men are being emancipated to-day through the teachings of the Comforter—Christ-Truth—and the world that was made for Adam (we might more properly say *by* Adam) has no longer power to make these men sin, nor to make them sick, nor to kill them. Why? Because it has been proven false. And with the proof that it is false comes the key to unlock the treasures of Truth. We find in the teachings of the Comforter that man is spiritual and does not encounter these evils of materiality—sin and sickness. We readily perceive that the Scripture is true which says, "All things were made by him [God—Spirit]; and without him was not anything made that was made." Then, while we invite you, dear reader, to partake of the bountiful repast which the Father has prepared for us, we would ask, what has become of the erring world? It is the eternal purpose of Christianly Scientific laws that it come to an end. With its ending comes the harvest.

That seed (the word of Truth) which has been planted, has developed, through prayer and faithfulness, into a goodly crop. We are rising "unto the measure of the stature of the fulness of Christ." We grow strong and sturdy by living a righteous life: and at the right time the reapers enter the field.

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"Angels. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, giving the lie to evil, sensuality, and mortality."—Science and Health, p. 572.

What will these reapers do?

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Revelation, 3 : 12).

We may study another passage of Scripture on this subject, and learn something of the patient, untiring efforts which true Christians must make in following the Master.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew, 9 : 36, 37, 38).

This is a call for each of us to come out from the sensuous world and labor for the advancement of the cause of Truth. Our teaching is to be by example: letting our light so shine before men, that they may see our good works, and glorify God. We are to overcome error in ourselves; remove the thought of a power in evil, and know that to be unreal which denies the ever-present control of Good. Our work is, in fact, to lead others to help themselves, to join us in following the example of the Master. We may each enter this field of work, and while we labor and wait we will not mind the burning sun nor threatening cloud, because we shall be ever mindful that our Master is with us, and that we cannot but serve him, for He is Lord of All. If an error seems formidable and difficult to cast out we will be none the less sure that it is unreal. We will name it unreal and remember that God left it out of His creation: then, lo! the Divine hand will subdue it for us, and we shall have learned more of the Father's presence. We could not have expected to do great things at will, for the Scripture plainly says, "it is God which worketh in you both to will and to do of *his* good pleasure" (Philippians, 2 : 13).

Oh, weak and worldly mortal! a sweet presence calls you to a higher existence. You are not unworthy of divine grace; you have not forfeited health and peace; but you may remove the evil and love Good. God has withheld no good thing from you. "He will have all men to be saved, and to come unto the knowledge of the truth."

CHRISTIAN SCIENCE HELPFUL IN MUSIC.

BY S. C. H.

Let every man abide in the same calling wherein he was called.—1 Corinthians, 7: 20.

THAT Christian Science is a practical religion to be carried into our every-day work, demonstrating its Truth in every line of business, is being proved by thousands of its honest followers to-day. We learn in Science that "the good of one is the good of all," and having received so many helpful thoughts myself through our publications, which we all so eagerly watch for and devour, I feel that perhaps I may also be able to send a few helpful thoughts to some who, like myself, may be abiding "in the same calling wherein he was called," when he came into Christian Science.

I will not dwell in detail upon the bondage of fear I was under, as a public singer,—the almost chronic condition of my throat, aggravated, of course, by the anxious thought that my voice was my only source of maintenance. Suffice it to say, however, that this bondage was so great that I dared not remove my veil in winter for fear of taking cold. Words can never convey my gratitude for the freedom which came to me through Christian Science, in this direction. I began to realize through the understanding and demonstration of this blessed Truth, that the many laws that mortal mind has made for singers, could be annulled. Only to think of actually being able to sit in a draught without experiencing any serious results therefrom! and above all to know that what God has given us is eternal and indestructible, and therefore cannot be taken from us or lost. This, together with the comforting assurance in our text-book, Science and Health, p. 154, l. 16, that God has "expressed in man the infinite idea, forever developing itself, broadening, and rising higher and higher from a boundless basis," banishes the old thoughts of limitation and loss, and despair gives place to hope and joy as we look out upon the wonderful possibilities revealed to us. Not only does Christian Science make us better singers but better teachers also.

The thought that all action proceeds from Mind, and that man reflects this harmonious and unlabored action, which brings forth perfect results, does away with the old thought of years of physical labor. Now, while I cannot always explain this to my pupils, I can, through "reason rightly directed," illustrate to them the wonderful effects which a thought of peace and receptivity will have upon good tone production.

Science and Health tells us, p. 131, l. 13, "The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy."

One pupil, who knew a little of Science, asked me when she came for her third lesson if I had been treating her. "For," said she, "since I began taking lessons I have been able to eat anything I like without suffering any inconvenience from it, and before that there were very few things I could eat with any comfort."

Another said, "I felt so badly when I came that I did not think I could sing; but I am all right now and have enjoyed my lesson very much." Thus unconsciously the good seed is sowed and brings forth fruit after its kind.

It is my greatest desire so to *love* and *live* this Truth that my songs may lift the burdens from weary hearts, and that in my teaching I may as naturally impart or reflect it to others as the rose exhales its perfume, for only in this way can we properly express our gratitude to the dear one whom God appointed to reveal to us this wonderful Truth and teach us how to demonstrate it in our daily lives.

CHRISTIAN SCIENCE BEFORE THE LAW.

[From the *New York Law Journal*, the official law paper of New York city, we republish the following, under the above title.]

The death of Mr. Harold Frederic, in London, and the arraignment of persons attending him during his last illness upon a charge of manslaughter, have served to direct universal attention to the subject of Christian Science. Some of the newspapers have contained articles, not only approving of the criminal charge preferred in the present case, but also advocating legislation specifically prohibiting the practice of real or supposed therapeutic arts by Christian Scientists. We doubt whether the latter suggestion would be practicable or just. Christian Science has already been brought into court in this country several times. Probably the most recent American case touching the subject is State *v.* Mylod, in the Supreme Court of Rhode Island (July, 1898, 40 Atl. R., 15). It was therein held that the use of Christian Science teachings and principles for the healing of disease did not constitute the "practice of medicine" within the statute of that State, prohibiting the practice of medicine without a license. By way of argument, the court makes the remark that, "if the practice of Christian Science is the practice of medicine, Christian Science is a school or system of medicine, and is entitled to recognition by the State Board of Health to the same extent as other schools or systems of medicine." This is substantially the legal position claimed by the Christian Scientists themselves.

In State *v.* Buswell, in the Supreme Court of Nebraska (40 Neb., 158), the indictment of a Christian Scientist for the unlawful practice of medicine was sustained, the statute in

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question, however, containing the special provision that "any person shall be regarded as practising medicine within the meaning of this act who shall operate on, profess to heal, or prescribe for or otherwise treat any physical or mental ailment of another." The question of policy involved is, whether to rely upon ordinary statutes—perhaps a little extended—defining manslaughter, or to follow the example of the State of Nebraska and inhibit the practice of all real or supposed healing arts outside of the schools that are scientifically classified. We have intimated that we are opposed to the latter course. In the first place, Christian Science numbers its adherents by the thousands in America, and we do not believe that any law against the practice of its professed therapeutics could be enforced. The devotees of the system quite uniformly evince the fanatical, self-sacrificing, temperament, and many of them would even welcome legal prosecution, regarding it as persecution for conscience' sake. In the second place, it is hardly conceivable that the alleged therapeutic power of Christian Scientists is an utter delusion. Certainly, a large percentage of the adherents of the sect consist of persons who either have been cured, or think they have been cured, of very serious diseases. We doubt whether the system could have gained its great numerical strength without some element of reality in this respect.

Therefore, it seems to us, that it would not be fair or just to absolutely prohibit Christian Scientists from attempting to exercise the healing art.

CASE OF BONE HEALING.

BY SARAH A. DURFEE.

In the summer of 1888 I received a telephone message to come quickly to the residence of one who had been a patient, and who lived over a mile from us. It was not on the street-car line, so I had to walk. Not knowing the illusion for which I was called, I declared the absolute statements of Christian Science all the way.

On my arrival I found the call was on account of a compound fracture between the elbow and wrist of a very restless, active boy, between two and three years of age. When it occurred two of our most skilful surgeons and medical practitioners were passing, and were called in. They put his arm in splints and bandages, and said he would have a high fever that night, and made the usual decrees of continued inharmony to the mother. When I reached the house the child was quietly asleep, and passed the night *without fever*, either then or afterwards.

He fretted much that he could not use his hand for the splints, but the doctors ordered them kept on for five or six weeks at the least, but he fretted so that the mother came to me at the end of two weeks and asked what she should do. I told her to take off the splints and bandages, that it was only a law *materia medica* had made, and that his arm was well. However, without saying anything to me, she took the child to their old family physician, and stating the case (without the Christian Science part), asked what to do. He said, "By no means must you remove the splints or bandages for three or four weeks yet." She went home and the boy worried her so that in two or three days she took them off, and the boy was happy. Feeling very much elated, but saying nothing to me, she took him to the old family physician, who examined his arm and laughing said: "My dear woman, it was never broken or it could not have been healed in so short a time."

Six years later the same boy fell and broke the other arm and they sent immediately for me, but I was out of the city and they called in a surgeon. Notwithstanding the boy was older, and although it was but a simple fracture this time, the whole neighborhood was kept awake at night and distressed in the day for weeks by his screams and sufferings. At this time they sent and asked me to take the case, and, thanks be to the healing power of omnipotent Truth and Love, he received immediate relief and was well in a week.

AN OLD NEWSPAPER.

Through the kindness of a Christian Scientist, we are in possession of a copy of the *Massachusetts Centinel*, dated Wednesday, July 30, 1788. It presents all the quaint characteristics of the newspapers of that time. From it we quote the following very beautiful poem:—

AN ODE TO FORTITUDE.

Vain fears, and idle doubts, be gone!
Unjust suspicions, false alarms,
Delusive hope, that smiles, and cheats,
And subtle pleasure's dangerous charms.
When Virtue calls, and points the way,
'Tis mad, 'tis impious, to delay.

Not all the force of all mankind,
His stedfast soul can ever bend
Who owns fair Virtue for his guide,
Who claims her as his constant friend;
Fix'd as a rock, he stands secure,
And laughs at all their fruitless power.

In vain Ambition all her arts,
Her toys, her tinsel charms, displays,
In vain seducing wealth conspires
To brighten the illustrious blaze,
The wise and good he loves alone,
And scorns the tyrant on his throne.

In it we also find this bit of humor:—

A tradesman, whose love of money made him prescribe, as beneficial to his servants' health, or his own profit, the practice of early rising, one morning gave a poor black man a severe scolding for suffering the sun to shine on him while in bed, concluding his lecture with a fervent threat if he should after not find him up at sunrise. "At sunrise, masser?" asked the honest African, in the native simplicity of his soul—it was worth a casket of diamonds to him—"At sunrise, masser? But suppose, masser, the sun rises before daylight—what shall I do then?" The master made no reply, and Sambo was dismissed.

MRS. ANNIE M. KNOTT AT GRAND RAPIDS.

From the *Grand Rapids* (Mich.) *Democrat* we extract the following:—

Mrs. Annie M. Knott of Detroit, last evening gave the Christian Scientists of this city and their friends the clearest epitome of the tenets of the sect that has ever been given in this city. It was at the Ladies' Literary Club house, which was crowded, in spite of the rain. Mrs. Knott has been a Christian Science student for the past fifteen years and is one of the accredited lecturers, for this part of the country. She is a plump woman of medium height, with wavy gray hair, an earnest expression, pleasing face, and a clear, yet soothing voice. There was nothing dramatic or oratorical about her. She was simply in earnest. She spoke about the difficulty of meeting the popular misconceptions of Christian Science, and of her desire to help all to overcome those misconceptions. "Christian Science," she said, "is no longer an unknown wanderer. It is recognized as the angel that comes, with power to heal, and thousands who do not now see it will see it ere long, because of its never-ceasing ministry in cures effected. It is now thirty years since Mrs. Eddy, the Founder of Christian Science, who had long been seeking for something in the Christian churches which they failed to give her, met with a serious accident. The doctors gave her up, but one day after weeks of weary suffering, the light came to her. She rose from her bed, not only cured, but declaring the truth that Christ, the healer, had never left us; was with us still. She could not explain all she meant by this, and after a time was forced to seek seclusion, which converts the poet into a prophet and the prophet into a Seer. She remained in seclusion for three

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years, studying Christ and the principles of Christ's healing. She was deserted by her friends, was misunderstood and maligned, but she toiled on, and her work brought cures. She demonstrated that the omnipotence of God—Good—and the consequent impotence of evil was the watchword of development and life. Then she began to teach students and wrote "Science and Health with Key to the Scriptures," —to me the most important event in history. Copies of the first edition of that work are now worth $150.

TRUTH'S SEARCHLIGHT.

BY MARION PINCKNEY HATCH.

THE Christian Scientist regards his text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, as a mighty Searchlight, for it illumines his pathway and helps him to *see* God by showing what God is, and why He is All in All.

Then, too, when he throws this Searchlight, this Heaven-given Key to the Scriptures, on the Bible, it clothes many of its hitherto dark sayings with a radiance which he recognizes as the dawn of his Spiritual day, and the beginning of his resurrection.

As an example: Paul instructs Timothy in his second letter that "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, . . . that the man of God may be perfect."

Before the coming of Christian Science, repentance, the pivotal, the vital word in this part of the Apostle's letter, was not comprehended, not because men did not know that the Greek word Paul used for repentance meant "to think differently" and "to reverse another's decision," but because they did not know whose decision to reverse, or how to reverse another's decision, so that they would thereby "recover themselves out of the snare of the devil." But now, through Christian Science, Paul is understood, and the scientific repentance which he preached is, for all who will, practical and effective.

TESTIMONIES.

I am a little girl eight years old, and I want to tell you what I have done for God. I was at grandma's house and I went out in the kitchen and Annie, the girl, had a headache, and she asked me to treat her, because I had treated her once before. I went into the dining-room and declared that God was Good, and didn't make headaches, therefore Annie did not have any headache, and mortal mind couldn't say she had any. After five or ten minutes' treatment I went out and asked her how she was; she said she was very much better but not all healed. Then I realized Truth a little more and went out to play, and after dinner I went again into the kitchen and she said she was all well.

One night while I was at grandma's I had a claim of sore throat, and grandma is not a Christian Scientist, and mamma was here in Boston, and so I began to cry. Just as soon as I began to cry I thought of God and stopped right off, and began to demonstrate. I thought God was all, for Life was all Good, and matter had no place, it didn't exist, and I said, "Get behind me, Satan," and then in a few minutes I felt all well and haven't had any sore throat since.

While I was up in the mountains this summer I was walking up a hill bare-footed, there was some poison ivy around, and I stepped on some and the next day I had a claim of it on my hands and feet, and papa said it would last two weeks; but I said it wouldn't, and so mamma and I read Science and Health and demonstrated that the power of Good was all there is, much powerfuller than mortal mind, for there is no mortal mind. There is only God's Mind that is Love, and that is all there is, there is no other mind. We said God never made poison, and therefore it didn't exist, and a few days afterward it was all gone.

One day my brother Stuart and I were playing, and he took something of mine to look at and I began to whine, and mamma heard me and asked me not to do it—to try to demonstrate over it. She had asked me two or three times before, and I didn't seem to do it, but I did this time, because I thought it wasn't nice to fret and bother mamma, and I began treating myself. I said, "Error, you don't exist, and you can't make me whine and fret, for God governs me." And mamma says that she hasn't heard me whine and fret since. I am so glad that our dear Mother, Mrs. Eddy, is so good and kind to give us this beautiful Truth, that helps us to manifest God—Good.

Adelaide Chase, Boston, Mass.

Were I to longer withhold my testimony of gratitude to Christian Science and our Dear Mother in Israel who has shown us the way out of sense, I should deserve the sentence of the man who buried his talent.

The *Weekly* is indeed a welcome and helpful addition to our work, and with this week's issue my cup of blessing seems full. The editorial letter regarding the "Wednesday Evening Meetings" assures us that we have been led by Principle. At our first meeting the directors of the church agreed to give a testimony at every meeting, or read a *short* article from the Bible or Mrs. Eddy's writings that had been a special help to them during the week past. Members of the church followed in this line, and although small in number, our meetings have proved helpful and interesting, and many testimonials of healing during the meeting have been given.

M. E. G., Wausau, Wis.

Extract from a Letter.

THERE is a noticeable change in our home. While looking over the contents of an old trunk, with the aid of Stanton, my four-year-old son, I came across an old hot water bag.

Quickly taking it up, he said, "Look, mamma! I want to tell you something. Long time ago, when you didn't know God, you used to have this awful hot and put your head on it when you had error."

Mrs. M. Florence Eustis, Chelsea, Mass.

Dear Editor:—We read in Revelation, 22 : 4, "And they shall see his face: and his name shall be in their foreheads." The contentment Christian Science brings is plainly written in the foreheads of those who have seen His face. He has dispelled the brow of care and lit it with the ray of peace.

Sincerely Yours,
V. B.

BOARD OF LECTURESHIP.

THE following apportionment has been made of the Branch churches in Canada. Their clerks will write the lecturer assigned to their section.

Maritime Provinces, William P. McKenzie, 2 Cumberland St., Boston, Mass.

The Province of Quebec, the city of Ottawa and Kingston, Irving C. Tomlinson, 8 Norway St., Boston, Mass.

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NOTICES.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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The Christian Science Weekly

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THE SPANISH TREATY.

PARIS, December 6, 1898.—The peace of Paris is practically an accomplished fact. To-day's session disposed of the essential features of the treaty, which will be embodied in the following eight articles:—

First, the customary preface of treaties, in the nature of an expression of amity and of hope for perpetual peace.

Second, the relinquishment by Spain of her sovereignty over Cuba.

Third, the withdrawal of the Spanish troops.

Fourth, relinquishment of Spain of sovereignty over Porto Rico.

Fifth, Spain's cession of the Philippines.

Sixth, the withdrawal of the Spanish troops there.

Seventh, payment by the United States of $20,000,000 for the Philippines.

Eighth, the provision for the "open door" commercial policy in the Philippines.

The rough draft of the treaty, which may be considerably changed, covers these proposals. It makes a long document, which Senator Cushman K. Davis of the United States peace commission says will be found to be one of the most interesting papers of its character ever written.

So completely are the details of the evacuation of the Philippines stipulated that a commission such as arranged for the Spanish withdrawal from the West Indies will be unnecessary. The Americans have agreed to transport the Spanish prisoners home, including the garrison and sailors at Manila captured by Admiral Dewey and General Merritt, as well as the soldiers and civilians held by the Filipinos, whose return the Americans have guaranteed. As compensation Spain promises to liberate all Cuban, Porto Rican, and Philippine political prisoners.

When the commissioners emerged from the foreign office this evening Judge Day, president of the American commission, announced that all the big questions had been settled, and that the treaty would be signed in three or four days. The work remaining consists largely in drafting into language the conclusions reached.

Among the questions not yet settled, however, are the coaling stations and religious freedom in the Carolines, the Spanish commissioners not having replied to the American offers.

Although the Americans have rejected Spain's request for free shipping for ten years in Cuban and Porto Rican waters, they have given the Spanish commissioners such poor consolation as the latter may derive from the permission to reapply when diplomatic relations have been renewed for shipping concessions under the reciprocity scheme of the Dingley law, for which Senor Dupuy de Lome was negotiating in Washington when the war broke out.

There are still under discussion eight secondary subjects which the Spanish commissioners broached last week, including the status of patents and copyrights. The American commissioners to-day handed Senor Montero Rios a written reply covering these questions.

ITEMS OF INTEREST.

The blizzard that swept over the New England coast on November 27 and 28 proves to have been the most disastrous of any in the history of the country. Many hundreds of vessels were wrecked and scores of houses and cottages along the seashore were destroyed. Many lives were lost. The most distressing casualty was the sinking of the steamer Portland, which left the Boston dock the evening of the storm. As nearly as has been ascertained, there were 186 passengers on board, and it is believed all were lost. Thus far there is no evidence that any survived.

There will be but one colored man in the next House of Representatives, and he is White—the Hon. George H. White of North Carolina.

MISCELLANY.

The following letter was written to the Rev. Mary Baker Eddy:—

Chicago, November 22, 1898.

Dear Mother and Leader:—From some of our church members who are with you now, no doubt you have already heard that we have organized a Second Church of Christ, Scientist, here on the North Side of our city. But I feel, and many others with me, that we also would like to tell you the glad news. The conference committee, which is composed of church members from the South, West, and North Sides, decided that the North Side members should be called to meet and organize. We met at our dispensary, one hundred and thirty in number, organized, and elected our officers. We felt like children going away from home, but were encouraged with the assurance of the blessing of our dear Mother and Leader, and the lovingkindness and advice of our older brethren and sisters, the trustees and directors of the First Church, who were all present. The chairman of the trustees of the First Church presented us, in the name of the Church, with a Bible, Science and Health, and a check for $175 to pay our rent for the first month in the Jewish Temple, on the corner of Goethe Street and Lasalle Avenue, which we shall occupy until we have our own edifice. There was a sweet sense of harmony and love prevailing among us all, mingled with a seeming sense of separation, which we of course did not admit; gladly rejoicing over the new step of progress we are taking for the good of our cause. We all pray for wisdom and love, that we may fill our places, wherever and whatever they may be, following your example of self-abnegation and tender affection for all mankind. We shall have our first service on next Sunday, November 27, and ask your blessing for it. We pledged ourselves when we built the First Church of Christ, Scientist, to work together as one until we have built three churches, and we will do it, Divine Principle governing us in every step. We all send our sincerest love to you. Your loving student,

IDA SCHAFFNER.

Chairman of the Board of Directors of the Second Church of Christ, Scientist.

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Telegram from Chicago, Ill.:—

November 27, 1898.

To the Editor:—Second Church of Christ, Scientist, Chicago, held its first services to-day, with large congregation.

W. TREESE SMITH.

From a publication entitled Book Notes, published in Providence, R. I., we extract the following, concerning the Harold Frederic case:—

A person dwelling in England, by name Harold Frederic, died; he believing in the curative theory of Christian Science employed two persons who practised that theory, to assist him; he died; and thus comes from London this despatch:—

"London, Wednesday.—Miss Kate Lyon, a member of the household of Mr. Harold Frederic, who died October 19, at Kenley, and Mrs. Athalie Mills, the Christian Scientist who attended Mr. Frederic and against whom a verdict of manslaughter was returned by a coroner's jury yesterday, were arraigned in the Police Court at Kenley to-day on this charge, and were remanded for a week. They were admitted to bail."

Things are coming to a pretty pass. I am sick; I employ Dr. Knight; he "practises" upon me; I die; he is arrested for manslaughter because he is a Homœopath, and Dr. Swarts, vicegerent of God on earth, knows exactly what (in his pharmacopœia) would have ended my troubles, Iopomœa, Batatas, taken catapotium. In this city within a year have died two persons. Eighteen "regular" physicians "practised" upon one of these persons, without ever having discovered the actual disease; the nineteenth acknowledged that he could not tell, without a surgical exploration: in the other case the person was treated for years for a disease which the person never had; the knife at last disclosed the fatal nature of the disease, and the folly of all the regular practice upon the patient. Now, if you purpose punishing Christian Scientists when they fail to cure, you shall apply the same law to yourselves; let every "regular" be hanged who fails to diagnose truly, and to apply what all other "regulars" regard as the "specific" remedies. It is time that the medical profession was brought to a sense of its absurdities. Cornering by trusts seems sufficiently vile to suit any poor man. It robs him of his food, his home, and his clothes; but the cornering of the right to endeavor to restore the sick to health, kicks the beam. It takes all that the other trusts have left—*life itself.*

From the Buffalo Express of November 23, we extract the following:—

The Rev. George Tomkins, D.D., C.S., of New York, delivered a lecture on "Christian Science: its Practical Excellence," last evening at Music Hall, under the joint auspices of the First and Second Christian Scientist Churches. The spacious hall was filled to the doors.

The lecturer was introduced by the Rev. Dr. Gifford, pastor of the Delaware Avenue Baptist Church. Dr. Gifford said that in the old days of chivalry it was the office of the herald to blow a trumpet announcing the approach of the champion. It was not a part of the herald's duty to defend the champion. He stated that in the present instance, in introducing the Rev. Mr. Tomkins, he was acting the part of the herald. Dr. Gifford continued, saying that given Man, the Universe, the Bible, and God there must needs be many interpretations of the same; that in the struggle for the survival of the fittest, the interpretation that contained the most truth deserved to wear the crown. In the realm of truth, asserted Dr. Gifford, he believed in free trade and open courts. The subject of the evening demanded honest and sincere attention. The Rev. Dr. Gifford then presented the lecturer as "once a Baptist minister and now a lecturer and healer in the cause of Christian Science."

The following is from the Lawrence (Mass.) Telegram of November 18, 1898.

A large audience gathered at the city hall last night and listened to an excellent exposition of the doctrines of Christian Science by Rev. William P. McKenzie of Boston. The lecture was under the auspices of the First Church of Christ, Scientist, of this city, and by a member of the Christian Science Board of Lectureship of the Mother Church.

On the platform with Mr. McKenzie were the Board of Trustees of the First Church of Christ, Scientist, of this city; Mr. Albert S. Lang, chairman; C. H. Closson, D. H. Magoon, Lewis Prescott, Jr., H. G. Arnold, and C. L. Magoon.

The following extract is taken from the East Orange (N. J.) Gazette.

Mr. Carol Norton, member of the Board of Lectureship of the Mother Church in Boston, lectured on Christian Science, in Union Hall, on Monday evening. The lecture was delivered under the auspices of the First Church of Christ, Scientist, of Orange, and the hall was filled with a large and representative audience. The platform was prettily decorated with palms and ferns. Mr. John E. Knapp, of Arlington Avenue, introduced the speaker, who spoke entirely without notes, and held the closest attention of his hearers for more than an hour.

From the Appeal to Reason (Girard, Kan.), we publish the following:—

James Mooney, a well-to-do farmer of Macon, Mo., in excellent health except neuralgia, while in Chicago was induced to have an "operation" performed. Twelve doctors performed the "scientific" treatment and Mr. Mooney expired under the operation; was that murder or not? Had that been some poor Christian Scientist or other unorthodox practitioners, they would be arrested and the "regulars" would be demanding their blood. It is different, you know, who does the killing, and whether the law looks upon it as regular. It strikes me that the public needs some protection from the doctors instead of from those without diplomas, which are simply a cover for fleecing the people and evading the law in too many cases.

Despatches from London say that Mrs. Mills, the Christian Scientist who attended Harold Frederic and who was charged with manslaughter, has been discharged. The prosecution was also withdrawn against Miss Lyon. Thus endeth the celebrated Harold Frederic case, so far as the courts are concerned.

A THIRTY YEARS' SEARCH REWARDED.

BY JOHN T. DEE.

I WILL add my testimony for Christian Science. For thirty-five years I had so-called inherited muscular rheumatism, suffering at intervals all the tortures which that disease brings. I could get no relief through medicine, having tried many doctors and even read medical works, but only succeeded in imbibing some of the diseases therein described. I suffered with hemorrhoids for sixteen years, chills and fever for many years during the warm season, and colds and coughs every winter as far back as my memory reaches; and about six years ago I began to have spells of deafness which recurred at irregular intervals, until finally I became totally deaf in one ear and about half deaf in the other.

Such was my condition one year ago, when Christian Science was first presented to me,—or rather it was presented to another but he rejected it, and happily it came to me. I immediately began the investigation of this, to me, strange doctrine. I went to the evening experience meeting and was much impressed with all that I saw and heard there. I was completely healed or cured of the drink habit, or taste for intoxicating liquors, at this meeting, though there was not a word said on the subject. On my way home I met an acquaintance in front of a saloon who asked me to

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step inside, as there were more of the boys in there. He detained me quite a while, but I could not endure the idea of stepping out of what seemed to be heaven, right into what I knew to be hell. Nor have I ever had the least desire to taste strong drink since that night. I read Christian Science literature, and studied "Science and Health with Key to the Scriptures," every moment that I could spare, and attended the meetings whenever possible. My health began to improve from the beginning, and at the end of three months all my ailments had disappeared, deafness being the last to go. I feel impelled to state the manner of its disappearance, as it hung on for some time after the departure of all other claims.

My stumbling-block was the unreality of evil or personality of the devil. I believed the teachings of Christian Science in regard to it, but it was a kind of blind faith, the "help-thou-mine-unbelief" faith. I did not have the understanding. I had struggled with the problem time after time, but was unable to demonstrate the truth. But success came at last. I awoke near the hour of midnight, and here is the demonstration: God is all-in-all, what or who is the devil? The devil is the ape of God; whatever God does, the devil apes or pretends to do. God created the good. God is Spirit, Spirit is Mind, Mind is the ever-present, the Creator. Now what is the ape of Mind? why, the human or mortal mind, and there was my devil—mortal mind.

All at once there was a crash in my head, something like the bursting of a dam, or the breaking loose of pent-up force. My ears began to itch and tingle, and while picking out of them pieces of hard scale, I heard my watch ticking on the wall near by. In the morning I finished cleaning out the scales, and have never been troubled about hearing since.

The physical benefits which I have received are enough to make me forever grateful to Christian Science and every one connected with it. Yet I prize the spiritual far higher, for I have received through it control over all the physical senses and passions, and power to overcome all my bad habits, swearing among the rest, and our heavenly Father has blessed some of my demonstrations through it, for the healing of others.

I was raised in the Catholic faith, and practised its teachings for some years after I reached manhood; but found it powerless to restrain man from sin.

For the last thirty years I have been seeking a religion that has the spiritual power to aid man in his conflict with evil; and most heartily do I thank the great God, the giver of all good, that I have found it at last.

ACCIDENTS.

BY SCHUYLER S. CLARK.

Within four months I have demonstrated three times that the above word has no place in the vocabulary of a Christian Scientist.

1. While trimming the stems of some daisies last June the knife slipped and cut deeply into my right thumb, which began to bleed freely. I tore off a bit of wrapping paper, pressed it against the cut, and then turned my thought from it by realizing the Truth. The bleeding stopped almost at once. The next day there was not a particle of the inevitable soreness which used to follow such wounds, and I was neither prevented from, nor inconvenienced in writing, of which I have considerable to do. All false appearances disappeared *in a* week, leaving no scar.

2. On an errand one day in July I was riding rapidly on a wheel when my knee intercepted a tin pail I was carrying and I was thrown violently to the ground. I got up instantly and declared that nothing could interfere with what I was going to do, because it was right. With this understanding I brushed off the dust, walked a few feet to where the wheel had landed, found it uninjured, and proceeded on the errand. A claim of sprained wrist tried to assert itself but did not succeed.

3. A party sitting out on the grass one evening had just indulged in a refreshing drink of ginger ale and the glasses were set down on the veranda. A caller arrived and one coming out of the house to greet him stumbled on the glasses shattering them to bits. A few minutes later the little sister, who had gone in to bed, came running out to kiss us good-night and stepped with bare feet at least two steps on the broken glass. Those present were not all Scientists and some exclamations of fear broke forth; but Love was ahead of it, and taking the child in my arms I said to her: "You know you are all right and nothing can hurt you." After the kiss all 'around she tripped off to bed without a scratch. Said the guest: "Why, she might have cut herself badly."

The above experiences prove the importance and efficacy of instantly knowing the Truth whenever and wherever any false sense presumes to force itself upon our consciousness. Love is always present everywhere, and if Love is recognized first, malice has no place. "Those that seek me early [instantly] shall find me." Surely our God is "a very present help in trouble."

NOT POISONED.

BY ADELLA E. SEMPLE.

An article appeared in the Pittsburg daily papers about the pupils in the Normal School at Indiana, Pa., being poisoned through the food in some way. My daughter attends this school, and was the only one who ate of the food and was not ill. I felt that this demonstration of the true education in Science being a protection would be interesting to the Field. My daughter was five years old when we first came into Science. She is now seventeen. Was it not a fulfilment of the promise, "If they drink any deadly thing, it shall not hurt them"? I will give her own words as written to me.

"Now I shall tell you all about the poisoning business. Two weeks ago, a great many of the girls were very sick, and last Sunday the same thing happened again. Of course all of the girls said it was poison, but they did not know. Then Dr. W. thought it was time to do something, and the faculty appointed three men from town to examine into things, and they had all the girls and boys who had been sick come to the office, and asked them just what they ate both times. As my room-mate had been ill she went down. They asked her if she knew any one who had eaten everything, and still was not sick. She said she did, and named me. They asked her if she knew why I was not sick and she told them I was a Christian Scientist. They then sent for me, asked me the same questions, and I gave the same answers. They concluded the poisoning must have been caused from the cooking utensils, but were not sure. The reason I was all right, was because *I knew* nothing could hurt me, and I *did* know it, but some of the girls were really sick (in belief), a great many fainted."

We publish in this issue a symposium on the Harold Frederic case, which we think will be of general interest. We recommend that this number be given a wide circulation.

Parson and doctor joined in one
  Most suitably we find;
The one the suffering body treats,
  The other soothes the mind.
The parson shows the way to Heaven;
  And then, with tender care,
The doctor consummates the work,
  And gets the patient there.—*Selected.*

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THE HAROLD FREDERIC CASE AGAIN.

THE general fermentation over the Harold Frederic case, although subsiding, has not yet entirely ceased to attract public attention and discussion. Many newspapers are still active in publishing opinions for and against, and it is still made the text of many newspaper editorials. So far as Christian Science itself is concerned, with some notable exceptions, it cannot find fault with the average of newspaper comment. If Christian Scientists were to view this question solely from the standpoint of the individuals themselves, they would be obliged to say that any agitation which calls attention to Christian Science must redound to its ultimate advantage. When opinion on any subject goes out into general thought, in such a way as to cause discussion, whether it be talked up or talked down, the subject is nevertheless becoming established. The Discoverer and Founder of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures," the Rev. Mary Baker G. Eddy, of Concord, N. H., in that book clearly foretells just such conditions in connection with the history and growth of the Christian Science movement as we now witness.

Christian Scientists have never expected that views so radically different from those generally prevailing as are the teachings of Christian Science, would be accepted without more or less resistance, doubts, and questionings, which at times would manifest themselves in general upheavals. The agitation growing out of the Harold Frederic case, therefore, is neither surprising nor dismaying to Christian Scientists. They look calmly on, knowing that Christian Science is divine Truth, and that out of the seeming fermentation and chaos will come clearer, better, more healthful conditions, which shall be but the forerunners of that ultimate harmony foretold in Scripture by prophet and apostle, and by Jesus of Nazareth in his repeated declarations. In other words, the present upheaval is among those signs of the times which Jesus plainly foretold, and which the sincere religious thinker construes to be among the conditions preceding the millennial dawn. Knowing this, and feeling sure that God's hand is moving and controlling, Christian Scientists can afford to and do look on with the calmness and dispassionate judgment, born of faith and hope.

We have already published in the Journal and Weekly much upon the Frederic case, and we trust that we shall be pardoned for devoting some additional space to it, not so much because of any peculiar features of the case itself, but because, involved in it, is a great lesson for the future.

Among the many interesting newspaper results of this case, is a symposium published in the Sunday Chronicle of Chicago, of November 20, 1898, under the heading of "Briefs for and against Christian Science—its advocates and its opponents talk."

SCIENTISTS' OPINIONS.

Among the Scientists interviewed was Mr. Edward A. Kimball, First Reader of the First Church of Christ, Scientist, Chicago, of whom the Chronicle thus speaks: —

"Few people who knew E. A. Kimball twelve or fourteen years ago, when he was compelled by disease to terminate his business career, would recognize the same man now in the E. A. Kimball who has attained to great prominence in this city as standing for what he holds to be the truth of Christian Science. Many men who are still in active business will remember this same Mr. Kimball as having been arrested in his highly successful career in consequence of an ailment which brought him near to the brink of the grave, but for which the physicians had no certain name and no remedies that seemed to be applicable in the particular case. So much, at all events, many persons in Chicago will remember, and also that he traveled extensively in this country and in foreign countries, seeking health and apparently not finding it. At last, however—some ten or twelve years since—he appeared in this city again, a changed man, in perfect health and buoyant spirits. It is not for the Sunday Chronicle to say, as known truth, how he was healed, but it may be allowed to report Mr. Kimball as saying that he was healed by mental influence exerted upon him by Christian Scientists. Anyhow, he was cured, and to-day he is to every appearance a well, strong, and forceful man. The last time the present writer saw him until a few days ago was when he had known him well for a number of years, and then he seemed doomed to early death. Seen now, he is a picture of health, and hence, as just now said, it is hard to realize that he is the same E. A. Kimball who formerly was so well known as a business man in this community, and known then to be a hopeless invalid. He is an excellent subject for the Christian Scientists to talk upon, for once he was as good almost as dead and now he is very much alive. And besides, he, by his candor, forces upon one the conviction that he is entirely sincere in his belief in the actuality and practicability of Christian Science.

"Mr. Kimball has, in fact, ever since his restoration to health, devoted his best energies and all his available time and very considerable sums of money to the cause of Christian Science. He was one of the organizers of the First Church of Christ, Scientist, now occupying its large new edifice on Drexel Boulevard near Fortieth Street. He is First Reader to the congregation there, which is the largest Protestant congregation in the United States. The leader of Christian Scientists hereabouts was seen at his home at Woodlawn and asked to give for publication his views of the case of Harold Frederic, whose recent death has caused great excitement in England and America.

"Now, said Mr. Kimball, after referring to certain phases of the case, take another view of the case. Suppose that Christian Scientists had been in charge of Harold Frederic all the time he was sick and had not been interfered with by the doctors—suppose that, and that just the same the case ended disastrously, still the Christian Science doctrine would not be in the least invalidated, unless it should appear that both the patient and the operator were the one in perfect condition to direct the mental influence of healing and the other in perfect condition to receive it. Then, indeed, there might be a question, but the facts in this case would appear to prove that such perfect conditions did not exist, and that not even favorable conditions existed. Christian

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Scientists do not pretend that they have reached a point of excellence such as will exclude the possibility now and then of a failure. And while the point of excellence reached is very high, yet if the patient is not willing to assist by improving his normal thought and purpose the case is not always hopeful. For example, a man has serious trouble of the stomach caused by excessive use of alcoholic drinks. He tries all that the doctors can do to his exterior nature and is not benefited, and then he goes to the Christian Scientist, who begins by operating on his interior, or moral, nature. He would prepare the sick body of the man for the coming into him of the healing influence, but he will not submit to being prepared. He will go on drinking as before. What chance has he or has the Christian Scientist, in view of man's wicked obstinacy, that he and the doctors did not have in the first instance? However, in many similar cases the Christian Scientists do have an advantage over the doctors, for they very often do appeal with success to the moral nature, while the doctors rarely appeal to it either successfully or unsuccessfully.

"It is not intended, said Mr. Kimball, that the foregoing illustration shall even seem to apply to Mr. Frederic's case. There was enough besides of a disturbing nature in his case to account for the failure, if failure can be fairly charged to the Christian Scientists, which all Christian Scientists who are possessed of the facts deny.

"The failure in this case, the untimely death of Harold Frederic, was caused, humanly speaking, by the ignorance or mistakes of his doctors, and this is made to appear to shrewd and candid minds by the efforts that are put forth to damage Christian Science by dragging its devotees into the criminal courts. The laws touching these cases were made by, or for the protection of, the doctors, and more such laws they would make if they only could. And right here, said Mr. Kimball, should be introduced an extract from the remarks of William Lloyd Garrison before a committee of the Massachusetts legislature on this subject. The object was to convince the members of the legislature of the injustice of laws enacted with a view to do away with Christian Science practice. This is the extract which Mr. Kimball deems pertinent here: 'The death of a patient under irregular treatment, although it may be demonstrated that the greatest care and intelligence were used, is heralded abroad as something scandalous and terrible. But if any regular physician were to make public the details coming to his knowledge from misapprehension of the disease or because of mistaken remedies used the public might well be alarmed. A statement of the truth is not to disparage the noble body of men and women who give their lives and thoughts to this divine service of humanity, but it is to remind them of their fallibility, and to bespeak their tolerance of others having the same high aim.'

"Mr. Kimball here reminded his interviewer that it is now more than thirty-two years since Christian Science was discovered, and thirty-two years precisely since healing by Christian Science was first attempted. He asserted that during that time a million and a half sick cases have been cured in this country alone. Many of these were of the most stubborn and incurable nature, regarded from the standpoint of the doctors. In the city of Chicago alone as many as five thousand Christian Science treatments are given every day. He added this astonishing statement: 'In eighteen years of Christian Science practice not one hundred patients have died.'

"He continued: How unreasonable, then, to make such an outcry as that made recently over the deaths of Frederic and Kershaw! The question the objectors to Christian Science ask is, Why don't you cure every case? In this question is the greatest possible praise of the Christian Scientists. They are so successful with their patients that people marvel that they lose one or two! It was one such loss in England, that of Major Lester, that was made use of by the friends of the doctors who treated Frederic to induce him to consent to dismiss the Christian Scientists. Mr. Kimball mentioned the following incident, which he contends aptly illustrates the one-sided and intolerant attitude taken by many people toward the occasional loss of a case under Christian Science treatment. A certain man took a special delight in handing from time to time to his son-in-law, who is a believer in Christian Science, newspaper cuttings recording the death of persons under Christian Science treatment. One day in handing one of these cuttings to him he was given in turn the daily paper and asked to note the fact that that day's paper alone recorded over seventy people who had passed out under the treatment of *materia medica*. As each case represented a given failure on the part of *materia medica* to master a definite case of disease, why were not these failures also telegraphed from north to south and from east to west? There were no comments made on either side, but the son-in-law was given no more clippings of the kind to ponder over."

Mrs. Judge Ewing was also interviewed, and briefly said, "I consider that in the case of Harold Frederic the treatment of Christian Science was seriously interfered with by the presence of physicians and the offering of medicine, and that the result might have been totally different if Christian Science had been given free sway. The indictment, of course, is absurd, and no jury will be able to render a verdict of guilty."

PHYSICIANS' OPINIONS.

Following the Christian Scientists a number of doctors were interviewed. Speaking of the doctors, the Chronicle says, "The opinion prevalent among two score and more of prominent Chicago physicians interviewed on the subject of Christian Science—though with few exceptions cynically expressed—is that neither the practitioners of the 'cures' nor the followers of the faith can be molested under the law."

Most of what was said by the physicians was unfavorable to Christian Science, although taken as a whole, the sum total of their evidence is such that discriminating people can readily see, even construing their statements in a light most favorable to them, they are compelled to admit that Christian Science is not the absolute failure in its healing efficacy they would have the public believe it to be. The attempt of some of the physicians at explaining the healing results on the ground of therapeutic suggestion is amusing to every Christian Scientist, and to every one having the slightest conception of the Christian Science method of healing. If Christian Scientists were to attempt to explain, for the information of the public, the exact manner in which drugs taken into the system proceed to eliminate disease and to bring health out of sickness, and further to elucidate all the minutiæ of the practice of medicine, they could not possibly seem more ridiculous in the eyes of the medical profession than do the physicians to the Christian Scientists in their attempts to explain the *modus operandi* of the Christian Science method of treatment.

The first physician interviewed makes this statement: "That Christian Science has produced cures cannot be denied, and what has been said of its physiological workings would go to confirm this statement."

Another physician said: "Underlying it all is the ever-to-be-found kernel of truth, the helpfulness of mind over matter."

Another said: "Public opinion is not educated by experience to the point where any successful prosecution of an offending Christian Scientist could be anticipated. This 'cult' is largely sustained by many of our so-called cultured people, and must go the evolutionary way of these cults. If prosecutions cannot be successfully conducted under the laws we have, it is useless to pass others.

Another said: "No statutory law can reach these Christian Scientists, and it is well that such is the case. The first proposition involved would be,—what constitutes the practice of medicine? and this is not defined, nor do I think it should be. It may be well enough to define the qualifications

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of practitioners, for in this manner ground could be established on which those practising without qualifications would be liable to prosecution for fraud. However, laws of this nature could not reach Christian Scientists, since they make no pretence to the use or application of medicine. Under the common law they have the God-given right for which our forefathers fought, of enjoying the pursuit of happiness, which includes health in whatever manner or by whatever means they choose. They can go out into the street or anywhere else and hire any one they like to treat them, no matter what their troubles."

Another arrived at the following conclusion: "The moment you attempt to legislate against Christian Scientists, that moment you make martyrs of them. It is absurd to think that you can stop them by law, any more than you could stop any good old mother from making goose oil and rubbing the sprains and the sore throats of her neighbors."

LAWYERS' OPINIONS.

Upon the question of legal responsibility, a number of lawyers were interviewed, first of whom was Stephen A Douglas, son of the celebrated statesman, Senator Douglas, of Illinois. Mr. Douglas said,—

"The proposition appears to me to be a very simple one, although I do not claim to be a criminal lawyer. A man cannot be prosecuted for what he did not do. There is no affirmative charge here. If the indictment were brought it would charge the Christian Scientist with failing to save the life of the patient, which is a negative charge. Again, intent must be shown, and there is no assumption that these people intended to bring about the death of Frederic. It would be the same as though you had seen a man drowning and had tried to save him according to your lights, which might be to stand on the dock and yell for help. If he drowned, you could scarcely be held criminally responsible for his death. These people do the best they can to save their patients, according to the forms of their belief, and it would be hard to prove in a court of law that a man or woman who sat by the bedside of a dying man and prayed for his recovery was responsible before the law for his death. That is really what such an indictment would amount to. The question of duress, of restraining a patient and excluding regular physicians against the will of the sick man, is an entirely different one. There is no evidence, so far as I know, that this was done, and, on the contrary, Frederic approved of the Christian Science treatment, and was in a measure a believer in the theory."

The next was Robert Redfield, who was for years connected with the city law department of Chicago. He said,—

"I have not delved very deeply into Christian Science, but in the strict letter of the law I fail to see how an exponent of that faith could be held criminally responsible for what practically amounts to a negative act. As well might practising physicians be held accountable for the death of patients. There is no law making it a criminal offence to pray over a sick man and urge him to do the same, and if he dies while voluntarily following out this practice no one is responsible, so far as I can see. What the circumstances in the Frederic case may be I cannot say, as I have not looked into it; but if these women who are under indictment did nothing except join with the patient in prayer, I fail to see how they can be held criminally liable."

James Todd, who as assistant State's attorney under Jacob J. Kern had a wide experience as a criminal lawyer, was also of the opinion that a prosecution for manslaughter would not avail in the case quoted.

"The only question in my mind," said Mr. Todd, "is, whether the doctors or the Christian Scientists allow the greater number of people to die. There is no law to compel a man to summon a physician when he is sick. There is no law which says he shall summon a doctor of any particular school, whether a homœopath, or an allopath, or an osteopath, or a Christian Scientist. If Christian Scientists could be prosecuted successfully for failure to save the lives of the people they attempt to cure, so could physicians. I have examined more than eighty physicians of the class generally denominated experts, on mental questions and the causes of death, and I have found there was no unanimity on any subject. When the various schools of medicine are that far apart, how can it be expected that failure to save life can be made a criminal responsibility?

"The nub of the question, after all, however, is that you cannot convict without proving the intention, and intention cannot be inferred from a negative act. Even to convict a Christian Scientist of being an accessory would fail, since it must be shown that the defendant was an accessory to the death by some act, word, or token, whereas the Christian Scientist bends all his or her endeavors to prolonging or saving life, and if they fail it is absurd to talk of prosecution."

Half a dozen other attorneys held almost precisely the same view, and none was found who would say that there was any possibility of bringing about a conviction in such a case, even were an indictment to be found.

Colonel Thomas L. Hartigan has recently investigated the matter relating to the liability criminally of Christian Scientists, or faith curers, in cases of death following their practices. He has found some decisions of interest in this connection. In one state the highest court has held that such practitioners having complied with the registration law, can sue and recover for the value of their services. Arguing conversely, he asserts that they cannot be held liable for failures to save life any more than could physicians of recognized schools of medicine.

"If a man can collect a fee for services," he said, "then he is subject to the rule of all others engaged in the same profession. To render him criminally liable it must be shown that he was criminally negligent in applying his knowledge and skill. Here is where such a case would fail. Faith curers of all kinds bend all their energies to produce good results. They believe, or assert a belief, in the power of divine healing. They repudiate medicines and the ordinary methods of treatment, but none can say that they intend to injure the patient.

"The 'Encyclopedia of American and English Law,' under the title of 'Physicians and Surgeons,' contains a syllabus of the Maine doctrine, which sets at rest the question so far as this enlightened State is concerned. The case cited is that of Wheeler *v.* Sawyer, fifteenth Atlantic Reporter, p. 67. The syllabus declares that 'the Maine law says that no person who has not received a medical degree in any public institution of the United States or of Maine shall recover for his services, unless prior to the treatment he has obtained a certificate of good moral character from the municipal authorities of the town where he lives. If a Christian Science healer has obtained such a certificate of good moral character, he can recover for his services.'

"Now, if a man can sue and recover for such services, it would seem that he cannot be held liable for failure any more than could any other kind of healer. It must be shown affirmatively either that he intended to compass the death or serious injury of the victim, or that his gross and criminal carelessness and neglect had the same result. In the absence of the intent, it would seem that gross negligence would render him liable to financial damages rather than criminal prosecution. But it must be shown that good was not intended, to base a case for indictment.

"'McClain on Criminal Law,' paragraph 286, lays down the rule of English law concerning grounds on which to base a charge of homicide. The paragraph quoted brings up the collateral question of the liability of the parents, or guardians of children, or persons so reduced mentally by disease that they are unable to consent to the treatment. Among the grounds cited is 'failure to provide medical attendance for a sick child.' Authorities bearing on the case are cited in the footnotes, one of which declares that a statute makes the provision of medicines a duty on parent or guardian, for the

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syllabus contains this language, 'as required by statute.' But it must appear that death was accelerated by such neglect. (Regina *v.* Downes, I. Queen's Bench Decisions, p. 8.) Another case cited practically negatives the statute, for it is held, 'aside from the statute, it is not criminal thus to fail to call medical assistance, if it is in pursuance of a religious conviction.' (Regina *v.* Wagstaffe, 10 Cox, p. 530.)

"In the absence of express statutory provisions, it would seem that criminal liability cannot be alleged against a faith healer. The liability of the controlling persons of those unable to consent might be made to stick, but even this is not so strongly settled as to preclude escape. Intent to injure or destroy seems to be a prerequisite, and who can say in cases such as those under discussion that any evil intent is manifested? In fact, the converse is shown. These healers and their adherents may fly in the face of the opinion of the world at large, but denial of that opinion does not necessarily include a crime."

John F. Geeting is one of the members of the bar who has made a study of the Christian Science problem. Several years ago, he investigated the question and prepared a brief upon it. He holds that an indictment such as that found in the Frederic case will not lie in this country.

"The whole thing hinges on the question of intent. It has been held that if a man attempts to treat another for disease and honestly and faithfully does his best, he is not liable criminally for the death which ensues. An ignorant quack who applies such remedies as he has faith in and does all he can to relieve is not to be prosecuted for manslaughter. Possibly his treatment does injury, but unless it can be shown that he intended injury he is not liable. A skilled physician of a recognized and reputable school is required to make use of all the knowledge and skill he possesses. If he fails, he is liable financially at least, and if the neglect be gross enough may be held criminally. Even then it would more likely be a case of misdemeanor than a felony, unless it could be shown he either intended to injure or was so negligent and indifferent as to work injury by sheer carelessness.

"Society, of course, has the right to protect itself against epidemic or grave danger. In cases of infectious and contagious diseases, the authorities seem to have the power to take measures to prevent their spread. But beyond taking such precautions, who is to say what is proper and what improper treatment? Schools of medicine are numerous and conflicting in their methods. For all the public knows they are equally sincere. Yet none is uniformly successful or death would cease. In cases such as the one under discussion, usually the patient is of adult years and consents to the treatment. The intent, so far as one can glean by what is done, is for good. That intent determines the liability.

"The authorities seem to agree that faith curers of whatever kind are not guilty of such negligence as will make them liable to indictment. They perform no affirmative acts excepting praying and the laying on of hands. They apply no remedies which in their nature if unskilfully used might produce injury. However much of a scoffer a man may be, he must admit that praying will do no harm. Society cannot interfere in the treatment of disease unless it can be affirmatively shown that society will be injured thereby. Society cannot prosecute after a fatal termination of a treatment unless society has been damaged. Who can say this is the case? Would medical aid in any case have saved life? It seems to me that the patients must be left to their fates. They accept the treatment and that is the end of it."

According to the opinion of Joseph B. David, no conviction would be possible under the laws of Illinois. He goes further and expresses doubt that any statute could be passed which would intervene. His opinion is predicated on the theory, of course, that the victim consents to the treatment.

"I can find nothing in the laws of this state which make a conviction possible. In cases such as that of Harold Frederic, where the patient consented to the treatment, it would be absolutely impossible to convict. Of course, the question of contributory negligence in case of homicide can cut no figure. No man can be presumed to consent to his own death. But in order to convict you must show an act which either produces or accelerates dissolution. The only case wherein a conviction would be possible would be where the law makes it obligatory on the part of parent or guardian to procure aid to prolong life. The parent of a sick child is under legal and moral obligation to call in medical attendance. But the Christian Scientist called upon could not be held, for he does nothing. He commits no act.

"If a person pretending to be a physician who in fact was not, should administer a noxious drug which should injure the patient, then it seems to me that pretended physician might be liable. It would be a case of involuntary manslaughter then. There is a statute in England under which parents and guardians are compelled to provide medical attendance for sick children or persons unable to legally consent to the lack. I am clear in my mind that even with this law the prosecution in the Frederic case must fail. I do not believe that our Legislature is empowered to pass a law which would reach faith healers. They do nothing and cannot be charged with any affirmative act. Praying cannot hurt, and the purpose to commit injury or the performance of some act which resulted in injury must be affirmatively shown to create a ground for indictment."

The above opinions from members of the legal profession indicate very clearly the legal aspect of this case, and all similar cases. There can be no crime committed, say all the works upon criminal law, unless there be a criminal intent. This is fundamental. It would be an extraordinary display of verbal gymnastics to construe an act whose purpose is the saving of life into a criminal intent to kill, or destroy life. Making an extreme application, by way of illustration, let us suppose a case where a person is in imminent danger of being killed by the falling of a heavy object. A friend standing by desires to save the threatened victim. He leaps to his rescue, and in doing so strikes the falling object and so far accelerates its velocity that it strikes its victim a little quicker than it would otherwise have done, and he is killed. Would any court upon earth hold this friend guilty of murder? Not at all; because his intention was to save life rather than to destroy it. From the standpoint of the coroner's verdict in the Harold Frederic case, this is a fair illustration, putting upon the case the most favorable possible construction on the side of the physicians' claims. The intention of the Christian Scientist called was to save life, not to destroy it, just as certainly as in the case of the friend who strove to save his friend from the effect of being struck by the falling object. To say that a person, who, through prayer or any other means, seeks to save life, thereby becomes a murderer, is the very supremacy of folly and ridiculousness.

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THE PRESIDENT'S MESSAGE.

PRESIDENT MCKINLEY'S message to Congress was read soon after the re-assembling of that body at noon, December 5. The document deals mainly with the recent war, which is fully reviewed, and the suggestions of Secretaries Alger and Long for increased forces are warmly indorsed. The revenues of the country are shown to be in satisfactory condition, and great pleasure is expressed at the very friendly relations of the United States with Great Britain.

We make the following excerpts from the message:—

To the Senate and House of Representatives:—Notwithstanding the added burdens rendered necessary by the war, our people rejoice in a very satisfactory and steadily increasing degree of prosperity evidenced by the largest volume of business ever recorded. Manufacture has been productive, agricultural pursuits have yielded abundant returns, labor in all fields of industry is better rewarded, revenue legislation passed by the present Congress has increased the treasury's receipts to the amount estimated by its authors; the finances of the government have been successfully administered, and its credit advanced to the first rank; while its currency has been maintained at the world's highest standard. Military service under a common flag and for a righteous cause has strengthened the national spirit, and served to cement more closely than ever the fraternal bonds between every section of the country.

A review of the relations of the United States to other powers, always appropriate, is this year of primary importance, in view of the momentous issues which have arisen, demanding in one instance the ultimate determination by arms and involving far-reaching consequences, which will require the earnest attention of the Congress.

Nicaragua Canal.

The Nicaragua Canal Commission has nearly completed its reports, and the results of its exhaustive inquiry into the proper route, the feasibility, and the cost of construction of an inter-oceanic canal by a Nicaraguan route will be laid before you. In the performance of its task the commission received all possible courtesy and assistance from the governments of Nicaragua and Costa Rica, which thus testified their appreciation of the importance of giving a speedy and practical outcome to the great project that has for so many years engrossed the attention of the respective countries.

That the construction of such a maritime highway is now more than ever indispensable to that intimate and ready intercommunication between our eastern and western seaboards demanded by the annexation of the Hawaiian Islands, and the prospective expansion of our influence and commerce in the Pacific, and that our national policy now more imperatively than ever calls for its control by this government, are propositions which I doubt not the Congress will duly appreciate and wisely act upon.

Interests in China.

The United States has not been an indifferent spectator of the extraordinary events transpiring in the Chinese empire, whereby portions of its maritime provinces are passing under the control of various European powers; but the prospect that the vast commerce which the necessity of our citizens and the necessity of our staple productions for Chinese use has built up in those regions may not be prejudiced through any exclusive treatment by the new occupants, has obviated the need of our country becoming an actor in the scene.

Our position among the nations as having a large Pacific coast and a constantly expanding direct trade with the farther Orient gives us an equitable claim to consideration and friendly treatment in this regard, and it will be my aim to subserve our large interests in that quarter by all means appropriate to the constant policy of our government.

British Relations.

Our relations with Great Britain have continued on the most friendly footing. Assenting to our request, the protection of Americans and their interests in Spanish jurisdiction was assumed by the diplomatic and consular representatives of Great Britain, who fulfilled their delicate and arduous trust with tact and zeal eliciting high commendation.

It will give me especial satisfaction if I shall be authorized to communicate to you a favorable conclusion of the pending negotiations with Great Britain with respect to the Dominion of Canada. It is the earnest wish of this government to remove all sources of discord and irritation in our relations with the neighboring Dominion. The trade between the two countries is constantly increasing, and it is important to both countries that all reasonable facilities should be granted for its development.

Czar's Peace Proposition.

The proposal of the Czar for a general reduction of the vast military establishments that weigh so heavily upon many people in time of peace was communicated to this government with an earnest invitation to be represented in the conference which it is contemplated to assemble, with a view to discussing the means of accomplishing so desirable a result. His majesty was at once informed of the cordial sympathy of this government with the principle involved in his exalted proposals, and of the readiness of the United States to take part in the conference.

The active military force of the United States, as measured by our population, territorial area, and taxable wealth, is, and under any conceivable prospective conditions must continue to be, in time of peace so conspicuously less than that of the armed powers to whom the Czar's appeal is especially addressed, that the question can have for us no practical importance, save as marking an auspicious step toward the betterment and good will among them; but in this view, it behooves us as a nation to lend countenance and aid to the beneficent proposal.

Venezuelan Boundary.

The arbitral tribunal appointed under the treaty of February 2, 1897, between Great Britain and Venezuela, to determine the boundary line between the latter and the colony

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of British Guiana, is to convene at Paris during the present month.

It is a source of much gratification to this government to see the friendly resort of arbitration applied to the settlement of this controversy, not alone because of the earnest part we have had in bringing about the result, but also because the two members named on behalf of Venezuela, Mr. Chief Justice Fuller and Mr. Justice Brewer, chosen from our highest court, appropriately testify the continuing interest we feel in the definite adjustment of the question according to the strictest rules of justice.

The British members, Lord Herschell and Sir Richard Collins, are jurists of no less exalted repute, while the fifth member and president of the tribunal, M. F. DeMartens, has earned a world-wide reputation as an authority upon international law.

International Union.

I have the satisfaction of being able to state that the bureau of the American republics, created in 1890, as the organ for promoting commercial intercourse and fraternal relations among the countries of the western hemisphere, has become a more efficient instrument of the wise purposes of its founders, and is receiving the cordial support of the contributing members of the international union which are actually represented in its board of management. A commercial directory in two volumes, containing a mass of statistical matter descriptive of the industrial and commercial interests of the various countries, has been printed in English, Spanish, Portuguese, and French, and a monthly bulletin published in these four languages and distributed in the Latin-American countries, as well as in the United States, has proved to be a valuable medium for disseminating information and furthering the varied interests of the international union.

New Maritime Policy.

The annexation of Hawaii and the changed relations of the United States to Cuba, Porto Rico and the Philippines resulting from the war, compel the prompt adoption of a maritime policy by the United States.

There should be established regular and frequent steamship communication, encouraged by the United States, under the American flag, with the newly acquired islands. Spain furnished to its colonies, at an annual cost of about $2,000,000, steamship lines communicating with a portion of the world's markets, as well as with the trade centres of the home government. The United States will not undertake to do less.

It is our duty to furnish the people of Hawaii with facilities, under national control, for their export and import trade. It will be conceded that the present situation calls for legislation which shall be prompt, durable, and liberal.

Agriculture.

The department of agriculture has been active in the past year. Explorers have been sent to many of the countries of the eastern and western hemispheres for seeds and plants that may be useful to the United States, and with the further view of opening up markets for our surplus products.

The forestry division of the department is giving special attention to the treeless regions of our country, and is introducing species specially adapted to semi-arid regions. Forest fires, which seriously interfere with production, especially in irrigated regions, are being studied that losses from this cause may be avoided.

The Public Lands.

The public lands disposed of by the government during the year reached 8,453,896.92 acres, an increase of 614,780.26 acres over the previous year.

The total receipts from public lands during the fiscal year amounted to $2,277,995.18, an increase of $190,063.90 over the preceding year.

The lands embraced in the eleven forest reservations, which were suspended by the act of June 4, 1897, again became subject to the operations of the proclamations of February 22, 1897, creating them, which added an estimated amount of 19,951,360 acres to the area embraced in the reserves previously created.

In addition thereto, two new reserves were created during the year, the Pine Mountain and Laca Lake reserve in California, embracing 1,644,594 acres, and the Prescott reserve in Arizona, embracing 10,240 acres, while the Pecos River reserve, in New Mexico, has been changed and enlarged to include 120,000 additional acres.

Certain recommendations were also made as to the army and navy, an increase of the navy being urged.

ITEMS OF INTEREST.

The annual report of Navigation Commissioner Chamberlain is devoted mainly to statistics and facts in support of the project for the creation of the American merchant marine recommended by Secretary Gage. Excluding the Great Lakes, practically shut off by Niagara Falls from foreign competition, the tonnage of vessels entered and cleared at seaports of the United States in foreign trade for 1897 comprised 7,248,625 tons American, and 32,632,419 tons foreign shipping. If a line be drawn everywhere fifteen hundred nautical miles distant from our seacoast, trade between foreign ports inside that zone and the United States comprised 5,179,969 tons American and 5,213,393 tons foreign shipping. In over-sea navigation to foreign ports, more than fifteen hundred miles distant, American shipping amounted to only 2,068,656 tons, compared with 27,419,026 tons foreign.

Only three practical courses, at the present time, are open to the United States: First, We may retain our laws unchanged, ignore national navigation, and continue to rely on vessels under foreign flags for the transportation of our exports and imports. Second, We may permit foreign-built vessels to register under the American flag, ship crews abroad, and increase national navigation. Third, We may extend direct Government aid to vessels built in the United States, and thus increase national navigation and national shipbuilding.

The President has transmitted to Congress the report of the Hawaiian Commission, together with the text of the bills drawn by the Commission for the government of the islands as a portion of the United States. The preliminary portion of the report is mainly descriptive of the islands, the inhabitants, existing institutions, etc., and the remaining portion to a discussion of the legislation proposed by the Commission.

Three bills are formulated for the consideration of Congress. The first and principal one outlines a general plan of government, and the other two deal with subordinate questions. Of the main bill the commissioners express the opinion that it will prove thereby "such a measure for the government of the Hawaiian islands as will best promote the interests of their people at the same time that it promotes the interest and maintains the sovereignty of the people of the United States."

It provides for the erection of the islands into a territory of the United States, to be styled the territory of Hawaii. It contains provisions for the government of the territory, giving it executive, legislative, and judicial officers. A governor, secretary of the territory, a United States district judge, a United States district attorney, and a United States marshal are to be appointed by the President, and an internal revenue district and a customs district are created.

Congressman Hull introduced into the House of Representatives a bill to increase the regular army of the United States. The bill provides for a lieutenant-general and what is considered a sufficient increase of major and brigade generals to command an army of one hundred thousand men

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scattered from Porto Rico to Manila. The artillery arm is re-organized, separating it into coast and field artillery, but promotion is to be by seniority of the whole army. A decrease of the enlisted men is made, so that the army can be increased by recruits, in case of war, to full strength.

The cavalry is increased two regiments, the infantry five. The enlisted strength of an infantry company is not to exceed 145, so that in case of war new regiments would have to be formed, probably all of which would be volunteer, but the regular army would make a substantial first line. The bill provides for the three battalion formation.

The attempt to effect a coalition between the states of Nicaragua, Honduras, and Salvador, to be conducted under a common administration, and known as the United States of Central America, has completely failed. The federal organizers to-day formally declared the union dissolved, the three states resuming, respectively, absolute sovereignty. The collapse is due to the failure of the troops of Honduras, acting in behalf of the federal organizers, to suppress the outbreak in Salvador against the proposed federation, and to force Salvador into the union. The prospects are peaceful. The Central American coalition lasted nominally just one month.

The national House of Representatives has passed the anti-ticket-scalping bill by a vote of 119 to 101. This action is the culmination of a ten years' struggle on the part of the railroads to put an end to the business of ticket scalping. The debate lasted four hours and was spirited upon both sides. None of the amendments offered was adopted, and the bill passed as reported by the committee.

If a joint resolution introduced in the House by Major-General Joe Wheeler goes through, the thanks of Congress will be given to Miss Helen M. Gould of New York, and she will be the first woman who has thus been honored by Congress in the history of the country.

The Reichstag was opened December 6 by Emperor William, who said that the principal object of his policy would be to contribute to the maintenance of peace. Therefore he hailed with warm approval the Czar's magnanimous proposal for the furtherance of that object.

On December 5, the 55th Congress began its short session, closing at noon. The President's message occupied all its time. General "Joe" Wheeler received more attention than any other man in either house.

On December 7, the cruiser New York entered the harbor at Havana, the first American armor-clad to enter this harbor since the Maine entered it. Great crowds watched her as she took her place.

General Garcia, the Cuban leader, passed away in Washington, December 11, 1898, at the Hotel Raleigh, where the commission of which he was the head had its headquarters.

The Spanish evacuation commissioners notified the United States Commissioners December 5 that the evacuation of the province of Puerto Principe had been completed.

The treaty of peace between Spain and the United States was signed at Paris, December 10, at 8.45 P.M. The treaty as signed consists of seventeen articles.

According to the estimates of the Secretary of the Treasury, nearly $600,000,000 will be necessary for the government's needs for the coming year.

Brigadier-Generals Wood and Henry have been promoted to be major-generals.

MISCELLANY.

THE following originally published in the Concord, N. H., papers, has been republished in nearly all the newspapers of this country, great and small.

Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, has just completed the examination of a class of about seventy of the active workers in Christian Science Mind Healing, to confer on them the degrees of the Massachusetts Metaphysical College as healers and teachers of this system of medicine, whose only crowned head is divine sovereignty, whose only priest is the spiritualized man, says the Concord Evening Monitor. Most of those present were the students of her students. Nearly all of them had had several years' experience and marked success as healers. Their present fields of labor are as follows: Riverside, Cal.; Salt Lake City, Utah; Denver, Col.; Memphis, Tenn.; Atlanta, Ga.; Minneapolis, Minn.; Houston, Tex.; Philadelphia, Du Bois, and Scranton, Pa.; Fort Howard, Wis.; Omaha, Neb.; Cleveland, O.; Des Moines, Ia.; Orange, N. J.; Chicago, Ill.; New York City, Poughkeepsie, Jamestown, Saratoga Springs, and Lansingburg, N. Y.; Boston, Cambridge, Beverly, and Revere, Mass.; Montreal, Toronto, and Ottawa, Canada; London, England; and Edinburgh, Scotland. There were in this class clergymen, M. D.'s, and members of the bench, members of the bar, and one of our cleverest editors. Judge Ewing of the Superior Court of Chicago arrived too late to be present at the closing lesson, but he and Mrs. Ewing visited Mrs. Eddy at Pleasant View. It now appears that Mr. Harold Frederic of London, England, who is said to have died because of Christian Science treatment, was under the care of an M. D., but inasmuch as he was not recovering under that practice, but growing worse, he decided to try Christian Science. He did not, however, give this system a fair trial, for his friends gave him no peace until they got him again under the drill of *materia medica*. Query: Whose failure was it? And should not the M. D. instead of the Christian Scientist be indicted for manslaughter?

From an able article published in the Washington News Letter, written by John W. Hillmann, entitled, "The Only Way," we extract the following.

There seems to be a wave of spiritual awakening come over our land just now. Clubs and societies are forming all over the country to further its end, and so amazingly rapid has been its growth that the clergy is becoming alarmed and takes bold stand against it. But the antagonism of established man-creed can but tend to further the real cause of Christ.

The doctrines of "original sin" and "vicarious atonement" have outlived their usefulness as convenient church whips, and henceforth the at-one-ment will be the only theme acceptable to His children.

I believe the day will come, and I hope to be yet on earth to enjoy it, when the prophecy of Jesus will have come true, "and there will be but one flock and one shepherd."

Then there will be no more wars, no more revolutions, no strikes or lockouts. Labor unions and trusts will have gone out of existence, as there will be no need for them.

Peace, eternal peace will then reign supreme on this earth, and there will be no masters or servants, but one great brotherhood of men, each doing his share of work and labor for the benefit of the whole, and each receiving his substance in full. JOHN W. HILLMANN.

Daniel W. Chase some time ago received a verdict for $1,500 damages against Fayette Meek for injuries sustained by falling into an areaway. A new trial was granted. He had a suit against the city for $10,000 for the same injury. This was dismissed in the District Court yesterday on testimony that Chase had been cured of his injuries by Christian Science.—From the New York Times, November 24.

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The Christian Science Weekly

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EDUCATIONAL SYSTEM OF THE MASSACHUSETTS METAPHYSICAL COLLEGE.

MARY BAKER G. EDDY.

THE Massachusetts Metaphysical College of Boston, Massachusetts, was chartered A.D. 1881. As the *vox populi* observed the success of this Christian system of healing all manner of disease, over and above the approved Schools of medicine, they became deeply interested in it. Now the wide demand for this universal benefice is imperative, and it should be met, as heretofore, cautiously, systematically, scientifically. This Christian educational system is established on a broad and liberal basis, law and order characterize its work, and secure a thorough preparation of the student for practice.

The growth of human inquiry, and the increasing popularity of Christian Science, I regret to say, have called out of their hiding-places those poisonous reptiles and devouring beasts—superstition and jealousy. Toward the animal elements manifested in ignorance, persecution, and lean glory—and to their Babel of confusion worse confounded—let Christian Scientists be charitable. Let the voice of Truth and Love be heard above the dire din of mortal nothingness, and the majestic march of Christian Science go on *ad infinitum*, praising God, doing the works of primitive Christianity, and enlightening the world.

To protect the public, students of the Massachusetts Metaphysical College have received certificates of degrees until they graduated with diplomas. These credentials are still required—and their dates examined—of all who claim to practise or teach Christian Science.

Inquiries are made as to the precise signification of the letters of degrees that follow the names of Christian Scientists. They indicate, respectively, the degrees of Bachelor and Doctor of Christian Science, conferred by the President or Vice President of the Massachusetts Metaphysical College. The first degree (C.S.B.) is given to students from the Primary Class; the second degree (C.S.D.) to those who, after receiving the first degree, continue as practitioners of Christian Science during three years in good and regular standing. In the intervening time these collegiates can enter the College class in Obstetrics.

The above reprint is to show that any departure therefrom would break the rules for giving diplomas. The detail thereof having slipped my memory—I did not inform my last class as to this entire matter, and do earnestly hope it will occasion no disappointment, but serve to make us all more perfect, more worthy of the high calling whereunto our Father hath called us. The certificates have been forwarded by mail to each member of this excellent class.

Students who enter the Massachusetts Metaphysical College, or are examined under its auspices by the Board of Education, must be well educated, and have practised Christian Science three years, with good success.

BOARD OF LECTURESHIP.

The Board of Lectureship is not allowed in anywise to meddle with or to disrupt the organization of branch churches. The lecturer can invite churches within the city whither he is called to unite in their attendance on his lecture, and so make for their churches a smaller lecture fee. But the churches are the parties to decide this action.

PLEASANT VIEW, CONCORD, N. H., December 5, 1898.

Another famous novelist and writer has died in London; William Black, one of the most popular writers of fiction for almost a full generation. He died in the hands of physicians at the age of fifty-eight years. He was a comparatively young man. Surely he could not have died of senility. Why then did he die, if the profession of medicine is a life-saving profession? So far as the reports show there was no Christian Scientist around. It cannot be charged in this case that Christian Science killed him. And why, on every fair and reasonable ground, may not the non-believers in the efficacy of *materia medica*, in behalf of an outraged public demand that the physicians in whose hands he died shall be forthwith arrested on the charge of manslaughter? Let a just people answer.

Some prominent citizens of Boston have also recently died, surrounded by physicians. There was no Christian Scientist in these cases. Why did they die? and why should not the American physicians also at once be arrested on the charge of manslaughter? Why do not the newspapers take up these cases and send them broadcast over the world as cases of murder? Let the people answer these questions.

There is one striking peculiarity in connection with many of our newspapers. They will publish every case where there is the least shadow of ground for supposition that there was a Christian Scientist employed, and the case did not terminate successfully, but when asked to publish cases of wonderful and successful healing by Christian Science, they refuse, on the ground that it would be in the nature of an advertisement. Here, also, is a specimen of human justice.

FROM DESPAIR TO JOY.

Two years ago I was in despair and disheartened; for within three months two of our children had passed away and the remaining three were not well. For a long time doctors and a trained nurse had been coming daily. A large selection of medicine bottles made the house look like a hospital. Care, sleepless nights, and worry occupied my thought; heavy losses were added to the poor collections of outstanding accounts of a small retail business, and I was debating whether it was worth while trying to live. I seldom went to church. I thought it needless for a man to spend time for such unprofitable and lonesome lessons as we received in the Lutheran Church.

At this time a young lady told me about Christian Science, and asked me to go to a Friday night experience meeting, and perhaps it would do me good. I did so, and the very first evening was a glorious one to me. The words which I read on the wall of the Church, "God is Love," seemed so much to

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me. I could not remember that I had ever heard those words before, and I knew that was certainly not the God who sent discord and misery. I paid close attention to the testimonials, and soon realized that I had found what I needed.

I was convinced that these intelligent people who called themselves Christian Scientists were speaking the Truth, and the love and gratitude which they expressed made me cheerful and gave me a longing to know more about it. I investigated and soon found it helpful; my wife became interested, and the three children were sent to the Christian Science Sunday School.

A year ago my wife and I went through a class. I did not think at that time that I would ever be able to give up smoking and drinking beer; being a German, I had to have my beer with nearly every meal. Now I do not want to smoke, neither do I want any beer; not because I have fear, and not alone because it is unscientific, but because I have no desire for it. And it is very seldom that I am asked to smoke or to drink, which was always the first offer before I came to Truth.

Now each one of the family demonstrates the power of Truth. God is our physician, and Truth and Love our medicine. Our beloved Leader's books—Science and Health and her other writings—together with the Bible, which I did not open for fourteen or fifteen years, have become our dear faithful companions, and it is needless to say that I love to go to Church.

Last spring I was healed of pneumonia. It being severe and seemingly real to me, I gladly accepted help, and in four days I was healed. This seemed to be just what I needed to do away with the doubts as to the Truth and healing power of Christian Science.

Two or three months after this a sudden attack of rheumatism, of which I was temporarily relieved some time before I came to Christian Science, manifested itself. I called for help again, thinking I was not able to reflect enough of Truth to make this belief unreal to myself, but was much disappointed at first to hear the practitioner say, "You must work this time yourself; it is time you worked your problem." I took it as a rebuke, thanked my brother for turning my face God-ward, and asked God to show me how to work. The healing was slow, but sure and sweet. In about three weeks I was healed, and with it came the spiritual uplifting which is far beyond my expression. Physically, morally, and spiritually I am a new man.

Soon after this I had to prove the power of Truth for one of my children, and in about fifteen minutes the child was relieved from high fever. I felt like going up to the top of the house and shouting, "Glory to God!" I have had other demonstrations since, and know that we can help ourselves and others if we only ask aright; and this we learn in Christian Science and through our Leader's writings.

The book Science and Health has also been a great help to me in speaking, reading, and writing English, and I realize the value of this jewel to all Christian Scientists.

It is marvelous to see how naturally our little children take to Truth, and I would like to mention a few demonstrations. Our oldest girl, eleven years old, got up at one o'clock one night and asked for a book. "Unity of Good" was nearest at hand; she read it for about twenty minutes and went to bed again. The next morning she was at the breakfast table and there was not a word said about it, although she seemed to be burning with fever, before she took refuge in "Unity of Good."

Our little boy, seven years old, was asked by his school teacher to stay at home, because he had a very severe cold. He came home at twelve o'clock, and instead of going with us to the lunch-table he went to his room, closed the door, and was next seen going to school at quarter before one. In the afternoon, on entering the house, he went direct to his room again, and did not allow any one to speak to or even look at him. The next day he was well, and all he said was, "I demonstrated and error went away."

Happiness, harmony, and love is this little family's home rule now, and for all this we thank God and our beloved Leader, Mrs. Mary Baker G. Eddy; and shall continue our thanks through living this blessed Truth.

Arnold Blome, New York City.

THE LATE MAJOR LESTER.

FROM the Surrey (England) Adv. we take the following:—

At Sunday evening's meeting of the Christian Scientists at their church in Bryanston Street, the following letter from Mrs. K. Stuart, a sister of Major Lester, one of the alleged victims of Christian Science treatment, was read. Mrs. Stuart's letter is dated Vienna, November 17, 1898, and is addressed to Mrs. Julia Field-King, the leader of the movement in England. It runs:—

Dear Mrs. Field-King:—I heard to-day that I may do what I have so much wished to do, that is, make it known that my dear brother, Major Lester, did not suffer under Christian Science treatment as people insist he must have done. I was not with him during the first month when he was attended by five doctors, but I have a letter from my father telling me that towards the end of August and in the beginning of September his agonies were so intense that they had to remove his razors from the room, as he had said he could not endure the pain, and wished to end life. Those who loved him best wished that he might die soon, that the agony they could not endure to see might end. Morphia used to be injected, but its effect only lasted a couple of hours. After Christian Science treatment commenced, and till he passed away he never again had intense or unbearable pain, only on one occasion. I remember when, during a treatment for pain, the healer seemed to wrest it from him, and he cried out as the boy did when Christ cast out the devil. The pain seemed to rend him sore, and come out of him. My great anxiety has been that the world should know that he did not suffer intense pain, as the doctors announced he must have done, for surely no Christian Scientist could believe for a moment that this were possible; but it seems that others believe we "could stand by and see intense pain," day after day, and "do nothing to relieve it."

The writer here alludes to the absurdity of the idea that Christian Scientists are lacking in sympathy and tenderness, and continues:—

Will you also say on Sunday night that Doctor Clark, who was my brother's principal medical attendant, said freely, generously, and emphatically, "By all means try Christian Science if it is any comfort to you, and if it does him any good no one will be so glad as I." The Governor of the College said exactly the same words, which Doctor Clark repeated to me next morning. Afterwards, at the inquest, this free permission was not mentioned. It was deliberately withheld, and the lie allowed to go forth that we had dismissed the doctors. I ought, of course, to have been there (at the inquest), but neither knew of it nor of the healers being summoned till it was all over.

I am, very sincerely yours.

K. STUART.

Dear Editor:—The enclosed clipping from the editorial page of the Chicago Evening Post of December 8, shows that there is a growing appreciation of the legal status of Christian Science and Christian Scientists. Newspapers of the better class are realizing that we do not claim any privilege which we deny to mankind in general, and that the rights which we assert are the rights of humanity the world over. Christian Science will, in due time, demonstrate the fact that there is no country "whose political system is" not "based on individual rights and liberty of conscience."

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The article is so excellent that it seems worthy of a place in one of our publications.

Yours very truly, ARCHIBALD MCLELLAN.
Attorney at Law.

Chicago, Ill., December 9, 1898.

The British government is to be commended and congratulated upon the withdrawal by the Treasury of the preposterous charge of manslaughter against Mrs. Mills, the healer, and Miss Lyons in connection with the death of Harold Frederic. The case promised to become celebrated throughout Europe and America, and few rational men could find any excuse for the prosecution of the two women.

In discharging the defendants the court said that the evidence was not strong enough to justify sending the case to trial. Public opinion and the enlightened British press had reached the conclusion that the evidence was strong enough to condemn the charge of manslaughter as cruel, wicked, and absurd. Mr. Frederic was a man of great intellectual strength and moral firmness. He was abundantly capable to decide for himself in regard to the mode of treating his illness. He had lost faith in the regular physicians and agreed (if he did not actually demand) to be placed under the care of a Christian Scientist healer. The state could not lawfully compel Mr. Frederic to follow this or that medical theory or school, and it was an outrage to proceed after his death against those who merely acted in accordance with his wishes.

British courts and judges have not been as liberal and consistent in their attitude toward Christian Science as American courts, but the Frederic case, by drawing public opinion to the underlying principles of the question, will serve to render bigoted persecution under legal technicalities impossible hereafter. Adult men and women must have the freedom to choose their physicians. The state should not attempt to determine for them what is orthodox science and what is unrecognized heresy. All efforts to restrict or suppress the practice of Christian Science have failed and will fail in countries whose political system is based on individual rights and liberty of conscience.

Last evening, on the invitation of the Kingston congregation of Christian Scientists, seven hundred people attended at the City Hall to hear Rev. I. C. Tomlinson of Boston, lecture upon the elements of that faith. He is one of twelve lecturers set apart by the Mother Church at Boston, to familiarize the public with its professions. Edward J. B. Pense, who presided, stated that it was a generous custom amongst denominations of Kingston to ask a representative citizen of another creed to preside at their public lectures, and as he belonged to a profession which takes a kindly interest in all creeds, his position was quite natural. Each church in this age was a mission church, whose chief aim should be aggressive work, and for that aggressive work there was ample material!—not only in the heathen world, but in the communities around us,—right here in the city of Kingston, judging by the absence of a proper proportion of men in the services, and from the need of deeper thought amongst a large number of persons. At any rate, aggressive work is much better directed against outside needs than against a sister community working in His name. The local Christian Scientists had brought this lecturer, at no little expense, to Kingston to explain themselves, and that is a right which every community should be freely accorded, and which was justified by the large attendance. It had been said that the Christian Scientists were doing the work of the evil one. He could scarcely believe that from his knowledge of the earnestness and moral character of members of that congregation, with a number of whom he had long had business and social relations. During the war of the Union a great deal of utter recklessness and disregard of morality pervaded the armies of Virginia. It was said there was no God on the Potomac, and it is certain that chaplains paid more attention to the canteen than they did to the religious condition of the fighters. A half-uniformed man, walking through one of the camps, was asked from what corps he came. He replied that he belonged to the army of the Lord, whereupon he was told that he hailed from a fine corps, with a splendid captain, but that he had wandered a long way from headquarters! The speaker trusted that when Mr. Tomlinson concluded his lecture, it would be found that, while he and many of those in the hall might not fully agree with him, that it would be considered that he had not wandered very far from headquarters.

The Daily Whig, Kingston, Ont.

IS SMALL-POX FROM GOD?

WHAT would the apostle Paul have done with a case of small-pox?

This question is not addressed to those who do not believe the accounts in the Bible of divine healing by Jesus and his apostles, but to those who believe. Would Paul have administered drugs and established a rigid quarantine? Would he have sent letters to all the cities of Judæa, Greece, Assyria, and Asia Minor telling his co-workers to look out for small-pox?

If the apostle Paul should re-appear now, what would he do with a case of small-pox? Would he say that the gift of healing the sick by the power of God was a temporary dispensation and give the sick man drugs?

Suppose people should quit using arithmetic for sixteen hundred years, and should forget how to multiply numbers, retaining only a tradition that there had once been a practical science of numbers. Suppose that, although they were not able to multiply and divide, yet they founded colleges and sent out missionaries all over the world to tell about this science of numbers which nobody could demonstrate. Even if all this should be done, and men should be born and die in the faith that the science of numbers was a special gift to a few men ages ago, would that make it any the less practically workable if some one should rediscover the rules for its demonstration? If arithmetic is a science of numbers it cannot be annihilated because people forget how to apply it for a few centuries.—Denver Republican.

DISEASE CAUSED BY SIN.

TELL a man who has always accounted himself a good Christian that his rheumatism is the effect of sin and he will feel insulted. Likely as not he would say, "It's a lie," for he believes himself to be free from sin. In the First Epistle of John, 1 : 8, we read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Job made that mistake and suffered for it. Accustomed to hear himself well spoken of as a just and upright man, he grew self-satisfied. He was asleep in sin, and a pretty rough awakening had to come. When sickness and disaster came upon him, he was patient for a while, but finally, seeing no sin in himself, commenced accusing God.

When Job had finished justifying himself, the Lord spoke to him and showed him his transgressions that had been so long covered up. Job then humbled himself and cried, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

The Scriptures declare that "the wages of sin is death." Sickness, if not cured, ultimates in death, and is properly part of the wages of sin. Jesus said: "If a man keep my saying he shall never see death." If the Bible be true, then the way to cure sickness is to turn from sin. This is the foundation upon which Christian Science rests. The foundation is sure because thousands of Christian Science practitioners are daily proving it in healing consumption, rheumatism, asthma, and all kinds of otherwise hopeless diseases by casting out sin.—*Denver Republican.*

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A good-sized audience gathered at the Manchester Opera House last evening and listened with attention to a lecture by the Rev. William P. McKenzie of Boston on "Christian Science: what it is and what it does." Mr. McKenzie is a member of the Board of Lectureship of the Mother Church of Christian Science in Boston. He was introduced by Sherman H. Burroughs, the attorney.

The audience was a thoroughly representative one and in it were all classes, including several clergymen and some of the best people in the city.

Mr. McKenzie first told his hearers some of the things that Christian Science claims to have done, and then asked them what quarrel they could have with a movement organized to do good to all mankind. He said that Christian Science had been much abused, ridiculed, and misrepresented. He felt sure that many, if they but learned what it really is, would have a more wholesome respect for it, if not a belief in it. He asked his hearers if there were not a great need of something to be done for improvement of the condition of mankind, and this he said Christian Science could do.—The Manchester (N. H.) Union.

MR. FARLOW AT KANSAS CITY.

From the Kansas City Journal we copy the following regarding Mr. Farlow's recent lecture delivered in Kansas City, Mo. The lecture is published in full in the Kansas City Journal.

An audience that filled the Academy of Music, pit and balconies, listened attentively last night to an address by Mr. Alfred Farlow, lecturer in the Christian Science Church. Fully twelve hundred people were present. Of these at least half were women, for the most part fashionably dressed Many prominent citizens sat in the audience. A remarkable feature of the meeting was the quiet, close attention paid to the speaker's words. Scarcely any one stirred during the hour's discourse. Mr. Farlow spoke quietly and without any attempt at elocutionary or rhetorical effect. His talk was clear, setting forth the teachings of Christian Science by plain but forcible illustrations drawn from every-day life.

Dear Weekly:—It has been my desire for several years to send "Science and Health with Key to the Scriptures" to my dear old home in Perth, Scotland. Ere long my prayers were answered. I heard they were building a fine library for the city, and I knew then that the way had been opened to ask the privilege of presenting a copy of the "little book" to the Sandeman Public Library. Last September I wrote to the committee requesting their permission to send the book. The reply came promptly and most cordially,—

"Gratefully accepting the proffered gift, as a token of the interest manifested in our library by Perthites beyond the seas."

At the earliest opportunity, by return steamer, I joyfully mailed the precious volume, for which I felt sure many hungry hearts were waiting.

Much to my delight, the People's Journal, one of the leading papers of Perthshire, announced that a gift had been presented to the Sandeman Public Library, "Science and Health with Key to the Scriptures," by the Rev. Mary B. G. Eddy, from Boston, Massachusetts. On Wednesday evening, when the distinguished guests from Scotland were with us, I realized how wonderfully were the words of our dear Mother being fulfilled.

That same evening the "little book" would arrive in Perth to fulfil its divine mission. "The still, small voice" of Scientific thought reaches over continent and ocean, to the globe's remotest bound. (Science and Health, page 551.) With sincere gratitude to our beloved Mother.

Effie S. Watt, Boston, Mass.

For the past year and a half a few faithful students of "Science and Health with Key to the Scriptures" have met at the home of one of our number every Sunday morning to hear the Lesson-sermon read. As our number increased to nine, with more inquiring, it seemed expedient that we have a more public place to meet. One of the literary clubs of the city rent and furnish a room in the Post Office Building, and in turn rent it to us for a very moderate sum. On Sunday, October 9, we had our morning and evening meetings there. We also had a little Sunday School and Wednesday evening meetings. With what money we had on hand we purchased an organ and more Hymnals, for during the eighteen months we had been meeting in a private house regular contributions were made in anticipation of the time when the money should be needed. It is with a heart full of gratitude that we acknowledge how beautifully the way was opened when that time came.

Lily G. Barnes, Provo, Utah.

Poughkeepsie Christian Scientists were happy yesterday over the telegraphic item in the Eagle announcing the release of Miss Kate Lyon from the charge of killing Harold Frederic in England.

The Christian Scientists are making their Wednesday evening meetings very interesting by reading extracts from their publications showing what Christian Science is doing all over the world.—Daily Eagle, December 7, 1898.

A Christian Science Church was dedicated at Fitzgerald, Ga., November 27, at 10.30 A.M. The dedicatory services were appropriate and interesting. This church is known as the First Church of Christ, Scientist, Fitzgerald, Ga., and is located at the corner of Ocmulgee Ave. and Main St.

I HAD sick headaches for several years. In one of my severe attacks Mrs. H. treated me, and in ten minutes I was sound asleep, and entirely relieved of pain and sickness. I have never had an attack since. That was in February, 1886.—*Mrs. Martha Cotting, Wichita, Kan.*

BOARD OF LECTURESHIP.

THE following apportionment has been made of the Branch churches in Canada. Their clerks will write the lecturer assigned to their section.

Maritime Provinces, William P. McKenzie, 2 Cumberland St., Boston, Mass.

The Province of Quebec, the city of Ottawa and Kingston, Irving C. Tomlinson, 8 Norway St., Boston, Mass.

Province of Ontario, Carol Norton, 170 Fifth Ave., New York, N. Y.

The following is the apportionment of states for the Southern Section. Branch churches through their clerks will write to the lecturer named for their state. To Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.:—Kentucky, Tennessee, Georgia, Florida, South Carolina, Alabama, Mississippi, Louisiana.

To Mr. Edward H. Hammond, 1900 Bolton St., Baltimore, Md.:—District of Columbia, Maryland, Virginia, West Virginia, North Carolina.

NOTICES.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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Works on Christian Science

WRITTEN BY

Rev. MARY BAKER G. EDDY.

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HEALING A QUESTION OF FACT.

FROM the Denver Republican, a leading daily of the West, we extract the following:—

Christian Science healing is simply a question of fact. Other systems of religion may be based upon faith that God used to heal the sick, but Christian Science is founded on the fact that God heals the sick now, and investigation as to whether this be a fact is invited.

When scholars to-day attempt to determine the question of fact regarding the healing work of Jesus eighteen hundred years ago, they can do nothing more than review the evidence, which has been thoroughly studied for ages, with the result that millions of people believe that Jesus and the apostles healed the sick, but they do not believe the sick can ever be healed in that way again.

Christian Science healing is a question of fact right at the door of doctors and theologians. The witnesses—thousands of them everywhere—are living and are ready to undergo examination. These witnesses are not feeble-minded or ignorant fanatics. Almost every one who reads this will be able to remember one or more sound-minded, sensible persons who acknowledge that they were healed of chronic diseases through Christian Science.

If any one seriously doubts that Christian Science is a healing agency, and has enough interest in the question to want to settle it, let him write to this department and names will be forwarded to him of practical, sensible, intelligent people who will give their testimony. The names will not be of persons two thousand miles distant from the home of the inquirer, but of men and women in his own city or neighborhood, who will be easy to find. This opportunity should be welcomed by doctors and theologians who are in the habit of saying that they do not know of any case of healing through Christian Science.

There was a time when doctors and ministers could ignore Christian Science, because it was very slightly understood, but that time has passed. The cases of healing have so multiplied that the facts have to be faced. There is probably not a doctor in Denver who has not known of cures through Christian Science, some of them of an astonishing character. There is probably not a preacher in Denver who does not know of some instance illustrating the marvelous redemptive power of Christian Science. It is getting to be generally conceded that Christian Science does heal the sick, the halt, and the blind, and that it then transforms them into model husbands or wives, fathers or mothers, sons or daughters. It is freely acknowledged that Christian Scientists are goo neighbors, good employers, and good workers.

People who acknowledge these results, but say they are the works of the devil, are very, very blind. They find few to believe them now, and soon they will be alone, for the people are turning to Christian Science by thousands, because it does not give them stones when they cry for bread.

A religion that heals all one's diseases is worth a million times more than a religion that does not. When a man finds out for certain that there is a religion that heals, he can never be satisfied with a religion which teaches that God used to heal.

A system of healing that cures disease and leaves the patient with a deep and lasting desire to be honest, truthful, and pure in heart, is a million times better than a system of healing that often leaves the patient a helpless slave to the morphine habit, the cocaine habit, the chloral habit, or the whiskey habit, and the people are finding it out.

If any one wants to know about this religion that heals and this system of healing that purifies, he does not need to spend a lifetime in some college studying musty books, or years dissecting putrefying dead bodies and torturing innocent brutes. He can learn all about it by reading the Bible in connection with "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, who is the Discoverer and Founder of Christian Science. She is a perfectly sane, refined, and gentle American woman, whom her followers tenderly love because she has helped them to the true understanding of how to live, so that life may be a blessing to the world. They are thankful to God that she is here to lead them and show them how to go, but they do not worship her.

Christian Scientists worship but one God. They know that He is Love, and that He is, in all His manifestations, Good. They are taught to strive in every act of their daily lives to glorify Good, to make Good gloriously manifest as the only power there is.

PASTORS DISCUSS PRAYER.

THE advisability of propounding or discussing a thesis questioning the justification of prayer has been debated by the Baptist ministers. The thesis was the subject of a symposium responded to by six pastors, and it was propounded by Rev. Zephaniah Grenell, pastor of the Western Avenue Baptist Church. In the discussion following the symposium Rev. W. W. Dewey of Bethany Church said he was glad he was the only one of his congregation who had seen the thesis, as it was misleading and created doubt. Rev. Kittredge Wheeler in the symposium pronounced the thesis self-contradictory, misleading, and overloaded with difficulties and obstacles. The language of the troublesome thesis was as follows:—

"How can prayer avail for procuring blessings that would not otherwise come to us, seeing that God in His infinite wisdom and goodness will always do what is best, and the attempt to change God's intention, if successful, would result in diverting Him from what is best for us?"

The symposium was responded to by Rev. Mr. Grenell, Dr. J. W. Conley, Dr. James P. Thoms, Dr. Gilbert Frederick, Rev. H. M. Cook, and Dr. Wheeler.

Dr. Wheeler said, 'Prayer is heard when it is offered in the spirit of 'Thy will, not my will, be done.' Prayer is not exactly the license to act like overfed children at a picnic or Thanksgiving dinner and stretch out hands and ask for all the sweetmeats in sight. Some persons approach

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God in an attitude of 'for revenue only.' They are selfish, dissatisfied children, clamorous with words, and annoy Him with lack of faith."

Dr. Frederick differed with Dr. Wheeler, saying, "If the thought that a man should ask for something he wants be taken away there will be little prayer. I do not believe in the 'Thy will be done' attitude. Should a man on board a sinking ship pray to be drowned because he believes it to be God's will that the ship go down?"

Rev. Mr. Cook thought the question in the thesis could not be answered in a philosophical or logical manner. "In the divine storehouse," he said, "there are thousands of blessings laid away labeled 'Uncalled for.'"

Rev. Mr. Grenell said that the young men of to-day were asking the practical question, "If God will do the best for us, why pray to Him?" and that the question would have to be answered in a rational manner. His answer was that prayer changes the conditions in the divine sight, and that God can do far more for a praying man than he can for a man who does not pray.—Chicago Evening Post.

ITEMS OF INTEREST.

[Special despatch to the Boston Herald.]

Territorial expansion is the leading subject in the mind of American citizens to-day. Whether the United States shall extend its boundaries beyond the Pacific, and far out among the islands of the Atlantic, as the result of the war with Spain, or shall confine itself to the limits of its own great continent, is the uppermost question of the times.

No better index of the general trend of public opinion on this subject can be found than in the great newspapers of the country. To find out the attitude of the press on the subject of expansion, correspondents for the New York Herald have canvassed the leading journals of all parties in every state.

Opinions of more than five hundred journals have been collected, and, as already stated, only the most influential newspapers in each state have been taken. Taking the country at large, the Herald's canvass shows that a very pronounced majority of the newspapers are advocates of the policy of expansion.

Taking the country by sections, the Herald's inquiry shows that only in the South is the majority found in the anti-expansion column. In the West the majority for expansion is more than two to one. In the Middle States twice as many of the leading newspapers favor expansion as oppose it, while in New England the majority, though large, is not so great as in the other two sections.

Oddly enough, every leading newspaper in Florida is found in the expansion column, but this is offset in Georgia, where all the prominent journals are opposed to expansion. Virginia also reports all leading newspapers supporting expansion, while the reverse is found in both North Carolina and South Carolina.

Of all the other states, only Utah, Idaho, and Rhode Island are unanimous, and in each of these states the papers advocate expansion.

New York and Pennsylvania each show a majority of two to one for expansion, while Massachusetts is almost evenly divided, only a bare majority being for expansion. New Jersey, too, only just gets into the expansion column, while Maine just escapes being unanimously opposed to territorial expansion.

Taking the politics of the newspapers into consideration, the inquiry shows that practically five to one of the leading Republican journals are advocates of expansion, while nearly three influential Democratic organs oppose the policy for each one that favors it. Independent newspapers of prominence are in favor of expansion by nearly two to one.

No death sentence has been executed on any Yankee soldier of the late war for any of the crimes that are punishable by death under the rules of war; and President McKinley's commutation of the death sentence passed upon a private soldier for having murdered one of his comrades helps to preserve that remarkable record. It is interesting to note, by the way, that in this case the offender was a colored trooper, who killed a white man, and that the recommendation for mercy was made by General Joe Wheeler of Alabama.—Boston Herald.

The Roman Catholic priests at Ponce have issued a proclamation directing their people not to go near Protestants, nor to receive presents from them, and forbidding them to enter the houses of Protestants. The priests denounce as illegal marriages performed by others than themselves.

General Henry, the military commander of the island, has notified the alcalde of Ponce to inform the priests that they must stop issuing such disquieting proclamations, and that the denouncing of religious denominations will not be tolerated. The alcalde is further instructed to tell the priests that if the action complained of is persisted in the military will put an end to it.

Before leaving for the South, President McKinley signed an executive order establishing a customs tariff for Cuba, to go into effect January 1, next. It is based upon the report and recommendations of Special Commissioner Robert P. Porter, who was sent to Cuba some months ago for the special purpose of making an investigation of the subjects of revenue and customs of the island.

Paris, December 16, 1898. The United States ambassador, General Horace Porter, and the other officials of the United States embassy, a representative of the Foreign Office and the members of the American colony of this city bade farewell to the American peace commissioners at the railroad station this evening, as they started on their homeward journey.

Each of the six provinces of Cuba will have its own military governor, just as General Wood is now military governor of the province of Santiago, but all of these will receive their instructions directly from Major-General Brooke, who is in supreme authority in the island.

President McKinley and party left Washington December 13 for a week's trip through the south, the principal object being to attend the peace jubilee held in Atlanta, Ga.

General Fitzhugh Lee has been appointed governor of the province of Havana, where he was warmly welcomed upon his arrival December 14.

Word comes from Washington that Major-General Brooke has been appointed military governor of Cuba.

CONCORD ITEMS.

From the Concord Daily Monitor.

The many New Hampshire friends of the gentleman in question will be interested in the following despatch dated San Juan, Porto Rico, December 13, 1898:—"The insular cabinet has decided to secure an efficient American superintendent for the Porto Rican schools. General John Eaton, the well-known educator, and formerly United States commissioner of education, has been selected and sent for."

The Rev. Frank L. Phalen has received a communication from the Massachusetts Reform Club investigating committee, asking him to express his views relative to certain conditions that existed at Chickamauga during his connection with the First New Hampshire regiment of volunteers as chaplain.

George H. Moses, Esq., of the forestry commission, lectures before the Nashua Woman's Club on Thursday evening of this week.

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MISCELLANY.

THIRD SCIENTIST CHURCH.

A meeting of the members of the First Church of Christ, Scientist, residing on the West Side, was held in the Christian Science Dispensary rooms in the Inter Ocean Building. The object of the gathering was the organization of a Third Church of Christ, Scientist, for the West Side. This step is made necessary by the crowded condition of the Christian Science Temple at Drexel Boulevard and Fortieth Street, which is wholly inadequate for the accommodation of its regular Sabbath audiences.

About two months ago one hundred to four hundred of the persons attending services in that auditorium—the largest of any non-Catholic church in the city—were compelled to stand through the morning worship, and many attendants were regularly turned away. To relieve this condition the Second Church of Christ, Scientist, was organized and secured the rental of the Jewish Synagogue at LaSalle Avenue and Goethe Street, on the North Side. It was thought that the withdrawal from the First Church of that portion of its congregation living on the North Side would sufficiently reduce the attendance at the temple in Drexel Boulevard to permit all the members of its congregation to obtain seats. Last Sunday morning, however, found about one hundred persons obliged to stand during the entire services. In consequence of this condition the organization of a Christian Science Church for the West Side was ordered. The number of new members received into the First Church last Sabbath lacked less than a score of being equal to the number previously given letters for the purpose of establishing the Second Church. The commodious house of worship occupied by the latter at LaSalle Avenue and Goethe Street is now well filled at its Sunday morning services.

The organization of the Second and Third Churches of Christ, Scientist, has not been the result of any division of policy, but is simply an expansion made necessary by the overcrowded condition of the First Church, which seats more than fifteen hundred persons.—Post, Chicago.

The interest in Christian Science in this city was manifested by the large audience that assembled at the Opera House Monday evening, December 5, in the face of the most tempestuous weather, to listen to the lecture by Carol Norton of New York, a member of the Board of Lectureship of the Church of Christian Science, and one of the leading speakers of the organization. The Opera House was made very comfortable and the stage was profusely decorated with palms, ferns, and other choice potted plants, a most pleasant sight and in happy contrast with the elements outside. The lecturer was introduced to his audience at eight o'clock by Arthur E. Hills.

Mr. Norton's ability to discuss the subject of Christian Science was fully demonstrated, and from an educational point of view his discourse was much appreciated, and while he might not be considered a brilliant orator his words were spoken so distinctly and with such perfect enunciation and earnestness of effort that the most critical could scarcely fail to enjoy it.—Jamestown (N. Y.) Evening Journal.

The Christian Scientists of this city are rejoicing that harmony has again been restored, and all are dwelling together in brotherly love, having dropped all personal differences, and are now working together for the good of the cause. Upon the basis of a letter of invitation, formal application was made by the Second Church of Christ, Scientist, to unite with the First, "individually and unconditionally." The application was unanimously accepted, and the Second Church held a meeting and disbanded their organization, and all meet together now. Their services will be held in the auditorium of the Tootle Theatre each Sunday morning as usual. The hall where Sunday and Wednesday evening meetings have been held by the First Church is found to be inadequate, and larger quarters will be secured for these meetings.

An excellent foundation for their beautiful church edifice to be erected at the corner of Twelfth and Felix Streets has been completed, and during the winter months the stone for the superstructure will be prepared, so that work can be resumed in early spring.—*St. Joseph Herald.*

The cosy reading room at the local Christian Science Hall, corner of North State and School Streets, has recently been beautified by some thoughtful gifts from far-away friends. One of the handsomest bronze clocks in the city now adorns the mantel, having been presented by a friend in New York. An explanatory letter, accompanying the gift, states that the figure surmounting the clock is "symbolic of the spirit of Truth which is come to the world; with an olive branch in one hand signifying peace, and in the other a harp representing harmony, which is Love. The world is under the feet of the figure."

A large cut glass vase is from a Boston friend, and two smaller vases testify to the remembrance of a friend across the water in Scotland. Hanging upon the wall, in a gold-leaf frame with hand-embroidered mat of morning glories, is the 91st Psalm beautifully inscribed with pen and ink, a specimen of wonderful expertness in that kind of work.

Independent Statesman, Concord, N. H.

Lockport was visited December 9 by hundreds of the most prominent Christian Scientists in western New York and a number from other localities. They came here for the purpose of hearing the lecture at Hodge Opera House on "Christian Science; Its Scope and Work," by Mr. Carol Norton, one of the Board of Lectureship of that denomination. Three cars full of the visitors from Buffalo, Batavia, and other western New York places arrived over the Buffalo and Lockport electric road, while there were also large numbers from Medina, Middleport, various country towns, and even from as far east as Philadelphia.

Hodge Opera House was well filled when the Hon. John E. Pound, in a few well-chosen words, introduced Mr. Norton. From the time that Mr. Norton began his lecture until he resumed his seat his words were eagerly listened to by the audience.—Lockport (N. Y.) Daily Journal.

The Lowell Mail having exhausted their entire edition containing a full report of a recent lecture, issued a second edition about which they say in their issue of December 5:—

"Copies of the Mail containing the lecture entitled, 'As to Christian Science,' delivered recently in Odd Fellows Hall by Rev. Irving C. Tomlinson, may be obtained at this office. The lecture has been widely read and calls for it are likely to be continued for some time. It is an able presentation of the principles held by the Christian Scientists, and answers many of the objections that have been urged against them."

Mrs. Livingston Mims delivered a most interesting lecture in the Auditorium of the Young Men's Christian Association, Atlanta, Ga., before a large and appreciative audience.

Her subject was "Christian Science: Is it Christian; is it Science?" Mrs. Mims is one of the Board of Lecturers of the Christian Science Church. Her address was well received, being delivered in a most charming and happy manner. The lecture was printed in full in the Atlanta (Ga.) Constitution.

Mr. Alfred Farlow spoke to a large audience November 15 in the Auditorium upon bringing Christianity to a practical basis through Christian Science. There were probably eight hundred people present and the close attention paid to Mr. Farlow was a magnificent tribute to his power as a speaker and a reasoner. Mr. Farlow is sent out by the Church of Christ, Scientist, and is a national lecturer of that organization.—Daily Eagle (Wichita, Kan.).

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THE MARY BAKER EDDY SOUVENIR SPOON.

IT is our privilege to publish the following letter written to the Rev. Mary Baker Eddy, by the Christian Science Souvenir Co., of Concord, N. H., together with a description of the beautiful souvenir spoon therein referred to. This souvenir will be valued by Christian Scientists, not so much because of its artistic appearance or intrinsic material value, but because of that for which it stands in the spiritual sense. Silver is one of the Biblical symbols for Purity. Purity and Truth are synonymous; therefore this symbol of Purity is also a symbol of Truth. To Christian Scientists it means that Truth which is revealed to the world through "Science and Health with Key to the Scriptures," of which the Rev. Mary Baker Eddy is the author. Christian Scientists know that back of each souvenir is the thought of love; love for Christian Scientists, love for all mankind, regardless of person or condition. In this spirit are the souvenirs sent forth, and in this spirit will they be received. It is truly a beautiful Christmas token. May it keep us in renewed remembrance of the true Christ-mass. May we celebrate it on an ascending scale. May we take on higher and deeper appreciation, in our lives, of the teaching and example of Christ Jesus, whose coming into the world was heralded by that wondrous conjunction of earth and heaven, so graphically portrayed in Luke 2. May all who bear the name of Christ in this age re-echo the glad refrain of the angelic host:—

"Glory to God in the highest, and on earth peace, good will toward men."

Room 7, Dutton's Block,
Concord, N. H., Dec. 12, 1898.

THE REV. MARY BAKER EDDY,
Pleasant View, Concord, N. H.

Dear Madam:—After more than three months of unremitting and painstaking labor the die for the Mary Baker Eddy souvenir spoon has been completed, and to-day it was successfully put to the task.

In recognition of the sentiment attaching to the first impression to be taken from such a work as this we have caused the first spoon to be struck from this die to be made from an ingot of pure gold, twenty-two carats fine. This spoon we venture to send to you, begging you to accept it with our compliments, knowing full well that your possession of it will fulfil and enhance the sentiment which has prompted its making.

Respectfully yours,
CHRISTIAN SCIENCE SOUVENIR CO.

A recent product of the silversmith's art is "The Mary Baker Eddy Souvenir Spoon," which has been prepared by the Christian Science Souvenir Company of Concord, N. H., under our Leader's authority and sanction.

It is a massive piece of work of singularly rich and suggestive design. A life-like bas relief portrait of the Mother is the central feature of the ornamentation, while her autograph in fac-simile relief adorns the handle.

An original text written by Mrs. Eddy for the spoon is reproduced in fac-simile upon the obverse.

In the bowl is a striking and faithful picture of Pleasant View. About the handle appears gracefully wreathed the Mother's favorite flower, the rose, and surmounting the whole is the emblem of the Cross and Crown.

The first spoon which the makers produced was struck in gold, and is now to be found among other loving gifts at the Mother's home.

The spoon appears opportunely at this Christmas-tide, but a work so suggestive of Truth and so inspiring in all the details of ornamentation cannot fail to command admiration and friends at every season.

It is for sale only by its makers, The Christian Science Souvenir Company of Concord, New Hampshire.

A HARDHEADED BUSINESS MAN'S VIEWS.

To the Editor of the Sun. Sir:—An article entitled "A Dangerous Cult," appeared prominently in The Sun of Sunday, November 20. I am not a Christian Scientist, a condition I regret and hope to correct, and I may be wrong in attempting to reply to it. I shall, happily, be protected from making any serious errors, since I know that there is much I do not know.

What I do know may be briefly but broadly stated. If an intellectual man, a believer in the Bible, will diligently, for a space of say six months, not six minutes, study the methods, aims, authorizations, and foundations of Christian Science he will find an ennobling Christianity, not for Sunday alone, but for every day and all day; not for the rich, but for those who desire to be good, and only for those, be they rich or poor; not for the sinning alone, but for the sick also; not for those who want a heaven hereafter, but for those who want it here and now—a Christianity which daily and hourly demands of its followers honesty, sobriety, and purity in every thought and deed, out of the church and in it, sleeping and waking. All of this and much more the student will discover. At the termination of that period, should he decide against Christian Science, he will also, yes, he must also, throw away his Bible and give that up forever, for Science is the mathematically demonstrable explanation of Christ and His works, and the only one.

Among the dogmas of the Scientists one finds the following:—

1. God, who is Good, Divine Principle, Supreme Incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.

2. An utter disbelief in the reality, permanence, or substance of matter.

3. A firm belief in the spiritual man, the reflection of the Supreme Intelligence or Mind, the omnipotent, omniscient, omnipresent God.

Are these views so new as to surprise you? If so, the delayed education of the editorial writer should begin at once with Plato's writings, which, though certainly not modern literature, will be found to express similar intuitive convictions. And as Plato thought and taught, so was it

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with the thinkers of all previous ages. There is similar philosophy in Hermetic books of Egypt, hoary with their sixty centuries and more of age.

May we not conclude, therefore, that thus far the Scientists are in practical accord with all the greatest truth-seekers among the ancients in conceding a Supreme Being, one Infinite Mind, and that man is made in his image, absolutely spiritual and not material?

Do the Christian Scientists go further? Yes, for they believe in the Bible and follow its commands "line upon line, precept upon precept." The student now finds these words in the Bible—note carefully every word and the significance of the whole: Christ said to his disciples (Matthew, 10) having given them power "to heal all manner of sickness," "And as ye go, preach, saying, the kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils [evils]." In other words, preach and heal; minister to the sinning and leave not the sick and dying to the doctor, but heal them also. By whose authority have the believers in the Bible divided between minister and physician the duties thus so plainly combined? Did Jesus ever indicate to his disciples that there existed the faintest necessity for them to use drugs, or did he command that healings should be wrought only through the power of the Infinite Mind? Jesus further promised, and again note carefully the meaning of the words (Mark, 16): "And these signs shall follow them that believe; in my name shall they cast out devils [evils]; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." The Master's injunction is set forth in plain language. If he was right, the Christian Scientist is right also.

Add to all the above the historical fact that for three centuries after Christ the healing was combined with the preaching, continuing until all the real Christ-mind was lost amid Church dissensions, and confess with me that the Scientists have the better of the argument, and let us reverently learn of their wisdom or burn our Bibles. That there is no halfway ground a year's study has convinced me, a common-sense, practical business man, far from emotional, looking for mathematically proved facts and preferring for fifteen years a club to a church because run on more honest principles and less infested with hypocrisy and cant.

In conclusion, let me recommend to truth-seekers, to the weary, sick, and despondent, to those tired of the dishonesty, greediness, vanity, and ill-concealed lust of our present times, that together we study Mrs. Eddy's book, "Science and Health, with Key to the Scriptures," and all the doctrines of the Scientists for a short six months, not six minutes. Start by going to one of their churches. If, perchance, you find gathered there an intellectual, well-mannered, well-dressed body of people, each and all with faces kindly, honest looking, happy, and glowing with health, join me in determining to find out and understand their Principle of Being.

In the mean time, when infrequently the death of a believer in Science is recorded, let us not forget that both the daily death column and the graveyards are filled with monuments to the incapacity and experiments of the physicians. Take my plain, unvarnished word for it—all Christian Scientists are so evidently, palpably, and intensely full of health that a life insurance agent would gloat if given an opportunity to write a blanket policy on the whole crowd at half rates.

Would you send them a physician to improve their superabundant health? In this, a professedly Christian country, where the very laws are founded on belief in God and the Bible, do you seriously advocate legislating against such a positive and self-evident blessing, while the only demand of the Christian Scientist is to be permitted to follow implicitly the commands of that same Bible?

A Truth-Seeker.

To the Editor of Ohio State Journal:—

A terrible crime has been committed in our community. A man had typhoid fever. The physician was prescribing for him antipyrine. The attendants and friends of the sick man were Christian Scientists. It is alleged they did not give the antipyrine which was prescribed. The sick man grew rapidly worse. It is assumed as a dread certainty that the failure to give the sick man the antipyrine is the reason he grew worse. An arrest follows. A crime has been committed. Society has been outraged. Science has been snubbed. It is a plain case of manslaughter. At first blush the case seems a simple one, capable of easy and prompt correction.

But as we go on, complications arise. What is this antipyrine that should have been given, the neglect to give which is regarded as a crime? The doctor would reply, "Antipyrine is an arbitrary name given to a proprietary compound containing one of the coal-tar depressants." It is a new remedy, unknown to our fathers, scarcely a decade old, regarded by the entire homœopathic school as positively harmful, and looked upon by numerous medical writers of all schools as a dangerous and uncertain remedy.

There are twenty-five homœopathic physicians of good standing and influence in this city. Suppose one of these physicians had been called, would he have given antipyrine? No; he would not. Nor would he have allowed any one else to give it, under any circumstances. Of the remaining two hundred physicians in this city, how many would have given antipyrine? Perhaps one-half of them. We cannot escape the dilemma by assuming that the physicians who dissent from giving antipyrine in typhoid fever would have given some other drug of similar effect. This is not true. The homœopaths would have given drugs that have no appreciable or toxic effect whatever, while the other physicians would have given stimulants, or depressants, or neither, according to the individual convictions of each. No sane man would attempt to contend that there is any scientific certainty in the action of antipyrine on typhoid fever, or that even the majority of physicians pretend to use it for such cases.

Supposing the physician had prescribed whiskey and quinine instead of antipyrine, would these people have been considered guilty of manslaughter for giving it? Certainly they would; notwithstanding that the whiskey and quinine is exactly opposite in effect to the antipyrine. If one helps the other must do damage. Suppose a homœopath had been called and he had left the five-hundredth dilution of bryonia; would these people have been considered guilty of manslaughter had they neglected to give it? Certainly they would; notwithstanding that its effect is no more apparent upon the human system than so much water. The hydropath would have given no medicine. The electropath would have given no medicine. The osteopath would have given no medicine, and numerous physicians of all schools would have given no medicine except, perhaps, a placebo to quiet the minds of the attendants.

What were these people who refused to give the antipyrine trying to do? Were they trying to practise medicine without a license? No; they were refusing to practise medicine, that is all. They were relying upon the forces of nature to cure the patient. Whether wisely or unwisely, they have reached the conclusion that by an effort of the mind a man may overcome all disease.

It is recognized by all physicians that some diseases may be overcome in this way. As to how many or what kind of diseases may be overcome by an effort of the mind each physician holds his own views. There is no agreement among them. The Christian Scientist simply extends the list of diseases that can be overcome by an effort of the mind so as to cover the whole list of diseases.

In this he may be wrong. I candidly think he is. But it does seem to me that this is not a proper subject for legislation, for criminal arrests. If he were ignorantly trying to

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give harmful drugs, the case would be different. But he is simply refusing to give drugs about which there is no scientific certainty or exact agreement even among those who give them.

When law has gone so far as to prevent uneducated men from prescribing dangerous remedies, it has gone as far as it ought to go, much farther than, I fear, it will ever be able to go. But when the law undertakes to compel me, or any one else, to give medicine to our sick ones, whether we wish to or not, it has gone too far. It is simply persecution. It is a relapse toward mediæval inquisitorial hen-hussying.

C. S. Carr, M. D.

WONDERFULLY SAVED.

For seventeen years I had used tobacco, chewing and smoking. I tried medicines that were recommended, and said to cure others of the habit, but they did me no good.

About two years ago I became interested in Christian Science, and the first ray of light from this wonderful Truth healed me of that habit. I had been reading one of the early editions of Science and Health, by Mary Baker G. Eddy, and I began to attend church and Friday evening meetings, and felt that at last I had found the Truth that I had been seeking so long. I bought a late edition of Science and Health, and began studying in earnest every day, and I cannot express my thanks for what this wonderful message of Truth has done for me. It has taught me how to content myself to a certain extent, and brought me that peace of mind I never had before. I have been able to demonstrate over many things. At first I was ashamed to let others know that I was interested in Science, and would try to hide the fact from some; but now I am ever willing to tell the wonderful benefits I have received.

On the nineteenth day of August I was leaning over a large freight elevator shaft talking to one of our boys on the floor below. The elevator was protected only by a sliding gate in front of it about three feet high. I was leaning over this gate, looking down below, when, before I knew what had happened, I found myself pinned down just below my shoulders, and I knew it was useless for me to try to extricate myself. All I could do was to let it grind me down head foremost to what seemed to me death; for the natural position of the elevator, without crowding, left only a space of five inches between it and the shaft. The elevator came down, slowly grinding the breath out of me, and my first thought was of my wife. Then the elevator slowly released my body and clasped my head. I cannot describe my feelings, but this thought came to me, "If this is what they call death, I thank God for what Christian Science has done for me, and I do not fear to meet my fate." Then it seemed for a moment that I did not know where I was. When I was released, it was some time before I could realize my condition. Some said I was torn and bleeding, others said my shoulders were mashed, others that my head was mashed, others my nose. Some wanted me to sit down, others wanted me to drink water, all were terribly excited, while I felt happy that I had realized that God was with me, and was my Protector.

I finally gained my composure, and assured them I would soon be all right. All this time I was walking up and down the floor trying to demonstrate all I knew. I soon felt better and asked to be sent home in the carriage which had already been ordered. On my way down stairs, those who wanted to assist me declared that a "reaction" was sure to come, and they must assist me in walking. When I reached the first floor they gave me a seat, and one man was left to watch for the reaction, which soon came, and for a moment I had a hard struggle to overcome it. I became blind, and I instantly jumped up from my seat and wanted to lie down: but the thought came to me that I was not doing right, so I returned to my seat and began to declare and acknowledge God as the only power, ever-present and omnipotent, and in a few minutes walked to the carriage and soon reached home.

My wife called a neighbor Scientist, who came in time to hear what the doctor, whom my employers had sent, had to say. He laid out troubles of different kinds for me, examined me thoroughly, and wound up by saying my injuries were such as in nine out of ten cases would produce brain fever. I told him I did not expect anything of the kind, but he left his card, and said if I needed him he would be glad to assist me. I think he certainly expected I would need him or some other medical doctor, but I knew I would not. Before he left the Science treatment was telling on me, and I was feeling finely. In five days all traces of my injuries were gone from my face, head, and shoulders, and there is no scar to tell a tale. There was no discoloration, and scarcely any swelling. I lost only four days from business, and in two weeks was entirely healed. I am so thankful for the little knowledge I have of Christian Science, and long to know more and reap more of its rich blessings.

John W. Self, 802 Locust St., Kansas City, Mo.

WEDNESDAY EVENING MEETINGS.

BY ANNIE M. KNOTT.

Speaking of the Wednesday evening meetings, it is well that the churches all be clear as to their real, vital purpose. As a First Reader in a large church, I feel that we have been wonderfully led by divine Principle in the past, I mean all the branch churches,—for there can be no doubt that it was well to exclude as much as possible mere personal opinion at the Testimonial Meetings. This exclusion brought also the demand for good testimonials of healing and moral regeneration, and surely there can be nothing which can inspire eloquence so much as declaring the greatness and goodness of God, as witness the Psalms of David.

While all Christian Scientists must rejoice in whatever tends to give true freedom to thought, it may be well to remember that it is not best to attempt much, if anything, in the way of interpretation of either the Bible or of Science and Health,—yet we can with advantage tell of their application to daily need.

The following instance may serve as an illustration: A student was struggling with a seemingly difficult case, when all at once the Scripture suggested itself, "The word of God is *quick* and powerful, and sharper than any two-edged sword," and the truth of the words was proven by a *quick* demonstration, and this recipe went from one to another doing good work. Another instance may be given from my own work.

Under similar circumstances, the thought came, "Love will finally mark the hour of harmony," and it did, and what is more, this statement was put into eight letters written that day to absent patients and students, care being taken to give the page and line (Science and Health, page 261, line 21), and without a single exception good reports came back from the letters,—I mean from this message of Love.

We have found these Meetings a great educational power in the church, and the constant aim has been to bring worthy offerings to lay upon the holy shrine of this our living faith.

Dear Democrat:—I see by your last paper that the good Methodist minister of your city was to have paralyzed Christian Science last Sunday by exposing its fallacies. I was very sorry not to have been able to hear him, as there are some of those fallacies right in this neighborhood that are sadly troubling me. For instance, three days ago there were two little boys of about the same age taken at the same time with a severe cold. Neither could speak much above a whisper, and both were coughing continually. One took no medicine, but was treated by the simple denials of Christian Science, and was perfectly well in six hours. The other is coughing

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yet like a Mississippi steamboat, although he has taken a whole lot of medicine and is hungering and thirsting after more. The parents of one child were at no expense, while the parents of the other bought a small interest in a drug store. That is one fallacy, and here is another: A gentleman of this city, formerly of Presbyterian predilections, was subject to various troublesome diseases nearly all his life, such as sleeplessness, stomach troubles, salt-rheum, and other skin diseases, but a year ago he consulted a Scientist, and for twelve months last past he hasn't had an ache or a pain, eats like a preacher, and sleeps like a baby. One more fallacy and I will adjourn this convention. A certain family in this neighborhood used to have a great deal of sickness. Some one of the children was ailing most of the time, and the doctor was there every week. Medicine and physicians cost that family almost as much as meat and groceries combined, but last November the family went into Science, and there hasn't been a doctor or a drug in that household since, and there are no healthier or happier people on this side of the Red Sea. If these things, and millions more like them, are all fallacies, and I can be made to so believe, then I will agree with the good brother that Christ and his followers were mistaken when they said that genuine Christians could heal the sick as easily as they could save the sinner. Yours in Truth,

SIMON PETER.

Central City (Neb.) Democrat.

Rev. William P. McKenzie of Boston, a member of the Christian Science Board of Lectureship of the First Church of Christ, Scientist, in Boston, spoke in Massasoit Hall before a large audience under the auspices of Brockton First Church of Christ, Scientist.

There were present many from Whitman, Rockland, Taunton, Stoughton, Randolph, Braintree, the Eastons, and Boston. It was the first time a Christian Science lecture had ever been delivered officially in this city, and that there is a great interest in the subject was plainly shown by the size of the audience. It was a representative audience in all ways.

The Brockton church has been organized less than a year, but in that time Christian Science has been brought prominently to the attention of many in the city through the healing, and the interest in this new yet old religion is said to be constantly increasing here.

The lecturer, as has been said, is a member of the Christian Science Board of Lectureship, which board was created for the purpose of presenting to the people the subject of Christian Science in a way to correct the popular misconceptions, that the people might judge fairly of it. The attention it is receiving to-day makes it necessary that it should have a fair show, and so the members of this official board go wherever they are called by the branch churches of the denomination, and freely and publicly present the principles of the religion which they stand for.

Rev. Mr. McKenzie was presented by Mr. Herbert S. Fuller, and spoke for an hour or more in a very interesting manner, holding the attention of his listeners from the start to the finish. He has a good delivery, and this added greatly to the pleasure of listening. Mr. McKenzie made it evident from the opening that he was thoroughly conversant with Christian Science, and he possessed the faculty of transmitting his understanding to others, so that what are thought to be the more complex questions were brought out clearly.

A noticeable feature of the lecture was that the speaker made no attack on or reference to any existing form or system of religion or medicine. He confined himself to telling those who had come what Christian Science is and what it is not, as well as what it is doing in the world to-day. In giving this information he spoke without a shade of bitterness against any of the seeming opposition which has been manifested at times. This seemed remarkable, inasmuch as any system criticised as this system of religion and medicine has been, usually makes its strong point by attacking its attackers.

There is no doubt that he corrected many misapprehensions of what Christian Science is and is not in the minds of those present, for his clear and logical reasoning could but have that effect.—Brockton (Mass.) Daily Enterprise.

On Tuesday evening, December 6, a lecture was given in Odd Fellows Hall, Plymouth, Mass., on the subject of "Christian Science; What It Is, and What It Does." The lecturer, the Rev. William P. McKenzie, is a member of the official Board of Lectureship of the Mother Church of Christian Science in Boston, and spoke for over an hour, bringing out and making clear a great many points in regard to this Science, and correcting in the minds of his audience many misapprehensions of its truths.

The hall was filled with an appreciative audience, who spoke at the conclusion of the lecture of the simple yet eloquent manner in which the discourse was delivered. We bespeak for the reverend gentleman a much larger audience should he again favor us.—The Old Colony Memorial.

Mr. Alfred Farlow, president of the Christian Science Institute at Kansas City, and recognized as one of the leaders of the cause in America, lectured December 7 at the Y. M. C. A. on Christian Science. He took for his subject, "Christianity Made More Practical Through Christian Science." His discourse was a defence of the cause, and was listened to by an audience that nearly filled the audience room of the Y. M. C. A. building.—The Des Moines (Iowa) Leader.

November 17, at the Unitarian Church, Mrs. Livingston Mims, of Atlanta, delivered a lecture on "Christian Science." The church was comfortably filled and the lecturer held the individual interest of the audience for over an hour.

Chattanooga (Tenn.) Daily Times.

BOARD OF LECTURESHIP.

THE following apportionment has been made of the Branch churches in Canada. Their clerks will write the lecturer assigned to their section.

Maritime Provinces, William P. McKenzie, 2 Cumberland St., Boston, Mass.

The Province of Quebec, the city of Ottawa and Kingston, Irving C. Tomlinson, 8 Norway St., Boston, Mass.

Province of Ontario, Carol Norton, 170 Fifth Ave., New York, N. Y.

The following is the apportionment of states for the Southern Section. Branch churches through their clerks will write to the lecturer named for their state. To Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.:—Kentucky, Tennessee, Georgia, Florida, South Carolina, Alabama, Mississippi, Louisiana.

To Mr. Edward H. Hammond, 1900 Bolton St., Baltimore, Md.:—District of Columbia, Maryland, Virginia, West Virginia, North Carolina.

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MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., Dec. 17, 1898.

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THE PRESIDENTIAL PARTY AT ATLANTA, GA.

On December 15, 1898, President McKinley addressed the public in the Auditorium at Piedmont Park, Atlanta, Ga. Seven thousand people rose from their seats as the chief executive entered the Auditorium. The band played the "Star Spangled Banner" amid considerable applause, but when the strains of "Dixie" filled the building the crowd went wild. President McKinley stood up and waved his hat above his head. Mr. Hemphill, president of the jubilee committee, made a lengthy speech, being followed by Governor Candler in an address of welcome.

As the President stepped forward the large audience applauded heartily. The speech was punctuated with constant cheers, but there were no outbursts similar to that which marked his reference to the Confederate dead. The President said in part:—

"Other parts of the country have had their public thanksgivings and jubilees in honor of the historic events of the past year, but nowhere has there been greater rejoicing than among the people here, the gathered representatives of the South. I congratulate them upon their accurate observation of events which enabled them to fix a date which insured them the privilege of being the first to celebrate the signing of the treaty of peace by the American and Spanish commissioners.

"Under hostile fire on a foreign soil, fighting in a common cause, the memory of old disagreements has faded into history. From camp and campaign there come the magic healing which has closed ancient wounds and effaced their scars. For this result every American patriot will forever rejoice. It is no small indemnity for the cost of the war.

"This government proved itself invincible in the recent war, and out of it has come a nation which will remain indivisible forevermore. No worthier contributions have been made in patriotism and in men than by the people of these Southern States. When at last the opportunity came they were eager to meet it, and with promptness responded to the call of country. Entrusted with the able leadership of men dear to them, who had marched with their fathers under another flag, now fighting under the old flag again, they have gloriously helped to defend its spotless folds and added new lustre to its shining stars.

"That flag has been planted in two hemispheres, and there it remains, the symbol of liberty and law, of peace and progress. Who will withdraw from the people over whom it floats its protecting folds? Who will pull it down?

"The victory we celebrate is not that of a ruler, a President, or a Congress, but of the people. An army whose valor we admire and a navy whose achievements we applaud were not assembled by draft or conscription, but from voluntary enlistment. The heroes came from civil as well as military life. Trained and untrained soldiers wrought our triumphs.

"The peace we have won is not a selfish truce of arms, but one whose conditions presage good to humanity.

"The domains secured under the treaty yet to be acted upon by the Senate, came to us not as the result of a crusade or of conquest, but as the reward of temperate, faithful, and fearless response to the call of conscience, which could not be disregarded by a liberty-loving and Christian people.

"We have so borne ourselves in the conflict and in our intercourse with the powers of the world as to escape complaint or complication, and give universal confidence of our high purpose and unselfish sacrifices for struggling peoples.

"The task is not fulfilled. Indeed, it is only just begun. The most serious work is still before us, and every energy of heart and mind must be bent and the impulses of partisanship subordinated to its faithful execution. This is the time for earnest, not faint, hearts.

"New occasions teach new duties. To this nation and every nation, there come formative periods in its life and history. New conditions will be met only by new methods. Meeting these conditions hopefully and facing them bravely and wisely, is to be the mightiest test of American virtue and capacity. Without abandoning past limitations, traditions, and principles, but by meeting present opportunities and obligations, we shall show ourselves worthy of the great trust which civilization has imposed upon us.

At Bunker Hill, liberty was at stake; at Gettysburg, the Union was the issue; before Manila and Santiago, our armies fought not for gain or revenge, but for human rights. They contended for freedom of the oppressed, for whose welfare the United States has never failed to lend a hand to establish and uphold, and, I believe, never will. The glories of the war cannot be dimmed, but the result will be incomplete and unworthy of us unless supplemented by civil victories, harder possibly to win, in their way no less indispensable.

"We shall have our difficulties and our embarrassments. They follow all victories and accompany all great responsibilities. They are inseparable from every great movement or reform. But American capacity has triumphed over all in the past."

The President's Speech Before the Georgia Legislature.

President McKinley made memorable the first day of the Atlanta Peace Jubilee by a notable utterance in his speech before the joint session of the Georgia Legislature. It is admitted on all sides that the address marked an epoch in history, and it is on every lip.

Upon the President's arrival at the Capitol he was greeted with a field artillery salute, and was at once escorted to Governor Candler's office, where an informal reception took place. The President was then conducted to the Assembly Chamber, where he occupied the Speaker's chair, with Governor Candler on his right. A scene of intense enthusiasm followed when, amid impressive silence, the President said:—

"Sectional lines no longer mar the map of the United States. Sectional feeling no longer holds back the love we bear each other. Fraternity is the national anthem, sung by a chorus of forty-five States and our Territories at home and beyond the seas. The Union is once more the common altar of our love and loyalty, our devotion and sacrifice.

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"The old flag again waves over us in peace, with new glories which your sons and ours have this year added to its sacred folds. What cause we have for rejoicing, saddened only by the fact that so many of our brave men fell on the field, or sickened and died from hardship and exposure, and others returning, bringing wounds and disease from which they will long suffer. The memory of the dead will be a precious legacy, and the disabled will be the nation's care.

"A nation which cares for its disabled soldiers as we have always done, will never lack defenders. The national cemeteries for those who fell in battle are proof that the dead as well as the living have our love. What an army of silent sentinels we have, and with what loving care their graves are kept!

"Every soldier's grave made during our unfortunate Civil War is a tribute to American valor. And while, when those graves were made, we differed widely about the future of this government, the differences were long ago settled by the arbitrament of arms, and the time has now come in the evolution of sentiment and feeling, under the providence of God, when in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers.

"The cordial feeling which now happily exists between the North and South prompts this gracious act, and if it needed further justification, it is found in the gallant loyalty to the Union and the flag so conspicuously shown in the year just passed by the sons and grandsons of these heroic dead.

"What a glorious future awaits us if unitedly, wisely, and bravely we face the new problems now pressing upon us, determined to solve them for right and humanity!"

A wild cheer went up from every throat in the typical Southern audience—a cheer that echoed and re-echoed through the chamber until it was taken up by the crowd outside. Old men who fought for the South rose from their seats and waved their hats. One Confederate veteran, now a venerable legislator, had pressed forward until he was leaning against the Speaker's desk, hanging on each word the President uttered. When the reference was made to the Confederate dead, this old man buried his head in his arms and, while cheers rang out, cried like a little child. Of all the many conciliatory speeches which have been made since Grant said, "Let us have peace," nothing has more deeply stirred a Southern audience.

MISCELLANY.

FROM THE CLEVELAND PRESS.

The following editorial from the Cleveland Press smacks strongly of the movement on hand by the Medical Trust:—

The conviction in Cincinnati of a Christian Science healer who was charged with having violated the Musgrove law to regulate the practice of medicine, probably marks the beginning of a crusade against irregular practitioners in this State by the Ohio Medical Board.

Dr. Charles A. L. Reed, the president of that board, lives in Cincinnati, and he has been taking an active interest in the suppression of the various forms of healing which are not recognized by law. In an address delivered at Lima the other day, Dr. Reed denounced the Christian Scientists and other fad healers in an emphatic manner, and intimated that they ought not to be permitted to practise in the State. He was, nevertheless, magnanimous enough to say that most of these persons were honest in their convictions, and to admit that if they could prove that they were able to do good in the line of their professions they should not only be given the protection of the laws, but their names should be enshrined among the benefactors of humanity.

But the regular practitioners do not believe there is any virtue in Christian Science or any of the other "isms" under which the curing of disease is attempted, and there is plenty of evidence, which is being added to every day, to prove that the belief of the regular practitioners is well founded. There is no way to prevent deluded persons from offering themselves as sacrifices to these "isms," but it ought to be and is possible to prevent Christian Scientists from practising in Ohio, and that should be done as a means of protecting those who are too young or too ill to protect themselves against the deluded advocates of the fad.

[All that Christian Scientists ask is a fair opportunity to show the courts and legislature that they can "prove that they are able to do good in the line of their professions," and they have no doubt that their names shall "be enshrined among the benefactors of humanity."

The opinion of some of the physicians was shown in the following extract from the same paper.]—Ed.

Christian Scientists of the city have taken a lively interest in the Cincinnati case, in which Miss Harriet O. Evans was fined $100 for practising medicine without a license. She treated a typhoid fever patient and he died.

Whether the State Board of Examiners will start more prosecutions under the Musgrove law, is a question the Scientists would like answered.

Mrs. Lida Fitzpatrick, one of the foremost practitioners in Cleveland, said that she had heard of no movement toward prosecution. Asked whether Christian Science was not in conflict with the Musgrove law, she replied in the negative.

"The Musgrove law applies to medical treatment," she said. "We have nothing to do with medical treatment. We do not use medicines at all. If Christian Science is the truth, it will prevail against prosecution. We have been maligned and abused, but our ranks have grown stronger and people are beginning to see the good we do in the world."

Dr. P. Maxwell Foshay, who was deputed by the State Board a few months ago to question the Christian Scientists of Cleveland, said he had heard of no prospective prosecution.

"The doctors have no organization to take up such cases," he said, "but ought to have one. The State Board or any private individual may begin a case."

FROM THE COMMERCIAL TRIBUNE, CINCINNATI.

To the Editor of the Commercial Tribune:

The test case against Harriet O. Evans in the Cincinnati police court has been decided against treatment by a Christian Scientist without being registered as a physician under the State law. This decision was not only expected, but desired, by the friends of Christian Science, as the acquittal of Miss Evans would have left the question just as it was, and a final decision is wanted that will permit a Christian Scientist the religious liberty that is guaranteed to all alike under the Constitution. The case will be appealed to the highest courts, including the United States Supreme Court, if necessary.

It is an admitted fact that all have a right to read and make a study of the Bible. The fact that so many different denominations exist proves conclusively that all do not derive the same understanding. Almost all denominations have a commentary of the Bible prepared from their standpoint, which is adopted as their rule and guide. Shall Christian Scientists be denied the same right? "Science and Health with Key to the Scriptures," written by Mary Baker G. Eddy, is the interpretation of the Bible that is accepted by all Christian Scientists, and in connection with the Bible it is their rule and guide.

As the sun is to light so is Christian Science to health. That mind controls matter cannot be denied, and to what extent the mind will influence sickness and disease no one will dare to say. Only a few days ago one of the most prominent physicians of the city, who is a member of the State Board of Health, said to me while talking about Miss Evans' case: "I have nothing against Christian Science or mind healing. I have practised it successfully. I have removed pain and caused a patient to sleep by its influence.

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In fact, I regard it as so powerful an agent that I feel all who practise Christian Science should have sufficient intelligence to know just how far it can be used with safety." Now who is to decide this point? Am I or any one else who has faith in Christian Science, a faith due to known results, to be denied its benefits if it is requested? And is this refusal to be made by a State Board of Health which has legalized the practice of physicians who placed a patient upon the table at our hospital some weeks ago to remove a stone in the bladder, only to find after the operation had been performed that no stone was there, and the man had been for months under wrong treatment for this disease? I have yet to learn of any legalized physician being arrested for manslaughter under such circumstances, and yet it would seem that if I am denied Christian Science treatment by the State Medical Board, and it compels me to accept medical treatment, it should secure to me the health of myself and family. In Boston, Chicago, and other large cities magnificent churches have been built, and there is not standing room for the members, and there is scarcely a town where some do not live and practise Christian Science. It is not a fashionable "fad," but a move of deep-seated conviction that must be respected. S. B. HUTCHINGS.

The meeting at Y. M. C. A. Hall Tuesday night was a sort of red-letter event in the Christian Science Church in this city. The large hall was well filled. The audience was not composed of all professed Scientists. There was a sprinkling of members from different churches in town to hear something about this new doctrine from the lips of one able to explain it, Carol Norton, C. S. B., of New York. The platform was very neatly decorated and carpeted. On the wall back of the platform was draped the American flag, and red, white, and blue decorating material was stretched across over the front of the platform. Several beautiful palms and some fine upholstered furniture gave a comfortable appearance to the scene. The audience was composed of our best people, thoughtful people, and the attention with which they listened to the discourse of the speaker showed that they were not present out of mere curiosity, but to learn something about Christian Science. There were no musical exercises at the opening, but without preliminaries of any kind the business for which the meeting was called began. At the hour of commencing, Mr. Norton, accompanied by Professor L. F. Gardner, ascended the platform, and no one else occupied it. Professor Gardner, in his remarks introducing the speaker, said that some nineteen hundred years ago there assembled in an upper room in Jerusalem a small group of men waiting for the coming of the Comforter, and as he was coming up the stairs he thought that this was another upper room, but the company was a little larger of those seeking to learn the Truth. He spoke of mind and matter, of visible and invisible forces, and of the power of the latter, and referred to Christian Science and the quest for Truth, and then introduced Mr. Norton, who referred to Mr. Gardner's naturalness in the presentation of the subject.—Poughkeepsie Daily Eagle, Wednesday, December 14, 1898.

HE HIRED WEBSTER FOR A WEEK.

Of course Webster was in demand by those who could afford to pay for his services, says the Boston Herald. A sharp Nantucket man is said to have got the better of the great defender of the Constitution in an amusing way, however.

He had a small case which was to be tried at Nantucket one week in June, and he posted to Webster's office in great haste. It was a contest with a neighbor over a matter of considerable local interest, and his pride as a litigant was at stake. He told Webster the particulars, and asked what he would charge to conduct the case. "Why," said Webster, "you can't afford to hire me. I should have to stay down there the whole week, and my fee would be more than the whole case is worth. I couldn't go down there for less than a thousand dollars. I could try every case on the docket as well as one, and it wouldn't cost any more, for one case would take my time for the entire week, anyway, for I'd have to be on hand."

"All right, then, Mr. Webster," quickly responded the Nantucketer. "Here's your thousand dollars. You come down, and I'll fix it so you can try every case."

Webster was so amused over this proposition that he kept his word. He spent the entire week in Nantucket, and appeared on one side or the other in every case that came up for hearing. The shrewd Nantucketer hired Daniel out to all his friends who were in litigation, and received in return about fifteen hundred dollars, so that he got Webster's services for absolutely nothing, and made a good profit to boot.

The Saturday Evening Post.

The News of Thursday, December 15, published in full a most interesting and instructive dissertation on the subject of Christian Science, a faith that is embraced to-day by many thousands of intelligent and well ordered men and women representative of the best life of our country. The Science has come in for a good many hard knocks recently, due to the fact that, despite its ministration, a very popular public man died. We believe it is unusual for the Scientists to be represented in the missionary field, and up to quite recently at least the propagation of the faith has proceeded without apparent effort on the part of the promoters, who have been alike silent in the face of attack and unostentatious in their persistent advance, which latter phase, by the way, the building of the Church of Christ, Scientist, is entitled to rank as an eighth wonder of the world. And when the inquirer, be he inspired by motives of curiosity or flat antagonism, is brought face to face with the fundamental proposition of that Church, he will require indeed an abundance of nerve to deny its truth, to contest the principle, which, after all, is precisely the same principle that every Church accepts in greater or less part, and only in the measure thereof differs from the Science faith which declares for the whole.

The News, Providence, R. I., December 17.

At the Unitarian church December 15, the Rev. William McKenzie, a member of the official Board of Lectureship of the Mother Church of Christian Science in Boston, lectured under the auspices of the Christian Science societies of Newburyport. His topic was "Christian Science, what it is and what it does."

The meeting was presided over by George C. Morrill, and the audience, which was a good sized and representative one, was evidently pleased and instructed by the lecture.

Newburyport (Mass.) Daily News.

The Christian Scientists of Arkansas City, Kansas, have purchased property on the corner of Central Avenue and Second Street, one of the most desirable locations in the city. There was a cottage on the ground, and they have torn out partitions, painted, papered, and refurnished, and now have a neat little church home of their own, which will be used until they can put up a regular church building.

Mrs. Clara C. Duer, Arkansas City, Kansas.

The Rev. Irving C. Tomlinson, a member of the Board of Lectureship of the Mother Church of Christian Science of Boston, lectured to a large audience in Association Hall, Y. M. C. A. building, Thursday evening, December 15, his subject being "Christian Science; what it is not and what it is." Mr. Tomlinson handled the subject with great ease and fluency.—The News, Providence, R. I.

Whatever Christian Science may be as a religion, it evidently inculcates on the minds of its votaries the necessity of buying papers, a good idea that the older forms of religion seem to have neglected. They carried away Eagles all day yesterday.—Poughkeepsie Daily Eagle.

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TO THE CHRISTIAN WORLD.

BY MARY BAKER G. EDDY.

[The following article from the pen of the Discoverer and Founder of Christian Science was first published in the New York Sun of Friday, December 16. It was re-printed in the Concord Evening Monitor of December 17, and has since then been revised and typographical errors corrected by Mrs. Eddy for the present publication.—Editor Independent Statesman.]

IN the midst of the imperfect, perfection is seen and acknowledged reluctantly. And because Science is unimpeachable, it summons the severest conflicts of the ages, and waits on God.

The faith and works demanded of man in our text-books, the Bible, and "Science and Health with Key to the Scriptures," and the proof of their practicality show conclusively that Christian Science is indeed Science,—the Science of Christ, the Science of God and man,—of the Creator and creation. In every age, at every appearing of Science, it has been persecuted and maligned till understood. Infinite perfection is thus unfolded, as man attains the stature of man in Christ Jesus, in the Science that Jesus taught and practised. Alluding thereto the Psalmist saith: "Why do the heathen rage, and the people imagine a vain thing?"

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated the effects of Truth on the health, longevity, and morals of men, through Mind; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible was my only text-book. I had no other guide in "the strait and narrow way" of this Science.

Jewish pagans thought the learned St. Paul, the Mars Hill orator, the canonized saint, was a "pestilent fellow," but to-day all sorts of institutions flourish under the name of this "pestilent fellow." That epithet points a moral. Of old, Pharisees said of the great Master of Metaphysics, "He is a stirrer up of seditions." And because they could find no fault in him, they vented their hatred of Jesus in opprobrious terms. But what would be thought to-day of a man that should call St. Paul a "pest"? and what will be thought to-morrow of him who shall call a Christian Scientist a "pest"? Again, what indeed shall be said of him who saith the Saviour of men, the healer of men, the Christ, the Truth, "is a stirrer up of seditions"?

What most concerns the world in all ages is, that men suspend judgment and sentence on the pioneers of Christianity till they know of what and of whom they speak. A person's ignorance of Christian Science is a sufficient reason for his silence on the subject; but what can atone for the vulgar denunciation of what a man knows absolutely nothing?

After the cruel attempt to criminate two innocent women and Christian Scientists, in the Harold Frederic case, one naturally asks, Who killed General Garcia simply with pneumonia, or did he die according to rule?

On November 21, 1898, in my class of Christian Science were many professional men and women, and they were of the highest talents, scholarship, and character in this or any other country. What was it that brought this class of people to learn of her who, thirty years ago, was met with the anathema whereof it is written in Scripture: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"? It was the healing of the sick, the saving of sinners, the works even more than the words of Christ, Truth, that hath of a verity stirred the people to search the Scriptures, and to find therein man's only medicine for mind and body. And this Æsculapius, defined Christianly and demonstrated scientifically, is the divine Principle, whose rules are demonstrable, thus proving its faith by its work.

After my discovery of Christian Science, I healed consumption in its last stages, that the M. D.'s by verdict of the stethoscope and the Schools, declared incurable, the lungs being mostly consumed. I healed malignant diphtheria; and carious bones that could be dented by the finger, saving them when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so it stood out like a cord; I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk.

About the year 1869 I was wired to attend the patient of a distinguished M. D., the late Dr. Davis, of Manchester, N. H. The patient was pronounced dying of pneumonia, breathing at intervals in agony. Her physician who stood by her bedside declared she could not live. On seeing her immediately restored by me, without material aid, he asked earnestly if I had a work describing my system of healing. When answered in the negative, he urged me immediately to write a book that should explain to the world my curative system of metaphysics.

In the ranks of M. D.'s are noble men and women, and I love them; but they must refrain from persecuting and misrepresenting a system of medicine, that, from personal experience I have proven to be more certain and curative in functional and organic diseases than their own —or we may not let theirs alone. As a rule, I admonish Christian Scientists either to speak charitably of all mankind, or to keep silent; for love fulfils Divine law, and without this proof mental practice were profitless.

The above mentioned cases healed by me could be made to include hopeless organic diseases of almost every kind, and I name these simply to show the folly of believing that the immutable laws of omnipotent Mind hath not power over and above matter in every mode and form, and the folly of the cognate declaration that Christian Science is limited to imaginary diseases! When, *per contra*, it has healed cases that I assert it were impossible for the surgeon, or *materia medica*, to cure. Without Mind, man and the universe would collapse; the winds would weary and the

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world stand still. It is already proven that Christian Science rests on the basis of fixed Principle, and overcomes the evidence of diseased sensation. Human mentality, expressed in disease, sin and death—and in tempest and flood—the divine Mind calms and limits with a word.

Medical metaphysics is by no means merely empirical while, *vice versa*, I have witnessed a death-dealing system of medicine that is daily proven simply "scientific guessing." The suffocation by ether while the hands of the frightened, struggling patient are held till death comes to his relief, and where the autopsy shows that neither the disease nor the ether killed him, but that he died of fear:—in such a case, which is proven most potent, disease, medicine, or the patient's mind?

In what sense is the Christian Scientist a "pest." Is it because he minds his own business more than the average man, is not a brawler, an alcohol drinker, a tobacco user, a profane swearer, an adulterer, a fornicator, nor a dishonest politician or business man? or is it because he is the very antipode of all these? In what sense is the Christian Scientist a charlatan? Is it because he heals the sick without drugs?

Well, our best exemplar, the Nazarene Prophet, healed through Mind, and commanded his followers to do likewise. The prophets and apostles and Christians in the first century healed the sick as a token of their Christianity. Has Christianity improved upon its earlier records, or has it retrograded? Compare the lives of its professors with those of its followers at the beginning of the Christian era, and you have the correct answer.

As a pertinent illustration of the general subject under discussion, I will cite a modern phase of medical practice, namely, the homœopathic system, to which the old school has become reconciled. Here I speak from experience. In homœopathy the one thousandth attenuations and same triturations of medicine have not an iota of the drug left in them; and the lower attenuations have so little, that a vial full of the pellets are swallowed without harm, and without appreciable effect. Whereas the homœopathist administers half a dozen or less of these same globules, and you will see it, and he will tell you, and you will believe him, that therewith he heals the sick. This diminishing the drug does not disprove the efficiency of the homœopathic system. It enhances it for it identifies it with Mind, not matter, and places it in the grooves of God, in the hands of omnipotence. Then say, O petty scorner of the Infinite! Wouldst thou mock His miracles, or scatter his shade "who abideth under the shadow of the Almighty?" If as Scripture declares, God made all that was made then whatever is entitled to a classification as truth or science, must be comprised in a knowledge, or understanding of God; for there can be nothing beyond illimitable Divinity.

The homœopathist handles in his practice, and heals, the most violent stages of organic inflammatory diseases, stops decomposition, removes enteritis, gastritis, hyperemia, pneumonia, diphtheria, and ossification—the effects of calcareous salts formed by carbonate and sulphate of lime; and the homœopathic physician succeeds in healing his cases without drugs equally with the allopath who depends upon drugs. Then is Mind or matter, the intelligent cause in pathology? If matter, I challenge matter to act apart from Mind: and if Mind, I have proved beyond cavil that the action of Mind is salutary and potent in proportion as it acts apart from matter. Hence our Master's saying, "the flesh profiteth nothing." The difference between metaphysics in homœopathy and metaphysics in Christian Science consists in this forcible fact: The former enlists faith in the pharmacy of the human mind, and the latter couples faith with understanding, and is based on the divine law of Mind, knowing that this Mind is the only Lawgiver, omnipotent, Infinite, All—hence it is the sovereign appeal, and there is nothing therein to attenuate. The more of this Mind the better for both physician and patient.

We have scholarly Christian Scientists that can compete with men of letters. But, and if the faculty is to gauge Mind, Christianity, and Christian healing, by classics—what of your good Mr. Moody, and what of the blind Tom from whose unlettered head flow to his fingers strains of sweetest music?

Ignorance, slang, and malice touch not the hem of the garment of Christian Scientists—for once touching it they would be destroyed. To be stoned for that whereby our Master sought to designate his best work, saying, "for which of these works do ye stone me?" is thereby to make known the best work of a Christian Scientist.

Finally, beloved brethren in Christ, the words of the New York Press—"Mrs. Eddy not shaken"—are valid, I remain steadfast in St. Paul's faith, and will close with his own words: "Christ is the head of the Church; and he is the Saviour of the body."

We wish the Field to know—indeed they ought by this time to know—that when delays occur in getting out our publications, it is due to some unavoidable cause, or some excellent reason that makes the publication enough more valuable when out to warrant the delay.

If Scientists will observe more patience and await quietly the arrival of the Journal and Weekly, instead of plying the Publisher's Department with letters and telegrams, they will alike add to their own growth and relieve their servants at headquarters of much unnecessary annoyance and labor.

The Washington News Letter of December 21 contains an interesting account of the dedication of First Church of Christ, Scientist, at Clinton, Iowa. We have not thus far received any account from those interested for either of our publications. If it is desired that dedications and other matters pertaining to branch churches shall be published in the Christian Science publications at 95 Falmouth St., Boston, it will be necessary to send articles or newspapers containing these accounts to headquarters.

PETTY PERSECUTION.

In Bellefonte, Pa., the shire town of the county in which the writer was born, there was, a short time since, one of the pettiest exhibitions of prejudice and malice, in connection with Christian Science, that has yet come under our observation.

A woman, in whose family was the mortal law of hereditary insanity, committed suicide by throwing herself on a railroad track where she was run over by a train. About a year and a half previous to this event, this woman had been treated in Christian Science for a short time, and because of this the coroner's jury gravely found that her mental malady was due to the influence exerted upon her by a Christian Scientist.

After a long time the Christian Scientist, thus falsely and foolishly accused, succeeded in getting a local newspaper to publish a sworn statement of the actual facts. Such narrow and unjust measures will only re-act ultimately upon their perpetrators, and Christian Scientists can afford to look on with composure.

These exhibitions of intolerance differ only in degree from those which, not so very long ago, expressed themselves in hanging Quakers, publicly whipping and imprisoning Baptists, and the tyranny and oppression of Puritans. Only a little over a hundred years ago in Milesburgh, a village hard by Bellefonte, a Methodist prayer-meeting was mobbed, and the windows smashed with stones, because the assailants thought Methodism was of the devil.

So goes on the mortal dance of prejudice and misjudgment, and so will it continue, in varied forms, until the healing Christ shall be known and recognized of men.

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We herewith republish from the Bellefonte Republican the sworn statement of the Scientist. The whole affair marks an event in the history of our movement that will, not many years hence, be looked back to much as we now look back upon the whilom persecution of Quakers, Baptists, Methodists, and many other religious sects.

THE SWORN STATEMENT.

At this late date I have succeeded in having my statement in reference to the Garbrick case published. And not to retaliate, but simply that the whole truth in this case may be understood, do I give this sworn statement to the public.

In the spring of 1896 I moved to Thomas Street and located opposite the Garbrick and Gettig home; and shortly after, my hostess related the sad condition of her neighbor, Mrs. Gettig, who had been shut up in a dark room for six weeks suffering with the belief of ulcerated eyeballs, and her physician had kindly told her if there was anything she wished to try she could do so, as he had done all he could. The patient in her distress consulted with a kind friend who suggested first to try Christian Science; that others had been healed by it, and if she was not benefited by the treatment it certainly could do her no harm. It was five o'clock Friday, in early June, 1896, that I first entered the darkened chamber of the patient, and that was the first time I saw Mrs. Gettig. Mrs. Garbrick was present and listened attentively to my explanation of Christian Science, and remarked, "I believe it all. For years I was a sufferer, doctors and drugs failing to do me any good; then in a moment of great suffering I prayed to God and was instantly relieved."

Next day, Saturday, my patient was cheerfully moving about her room. Sunday afternoon she was down-stairs with her family. Next day, Monday, she walked out into the garden, and before the week was over was attending to her household duties, and from that time has been in good health. Mrs. Gettig informed me that for two years her health had been failing, and believed her disease was inherited scrofula, from which her mother and sister had passed away, and during that time grew worse, medicine having no beneficial effect.

Owing to this marvelous healing Mrs. Garbrick purchased our text-book, "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy, and became a willing attendant at our Bible lessons. Mrs. Garbrick did not leave her Church, as some of the papers stated, but would have left it because her pastor persecuted Christian healing, had I not opposed her doing so, as I deemed it unwise at that time. I never interfered with their conjugal relations, always leaving such matters to the student's own understanding of Science and Health. At the first appearance of her last illness I offered to help her, which she refused, saying, "I must work out my own salvation." But later, when she became conscious of approaching symptoms of mental disorder, she then for the first time asked for Science treatment. I gave her one week present treatment, and being obliged to leave town at that time, treated her a few weeks absently, for which I received five dollars. Her husband not believing in Science, that ended my services, which was about a year and a half ago. It was well known to Mrs. Garbrick's friends and physicians, long before she knew of me or Christian Science, that her mentality was not balanced at all times.

Mrs. Stine and Mrs. Gettig much regret that their testimony at the coroner's inquest was reported in such a way as to mislead the public mind in the case, and I am sure they will both bear me out in all herein stated.

It must be said to the credit of a number of well-known physicians of Bellefonte that from the first they have not approved of the petty persecutions of Christian Science practice.

For the benefit of those who know nothing of Christian Science, its influence and progress in our own and other lands, I will say that as the result of twenty-five years of practical application of its teaching over a million of hopeless cases of disease have been healed, and nearly four hundred churches established, whose many thousand members are daily demonstrating the Christ truth in healing all manner of sickness and sin. And prominent clergymen are now defending its teachings and practice from their own pulpits, and numbers have given up their old theological ideas and teaching for the more practical gospel of healing as taught and commanded by the Master. "Christian Science" is based on divine Principle, the Triune God, Life, Truth, and Love. When understood and realized it reforms the sinner, destroys the cravings of the inebriate and the tobacco user, whose testimony may be had when asked for. It overcomes all false beliefs: Agnosticism, Atheism, Pantheism, Mesmerism, and Magnetism; proofs of which will be given to any one wishing it. And neither malice, prejudice, bigotry, nor ignorance can ever overthrow it.

In "No and Yes," by Rev. Mary B. G. Eddy, we read, "The two largest words in the vocabulary of thought are 'Christian' and 'Science.' The former is the highest style of man; the latter reveals and interprets God and man; it aggregates, amplifies, unfolds, and expresses the All-God."

MISS REBECCA PARRY.

Affirmed and subscribed before me November 22, 1898.

S. F. KLINE, J. P.

My legal adviser, Hon. L. A. Waters of Scranton, writes:—

"Of course, if any one stops to think and to parse the article and the verdict of the coroner's jury, it will appear perfectly absurd that you should be charged with the death of this woman. Personally, you have nothing to fear. If you should hear of the case again you will have ample opportunity to defend yourself. This is a free country, and religious beliefs cannot be interfered with, nor rights trampled upon. One has a perfect right to employ an allopath, homœopath, electropath, or any other kind of a doctor, and they have a right to employ no doctor, if they see fit, but to rely upon divine Power, and this without fear of molestation. So far as this case affecting the truth is concerned, there need be no fear of that. The Truth will maintain itself, and the harder it is pressed the more it will be demonstrated. Thinking people would not be influenced by the article as printed. Very truly yours,

"L. A. WATERS."

FROM THE NORWICH COURIER.

The attempt to convict the Christian Scientists in Harold Frederic's case for manslaughter was regarded with interest everywhere, as it was an attempt to show that a failure to cure on the part of the indicted parties was a crime. If it was a crime, if it was manslaughter, for Christian Scientists to fail to cure, the world asked itself why it wasn't a crime for any practitioner to fail to cure, a fault not attributable alone to this class of healers.

Commenting upon this proceeding, the Boston Globe cites a case in illustration as follows:—

"Not so very far from Boston a person has died within a year, after having been practised upon by eighteen regular physicians. After each of the eighteen had utterly failed to discover the actual disease, the nineteenth "regular" declared that it would be necessary to resort to surgery in order to discover the real trouble. If this person had died at any time while waiting for the nineteen regulars to find out what was the matter with her, it would have been regarded as in the natural order of things. Had the patient become impatient of their ignorance of her case and called in a Christian Scientist, there are persons who would have imprisoned the latter for murder in the second degree had death intervened after the Christian Scientist had been called in."

If failing to cure is to be made a crime, it would not long

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be confined to one class of practitioners, whether they were regarded as quacks or not. The London court trying the case found the charge baseless. The charge was withdrawn by the prosecution after instruction from the court that, as these Christian Scientists had acted up to their best judgment in behalf of Mr. Frederic, and with the sole motive of doing him good, coupled with his own desire to be so treated, no charge of manslaughter could be sustained.

There is no country in the world where failing to cure a patient is a crime; but in one country it is ranked and treated as a worthless service. In China the doctor can only collect his fees from cured patients. If that rule was in vogue in this country, a good many physicians would starve to death.

TESTIMONIES.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Thus saith the prophet of old, and we as Christian Scientists must rejoice when any of our literature is carried into a new-old country. Two boys, both considerably under twenty-one years of age, one a member of the Evanston, Ill. Church, the other of the Chicago Church, in company with some others, have passed over almost the entire length of the Ashcroft trail running from Quesnelle to Glenora, B. C. One of them has Science and Health, the other "Miscellaneous Writings." I was able to reach them with only one *Journal*, and as they say, "We were so glad to get it." While many of their companions have become disheartened and discouraged, throwing away portions of their outfits and abandoning their horses, these two have pushed on, having no accidents to speak of. Following is a quotation from a letter: "I am feeling fine. We walk from four to six hours on a stretch. My feet are not sore, and I am never stiff in the morning. Have covered about four hundred and fifty miles from Ashcroft here. Sometimes it rains, but we never feel any effects from wet feet and clothing dried without removing. You would hardly know F. L., he is so fleshy. Doesn't look at all like the same boy who left C— last March. Our horses have stood it well to what others have. My Science and Health has a waterproof covering to protect it."

They are now in winter quarters, about one hundred and twenty-five miles from Glenora, at the headwaters of the Nasse River.

I intend to have more literature for them on coming out in the spring. So our two most important books will be read in British Columbia among miners and trappers this winter.

All who are trying to demonstrate the Truth, know what divine Love has been to me, and through me to them, verifying our Leader's words in "Miscellaneous Writings," page 152, "Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth, co-operate with the Divine power, and brood unconsciously o'er the work of His hand."

Mrs. Georgia A. Farling, Chicago, Ill.

I had a habit of smoking nearly all the time from morning until night. Several times I tried to give it up, but after two or three days I would crave it so that I would smoke harder than ever. In 1890 I began to attend Christian Science meetings, and shortly after went through a class of instruction in Christian Science. During the second lesson the teacher turned to page 405 in Science and Health and read these lines, "Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm,—" that was enough for me. I caught a glimpse of the Christ meaning. I went home and threw three pipes and a paper of tobacco into the stove, and have never had any desire for the weed since.

I know that Christian Science will destroy all bad habits, and all sickness and sin. We have been benefited in many different ways. Our little daughter was healed of a severe fever in a few hours, and at another time of measles. She was all broken out on Saturday, but through the realization of Truth the claim entirely disappeared on Sunday, and she went to school on Monday as well as ever, not losing a day; while at least a dozen children in the same school remained at home from two to three weeks on account of the measles.

I was also healed of a serious attack of lead poisoning in a few days, and other ailments at different times. We have not had any medicine of any description in our house in nine years, and I am fully convinced that Christian Science is the Christ-cure taught by Jesus over eighteen hundred years ago.

John B. Kellow, Scranton, Pa.

BOARD OF LECTURESHIP.

THE following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Applications from branch churches to the lecturers should be made through their clerks.

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

Sections and Lecturers.—The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the Journal or Weekly, or to the Clerk of the Mother Church, but to lecturers in their sections.

Eastern Section.—The lecturers for the New England States and Great Britain, are, Irving C. Tomlinson, 8 Norway St., Boston, Mass.; William P. McKenzie, 2 Cumberland St., Boston, Mass.

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Western Section.—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, 759 Woodward Ave., Detroit, Mich.; Alfred Farlow, 430 N. Y. Life Building, Kansas City, Mo.

Pacific Coast Section.—California, Idaho, Arizona, Oregon, Montana, Nevada, F. J. Fluno, 1319 Grove Street, Oakland, Cal.; A. A. Sulcer, 1062 Ninth Street, Riverside, Cal.

CARD.

LOYAL Christian Scientists who have received certificates of the degree C. S. B., signed by the President of the Massachusetts Metaphysical College, and who have practised Christian Science healing three years, are, under the rules of the Mother Church, eligible to teach Christian Science. And on application, according to the College rules, to Mary Baker G. Eddy, President, or to the Vice-President of said College, they will receive the degree of C. S. D.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., Dec. 17, 1898.

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The Christian Science Weekly

Vol. 1 Boston, Mass., January 5, 1899. No. 19

Mr. Depew on Expansion.

At the Christmas dinner of the Independent Club in Buffalo, N. Y., the Hon. Chauncey M. Depew expressed his views on the subject of territorial expansion. From his remarks we extract the following:—

We face at this Christmastide questions as vital to the future of our country as any which in the past have been met and successfully answered. The federation of Washington in 1798 has developed into the United States of 1898, with that inherent power which is always attached to national sovereignty, of acquiring territory by conquest or cession. I do not think any body of constitutional lawyers will doubt that among the reserved powers of sovereignty which belong to us as a nation, is the right to administer the affairs of territories acquired by conquest or by cession, under such form of government as Congress and the executive may prescribe.

We made war against a foreign power, and, for the first time in the history of the world, solely for humanity. To maintain order in Cuba until her people shall be able to maintain a stable government of liberty and law is humanity. To incorporate Porto Rico in our domain, relieve its citizens from oppression, and give them good government is humanity. To permit the bloody hand of Spain again to grasp the throat of ten million Filipinos, or to pass them over to the tender mercies of European governments, would be inhuman and cowardly; it would be refusing the mission which Providence has distinctly forced upon us.

General Wood, governing the province of Santiago, gives an object lesson in American liberty, law, and opportunity. The most unsettled province in Cuba resumes all the arts of peace, and invites enterprise, immigration, and capital as soon as its people understand that they are to be protected in their persons and property, and that as fast as they demonstrate capacity for self-government they will be advanced to positions in the civil and military service.

The $34,000,000 of exports from Porto Rico, of which all but $4,000,000 have gone to Spain, will now come to us, enhanced many fold by American enterprise and immigration. The Philippines to the United States, like Java to Holland, under the inspiring influences of American opportunity, of American schools, and American hope, will be an immense market and a large source of revenue over and above the cost of administration for the United States. Our government, firmly planted, will not only enter the "open door" of the Orient, for the products of our fields and our factories, but when the great boot of Uncle Sam is put in the crack of the door which continental nations would close, there will be no musket jammed upon that boot to compel its withdrawal.

The year 1898 has given to the American people the exaltation of patriotic fury and fervor to relieve the sufferings of an oppressed and neighboring people. The marvelous victories of our navy and army, condensing into one hundred days the struggle of one hundred years for the overthrow of the colonial tyranny of Spain, have spiritualized us with that fire of brain and blood which came to the Greeks after Marathon; to the English after Agincourt; to Americans after the battle of Saratoga.

In 1898 we have become citizens of the world. We have become the foremost power. The boy at school has been wont for half a century to recite with bated breath Daniel Webster's magnificent tribute to the world-wide power of Britain, "whose morning drum beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England," but the American schoolboy of to-day is himself the citizen of a country upon which the sun never sets.

The Control of the Colonies.

In a thoughtful editorial on "The Control of the Colonies," the Boston Herald says:—

While England is not the only colonizing nation in the world, it is generally admitted that it is the one which has achieved the greatest measure of success in operations of this kind. England is the only country in the world which possesses colonies and dependencies that are loyally attached to the mother country, and, as we wish to govern by affection and well-founded self-interest on the part of the colonists, we should be blind to the obvious teachings of experience if we did not carefully study, and, as far as we could, adapt her methods to meet our own case. The English colonial system has been built up by slow degrees, often as the outcome of hard experiences arising from the practice of bad methods, methods which have been discontinued after their unfortunate results have been discontinued. What we must endeavor to do is, to place ourselves in the position of inhabitants of these various possessions, and endeavor in this way to formulate such laws and regulations as we should adopt for our own well-being if we were thus circumstanced. We must consider what is good for the Filipinos, what is best calculated to build up their industries and encourage their public spirit, more than what is best calculated immediately to promote the enlargement of our own trade. This may seem a sentimental method of treating dependencies, and, if England's experience could not be pointed to as an emphatic indorsement of its practical value, it might be asserted to be altogether too sublimated a method to warrant adoption. But when it is found that in the practices of the world it is the only sure and solid tie by which colonies and dependencies can be bound to the mother country, we should not permit selfish interests to stand in the way of its adoption.

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Items of Interest.

Word comes from Washington that General Otis has been cabled instructions to send troops from Manila to take possession of Iloilo, on the island of Panay, two hundred and fifty miles from Manila, the last Spanish stronghold in the Philippines. The reason for the hasty action in taking this island is said to be that it will stop the fighting between insurgents and Spaniards, which has for some time been in progress. This gives notice to the world that the United States proposes to maintain its authority over the Philippines with a strong hand and indefinitely.

Another important move in the direction of expansion made by the administration lately, was the ordering of the gunboat Bennington to Guam, our new possession in the Ladrones, instructing the Bennington to stop en route and take possession of Wake Island, midway between Hawaii and the Ladrones, on the claim of original discovery by the Americans many years ago, and in view of the fact that no other country has asserted authority over it. This island is isolated and unimportant, except for a cable station. The administration expects to have a United States cable laid from San Francisco to Manila by way of Honolulu, Wake Island, and Guam, and is taking the necessary steps to secure cable stations.

In connection with the President's plans for ameliorating the condition of the Cubans and getting them on their feet again, Secretary Alger is working out the details of the distribution of money promised by President McKinley to General Garcia at their last interview, when the President stated that he would arrange to give each Cuban soldier out of the congressional appropriation about $100 for compensation for services rendered by the Cuban troops as allies after the war began, the total amount to be repaid to the United States Treasury out of the future revenues of the island. Some rules to govern the distribution will have to be adopted in order to prevent the money from being squandered and the Cubans cheated out of it after they get it.

It is welcome news which comes to us of the important work for improving the census done by the American Economic Association at its recent meeting in New Haven, Conn.

Thoughtful students of our social life recognize that there is no more important branch of the civil service than that which has to do with the National Census, and every factor which makes for its betterment is to be heartily encouraged.

Among those who were present to advance the good cause were Professor Richmond Mayo-Smith, Walter F. Willcox, Hon. Carroll D. Wright, Professor Roland P. Falkner, Davis R. Dewey, Professor Tausig of Harvard University, Hon. S. N. D. North and Superintendent Horace G. Wadlin of Boston.

In a recent article on an "Eventful period in Religion," the Rev. R. Heber Newton, D.D., of New York says:—

I am convinced that the coming year, the last year of our present century, is fraught with big events. Mystic thought for a long time looked ahead to the close of this century as to a critical era. The old evangelicalism of theology, interpreting the Old Testament prophecies, expected the coming of Christ somewhere in the latter part of this century. As we understand the second coming of Christ, it means a great spiritual reformation, or renaissance, or reviving, or a new illumination, a new vivification of Christendom. There are many things that look like the fulfilment, even in the last year of this century, of this belief of our fathers.

The President has nominated Ethan A. Hitchcock of Missouri to be Secretary of the Interior. Mr. Hitchcock is a business man of St. Louis, and was for a time an extensive plate glass manufacturer. He is a great-grandson of Ethan Allen of Revolutionary fame. His ancestors were from Vermont, but his father moved South and Mr. Hitchcock was born at Mobile, Ala. He is a brother of Henry Hitchcock, a lawyer of note. Mr. Hitchcock is at present ambassador to Russia. He was appointed minister more than a year ago, and when the rank was raised to an embassy he was re-appointed.

In reply to the question, "Do you think the Filipinos are capable of citizenship?" Senator Frye of the Peace Commission said: "I think that with patience and wisdom in government, that by treating the people of the Philippines justly, nearly the entire population of the Philippine Islands will be an intelligent, industrious, prosperous, self-sustaining, and contented people. The Philippines, of course, cannot be admitted as a state of the Union. They must be governed by us at first somewhat in the manner of the British government in East India."

A proclamation for the evacuation of Cuba to take effect New Year's day has been issued by the American Evacuation Commissioners. The Spanish troops remaining must stay in their quarters. The preservation of peace will be strictly enforced. At twelve o'clock on the first of January all forts and municipal buildings with fitting ceremonies were transferred to the United States, and the Stars and Stripes wave where for centuries the banner of Spain has floated.

A despatch from Manila says Admiral Dewey considers it absolutely necessary that a first-class statesman be sent to Manila, to thoroughly investigate the situation there and ascertain the aspirations of the Filipino republicans. He further states that the United States must accept its responsibility in the Philippines, which have been acquired by conquest. If it should shirk this duty it would put itself back two hundred years in the world's history.

Delegations representing the Cuban residents of Peru went to Callao to meet the warships. They presented to each a gold plate. With the name changed, each bore the inscription: "All honor to the commander, the officers, and the crew of the United States warship Oregon, victorious in the navy combat off Santiago de Cuba on the 3rd day of July, 1898. This plate is given as a testimony of the patriotic gratitude of all Cuban citizens of Peru."

The congress of the revolutionary government of the Filipinos has unexpectedly adjourned, owing to the difficulty of formulating a constitution, and the cabinet of President Aguinaldo, appointed at Bacoor on July 15 last, has resigned. Reliable advices say that he is indefatigable in his efforts to overcome the policy of the militant factions, which is hostile to the Americans. It is probable that his influence will avail to avert trouble.

The Hon. Justin S. Morrill, Senator from Vermont, died at 1:25 o'clock December 28, in the eighty-ninth year of his age, after an illness of less than a week. Senator Morrill was the father of the National Senate, having been in Congress forty-four years, in the House twelve, and the Senate thirty-two years. He was a man of personality, spotless character, unswerving integrity, and will be widely mourned and deeply missed.

Hereafter, when American artists go abroad for work and study they will enjoy the privilege of bringing or sending home as many of their own works as they please and are unable to sell, without paying duty upon them, even though they remain abroad half a dozen years or more. The same privilege is extended to American artists who are now in foreign parts.

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The United States minister at Pekin, Mr. Edwin H. Conger, has entered a protest against the proposed extension of French jurisdiction at Shanghai. This, added to the vigorous British protest on the same subject, will undoubtedly stiffen Chinese resistance to the French demand, but unless the Chinese are sustained they will eventually be compelled to yield.

Christmas everywhere was markedly a day of joy and good will. Not only in the home but in the hospital and prison was the blessedness of giving in evidence. Prophetic indeed of the time even now at hand when every day shall be one of giving—the glad giving of spiritual, not material, gifts, the gifts of health, happiness, and wholeness (holiness).

News comes from Washington that President McKinley, his Cabinet officers, and the more thoughtful Senators and Representatives, with other public men, are studying the British colonial system carefully, in view of the present problems and the future responsibilities of our government respecting the islands taken from Spain.

The ablest statisticians estimate the present population of the world at 1,500,000,000, which is an increase of about twenty million in the last seven years. And the Anglo-Saxon is more than keeping the pace with foremost.

The Boston Herald.

One of the largest, if not the largest, railroad stations in the world was opened New Year's Day in Boston, Mass. It covers twelve acres, has thirty tracks, and its frontage on three streets is 2,190 feet. Twenty-five million passengers pass in and out annually.

President McKinley has given directions that every possible precaution shall be taken by our commanders in Cuba to keep the peace and prevent violent outbreaks, and he is very hopeful that they will be successful in doing so.

The success of the American arms in the late contest has fastened the eyes of all nations on this Republic. This was manifested on the arrival of the battleships Oregon and Iowa in Peru.

Major-General Merritt, retiring military governor of the Philippines, with his bride, formerly Miss Laura Williams, and his chief aide, Major Strother, spent the holidays in Chicago.

Is Heaven a Condition?

JOHN CARROLL LATHROP, Reader in one of the Christian Science Churches, criticises the statement that heaven is a locality as belonging to an outdated school of thought. This is the Christian Science view of heaven as Mr. Lathrop gave it yesterday to a World reporter:—

"Christian Scientists understand heaven to be a condition of mind, a realization of the omnipresence of the divine Mind, God, attainable by each and all here and now, in perfect accord with Jesus' reply to the Pharisees: 'The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.'

"Christian Science teaches that the ever-presence of the Kingdom of Harmony is not affected by or related to the mortal mind's belief termed death, but that through a perfect understanding of the former the latter is met and overcome, as are death's partners—sin, sorrow, suffering and all manner of inharmony."

Carol Norton, of the Board of Lectureship of the Christian Science denomination and a well-known Christian Scientist, declares that heaven is to be had right here in New York by anybody who fully accepts and follows out the Christian Science tenets. He said:—

"In the Lord's Prayer, the one great universal petition given by Christ to his followers in all ages, Jesus teaches us to pray as follows: 'Thy kingdom come. Thy will be done in earth as it is in Heaven.' Jesus further said: 'The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.' The kingdom of God means the kingdom of Good, or the reign of righteousness, and is synonymous with the kingdom of heaven, or rule of harmony. According to the words of the Founder of Christianity this kingdom is already within us, within spiritual consciousness. It is, therefore, a state of Mind. Mind includes individuality and phenomena. Therefore, the kingdom of heaven must include place and man living in harmony with the Principle of Being. In Christian Science we believe that the kingdom of heaven is a state in which Mind and all the manifestations of life and identity express immortality, boundless bliss, spiritual evolution, and perpetual progress. In this realm individuality is never lost, but found. Man is never absorbed, but is ever on an ascending scale, the image and likeness of God."

New York World, December 28, 1898.

Cuba under American Protection.

THE following is the proclamation issued January first by Major-General John R. Brooke, Military Governor of Cuba, to the people of the Island.

"Coming among you as the representative of the President, in furtherance and in continuation of the humane purpose with which my country interfered to put an end to the distressing conditions in this island, I deem it proper to say that the object of the present government is to give protection to the people and security to person and property, to restore confidence, to encourage the people to resume the pursuits of peace, to build up waste plantations; to resume commercial traffic and to afford full protection in the exercise of all civil and religious rights.

"To this end the protection of the United States government will be directed; and every possible provision will be made to carry out these objects through the channels of civil administration, although under military control.

"The people of Cuba, without regard to previous affiliations, are invited and urged to co-operate in these objects by the exercise of moderation, conciliation and good-will one toward another; and a hearty accord in our humanitarian purposes will insure a kind and beneficent government.

"The military governor of the island will always be pleased to confer with those who may desire to consult him on matters of public interest."

Mortality Decreasing.

IN an editorial on the health of Boston, the Herald says:—

"We can congratulate ourselves upon the record of an exceptionally healthful year just passed. The exact mortality for the year has not yet been officially determined, but it is safe to say that the year's death rate will not much exceed twenty deaths to each one thousand of the city's population, and this is the lowest death for any year found in Boston's vital statistics. It will also be found that the infant mortality and the deaths from preventable causes have been unprecedentedly low during the year, which may fairly be attributed in great measure to improved sanitary conditions throughout the city. The reduction of the death rate has been a notable feature of the statistics of all our centres of population of late years, and it is gratifying to note that Boston is keeping pace with other great cities in this regard."

If the Herald will let us interpret "improved sanitary conditions" to mean, *improved mental and spiritual conditions*, we can rejoice together over the good news.

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Editorial.

A Very Happy New Year.

SEPTEMBER FIRST, 1898, the Weekly made its first bow to the Field. So cordial was its reception, and so well has it been supported, that even thus early in its career it has found enlargement advisable. Therefore it commences the new year in a partly new dress and double its original size. In this form it makes its second bow, and wishes all its readers a very happy New Year. If the present year shall be as prolific of good work and great results in connection with our movement as was the year just closed, we shall indeed have cause for rejoicing.

May Christ's Kingdom find renewed and enlarged place in human consciousness this year, and fraternity and brotherly love on truly Christian principles prevail in larger measure than ever before.

To our dear co-workers we are moved to say:—

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude, 24, 25).

English Press Comment.

SINCE we last wrote upon the Harold Frederic case we have received from London a great stack of press clippings, covering, we suppose, what every newspaper of any consequence in the British Islands had to say of this case. We have run over these various publications and gathered the general drift of what they contain. Many of them publish only the facts relating to the coroner's inquiry. Many others contain editorial comment upon the case and upon Christian Science in general, while still others publish communications from private citizens. The major part of the editorial comment is adverse to Christian Science and its adherents, as well as to everything pertaining to it. Much of what was said was bitter, unreasoning, and of course utterly unjust. Based, as were these comments, wholly upon prejudice and misapprehension growing out of entire ignorance of what Christian Science is, this was to be expected. That which is least understood is usually the most severely denounced. It seems to be the habit of a part of our modern press and pulpit to assume in advance that the thing which is not conventional and well-understood is dangerous, and it becomes a public duty to denounce it—especially if it relate to religion or healing disease—as a fad, an imposture, a humbug, a fraud, etc. If it bases its claims upon any religious premise bringing it in conflict with established religious views and conditions, or if it in any sense runs counter to the "traditions of the elders," then truly is it a blasphemous pretender, and its votaries must, by every consideration of religious respectability, be stigmatized as silly, ignorant, weak-minded, superstitious, and altogether unworthy of fair treatment or decent consideration. This is indeed the exact tone of some of the editorials referred to.

Yet some of these are less notable for their severe strictures, than for their arrogant assumptions. One might judge from the supercilious view-point from which the editors write that they were quite competent to pass final judgment upon all the teachings of Christian Science, upon the question of the mental, moral, and spiritual status of all Christian Scientists, determine without personal inspection or inquisition the question of their sanity, and pronounce judgment, final, conclusive, and entirely satisfactory to themselves, that all Christian Scientists are insane, or so nearly so that they are fit subjects for asylums for the weak-minded or idiots. Indeed, we might go further and say, that we have scarcely ever witnessed a more striking attempt of mortals to arrogate to themselves the prerogative which is usually admitted to belong solely to the Supreme Wisdom, than the superlatively egotistical, arbitrary, and self-satisfied manner in which these editorial gentlemen essay to wipe Christian Science and its followers off the face of the earth. If their power were indeed equal to their assumptions, and their judgment upon the subject operative and final, then we should be compelled to admit their supremacy of wisdom, acknowledge them as almighty, and able to say that sickness can be healed only by drugs and medicines.

We feel disposed, however, notwithstanding the bold assumptions of these gentlemen, to hold to the view that they are, after all, only human, and subject to the infirmities and limitations of our common humanity, and are therefore not competent to decide the great questions they have so readily undertaken to settle.

If they will first answer us a few simple questions in such a way that their answers shall be known to be correct and conclusive, we shall then be ready to assent to their fitness for the task they have undertaken, if not quite willing to accord to them the quality of almightiness.

1. As mortals, will they tell us who and what they are? Will they trace for us their ancestry back to its origin, and tell us who and what their first progenitor was? If they should refer us for answer to the deductions of Mr. Darwin, however much we might be inclined to adopt his theory in their particular cases, we could not conscientiously accept Mr. Darwin's conclusions as final and authoritative, for they are involved in too much doubt, and there are too many who disagree with Mr. Darwin. Will they, therefore, kindly answer our question independently of Mr. Darwin?

2. Will they tell us of what their bodies are composed? giving us, not theory or speculation, but tell us absolutely and by an unquestionable analysis, so that we shall definitely know, the primary substance of which their bodies are composed?

3. Will they tell us what their mind is, and its exact relation to their body? If their mind is located within their body, tell us where, and how and when it got there? If they prove to us that their mind is located in their brain, having gone so far, they can tell us how and when it got into the brain, and, moreover, trace their brain back to the first

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brain. That will answer, in part at least, our first question, and aid in determining their mortal origin.

4. Will they make for us a real and conclusive analysis of their mind, so that we may know what it is, its constituent elements, and whence it came?

5. Will they take from their fruit dish an apple and tell us all about it? how it came to grow on a tree? how the tree grew from a seed? how the seed from which the tree grew found its way into the apple? what the propagative element of the seed was that enabled it to reproduce its kind? and, finally, tell us which was first, in the primary sense, the seed, the tree, or the apple? It would also be interesting to have these modern wise men answer the ancient inquiry, Which was first, the egg or the hen? and if the egg whence came the egg? if the hen whence came the hen?

6. Will they tell us what power it is that holds this earth of ours out in space without material support? Having answered this, they can also tell us what holds in their orbits without visible prop, all the myriad worlds or suns and systems of suns, some of which so far outweigh our little earth that a comparison can scarcely be made? If they answer, "Gravitation," then will they please inform us definitely, so that all can understand, what gravitation is?

7. These gentlemen, and also a learned divine who recently denounced Christian Science in unmeasured terms over in England, said that the cures which Christian Science professed to effect had really been wrought by Nature. Now if they are competent to say this, they can also tell us all about Nature. Will they kindly tell us in an authoritative and definitive way just what Nature is?

*

We might multiply like questions almost indefinitely, but if only these simple, elementary questions, which any child could ask, are well and truly answered, we shall, as we have said, bow in deep deference to the Daniels who shall interpret them, and freely acknowledge that they are competent to sit in judgment upon Christian Science and all connected with it, and determine the sanity or insanity of its followers.

Is it asked if Christian Science answers these questions? We answer, There are thousands of intelligent, thinking men and women who will say that it has answered these and all similar questions to their entire satisfaction, and in the only conceivable way they can be answered. But they are answered on a spiritual, not a material, basis. To undertake to elucidate this point, however, is not the purpose of this article, nor would it be possible in any space we could devote to it in this publication to do so. But if those who desire to "know of this doctrine" will seriously and carefully study the Christian Science text-book, "Science and Health with Key to the Scriptures," and other books written by the author of that text-book, the Rev. Mary Baker Eddy, of Concord, New Hampshire, they will find their answer.

*

Because Christian Science claims to heal sickness without drugs or material means it should not be censoriously assumed that it is a ridiculous fad or a blasphemous fraud. It would be much more in consonance with rational methods to stop and soberly and seriously investigate its claims, however extraordinary they may seem, and from such investigation arrive at final conclusions. This is all that Christian Scientists ask. Their works have been too long in vogue, and the results thereof are too well known, to warrant any thinking person in scornfully denouncing without any attempt at investigation.

We ask our assailants, in all soberness, Is it fair and just to judge of any thing or any people without knowledge, and condemn without a hearing. Even those who crucified the Saviour gave him at least a pretence to a trial; and yet the distinguished editors and clergymen across the Atlantic have mentally and verbally attempted to crucify all Christian Scientists without even a mock trial. Nevertheless these same men boast of the enlightenment and glory of our modern civilization and beauty of our nineteenth-century justice and Christianity.

Simply by way of corroboration of what we have above said we herewith quote a few specimens of this English literature. They are not the choicest, but they will answer our present purpose.

*

The London Standard:—

"There is little temptation to dwell upon the painful picture presented of the home life of a gifted man of letters. It is the old story of the contrast between the brilliant triumphs of the creative imagination and the weaknesses to which poor humanity is prone. What concerns the public conscience more closely is the fresh revelation of the lengths to which credulity will go in an age that claims to be one of singular enlightenment. We need not travel for illustrative material beyond the account which Mrs. Mills herself tendered of her equipment as a healer. To attempt any epitome of what her school call the theoretical basis of Christian Science would involve something not easily distinguishable from profanity. By no stretch of charity can it be assumed that the jargon of religious phrases they employ covers any sincere and reasoned belief. As applied in practice, their system is simply to deny to those suffering from disease the advantages of medical treatment. Whether this be called, in plain English, doing without a doctor, or be described, in the Pantheistic claptrap of the sect as reliance upon the efficiency of the divine Presence, makes no difference to the patient."

*

The Daily Telegraph:—

"As to their theories, they are not worthy of a moment's consideration by any intelligent mind. Those, however, who bestow that undeserved honor upon them will speedily perceive that they either resolve themselves into a mere blank fatalism, or they depend upon a childishly capricious application of the doctrine of Providential government to a single event in human life. Recovery from sickness is neither more nor less a matter of Providential ordinance than escape from shipwreck; and faith in Providence is therefore no less absurdly pleaded as a reason for declining medical aid than it would be for refusing to put on a life-belt."

The Umpire of Manchester:—

"The dead novelist, who was a journalist of repute and position, and, as such, a recognized teacher of inferior persons, seems to have surrendered his will, intellect, and faith to a little group of visionaries who are remanded on a charge of manslaughter, and who stand on the same low level as the Peculiar People. It is a charity to speak of them as 'mistaken enthusiasts,' who regard prayer (considered by many eminent theologians as an impertinence) as more efficacious than scientific treatment."

According to this authority, then, many eminent theologians regard prayer as an impertinence. It might be interesting to know how many of the eminent English theologians would endorse this statement as authoritative, but if it be true that English theologians are teaching that prayer is an "impertinence," the sooner they renounce the name of theology and Christianity the sooner they will have shown their consistency and honesty. How any one occupying the position of a spiritual guide or expounder of Scripture can thus

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turn the lie upon their own profession is one of the anomalies of the age. If the Manchester Umpire is correct, we say, God pity the English theologians. We are aware, however, that the statement is a slander upon many of them.

The Daily London Chronicle thus sententiously dismisses the subject:—

"We gather from the interview with one of the authorities on the subject, which we publish to-day, that a little persecution would not be unwelcome to the promoters of this movement—and prosecution would inevitably read persecution. The less we interfere with these people the sooner their hysteria—or call it mysticism if you will—will work itself out. But, above all, do not let us advertise them. Advertisement is contagion."

It would perhaps not be impertinent for us to suggest that this wise admonition is a trifle late in the day. The enterprising journals over there having already advertised Christian Science throughout most of the world, it would seem that the Chronicle's warning cannot well be heeded.

Doubtless as the result of this generous advertising, many thousands of persons have heard of Christian Science for the first time. People never hear about a thing, as a rule, without making some inquiry as to what it is. We know that just such gratuitous advertising on this side the ocean by some of our American newspapers has caused scores of people to investigate and accept Christian Science who otherwise would not have known of it. Christian Scientists do not seek such publicity, but if our friends of the press will persist in thus bringing us to the world's attention, it would seem that we have no power to prevent.

Per Contra.

By no means, however, have all the British newspapers taken sides against us. There is always a residue of fair-mindedness and cool-headedness among English as well as American people. We append some of the more favorable comments.

The Morning, of London, publishes an article by Mr. David Christie Murray, from which we extract:—

"The theory is that this is a Christian nation, that its people believe in God, and that our lives are regulated by the rules laid down in the New Testament. The facts do not fit in with the theory. The people who believe that God can cure their sick, without the intervention of earthly aid—which is pure Biblical doctrine, beyond any shadow of a doubt—are liable to be tried for manslaughter. Plain Apostolic teaching and plain English law are in dead opposition to each other. This is a point on which most people prefer to maintain a rather hypocritical silence. If you declare in favor of the law you are open to the accusation of being an Infidel and a Vessel of Wrath. If you declare in favor of the Gospel, then you are a crank and a fanatic, and blind to all the light of modern thought. It is a prickly question, but we have solved so many of its kind in England that we need have no fear in attempting the solution of one more. It will be found in the long run that the only solution lies in perfect liberty of conscience."

The London Echo says:—

"It is of some importance to point out that if the faith which underlies Christian Science is baseless, a good deal of the New Testament is moonshine, and half of the conventional prayers of Christendom are foolishness. That, of course, is not an argument in favor of Christian Science, apart from prepossession; but even the British Philistine might do well to reflect upon what follows if the faith which underlies Christian Science is baseless."

From the London Referee we quote:—

"The moment you interfere with people's beliefs in the direction of suppressing or coercing them you open the door to all sorts of alarming possibilities. What is to prevent me from charging with manslaughter a medical man who has allowed, say, a child of mine to die under his treatment? What could be plead in defence? That the state sanctioned his method? Well, but the power of prayer, upon which the Christian Scientists rely, is also recognized by the state; at all events, it is a favorite agency in the hands of the state-supported Church for ameliorating not only spiritual, but physical ill. How can the state logically condemn the resort to prayer in one case while it sanctions it in another? Often in churches the prayers of the congregation are solicited for a sufferer on a bed of sickness. What is the attitude of the law towards this proceeding? Does it say practically this: 'You can pray as much as you like, so long as you provide the patient with medical attendance, but prayer as such we regard as a mere superstitious observance; we cannot accept it as proper treatment for a sick man'? And would it make matters better if, the doctors having been dismissed as useless, as they might very well be, a clergyman were called in to pray for the patient's recovery? On what ground can it be alleged that doctors always are of service in a case of illness? Poor Harold Frederic suffered from paralysis, which finally killed him by invading his heart. The doctors had him in hand for a time, but they did not succeed in driving his paralysis away or even in preventing it from extending. Is it not a purely gratuitous assumption on the part of the coroner and his jury that the medical men by remaining in attendance a little longer could have saved their patient's life? Doctors do in thousands and millions of cases enjoy carte blanche, and their patients die all the same."

Reynold's Weekly Newspaper says:—

"The verdict of 'Manslaughter' against two of the women who attended the late Harold Frederic, the novelist, during his last illness was to be expected after the evidence given during that remarkable inquiry. Yet it is quite puzzling to imagine any one who believes in the Bible objecting to the doctrines and practices of the fanatics known as the Christian Scientists and the Peculiar People. Nowadays, however, people seem to accept, or to reject, such portions of the Bible as suits them, never thinking that if it be an inspired book and true, to reject a portion is to throw discredit on all. We, of course, do not agree with those unfortunate individuals who believe that medical aid may be rejected where it is a question of disease or sickness. But we say they are perfectly logical. Either they are right, or the Bible is wrong. And if they be right, according to the Bible, then those who do not follow similar methods cannot believe in the Bible, as a whole. Indeed, Bible belief is becoming a matter of ridicule among the clergy themselves. The Archbishop of Canterbury does not believe in the Biblical account of the creation; the late Archbishop of York said it was impossible to run a nation on the principles of the Sermon on the Mount."

The Weekly Times and Echo:—

"I know scores of people who are being 'killed by homœopathists'—so my allopathic friends declare. While the ladies and gentlemen who pin their faith to pilules are equally certain that the drug doctors are debauching naturally healthy constitutions into doddering degeneration."

The London Observer:—

"Of course, these Scientists declare that their list of cures is enormous, and it is a fact that a large number of men and women, mostly of fair education and good social position, have come forward and announced in public meeting that they have by its means been cured of serious illness.

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Whether they are right or wrong (and for our part we think them wholly wrong), they are clearly at liberty to treat themselves, or allow themselves to be treated, according to any method which they choose, whether they call it Christian or pagan, scientific or magical. Nor is there any reason why they should not pay for it, if they choose, so long as they perfectly apprehend what it is they get for their money. The sudden outcry against them as a set of fraudulent humbugs who are to be put down by the strong arm of the law is perfectly preposterous. There is no reason to believe that they are any more humbugs than the regular physicians of the sixteenth century, who prescribed all kinds of absurd things, such as live lizards as a treatment for hernia, or powdered adders for snake bites."

The Church Gazette:—

"The jury in the case of the well-known novelist, Frederic, has brought in a verdict of manslaughter against the Christian Scientist whose treatment, or rather non-treatment, of her patient, has had the fatal issue which, in the name of letters, we all deplore. After the coroner's summing up, the jury probably thought that the law gave them no option to do otherwise. But, from a logical and moral point of view, the question which came before the court is a highly complicated one, admitting of considerable discussion.

"Has not a man a right to dispose of himself and his life as seems best to him? If he chooses to be killed by unscientific methods, instead of the scientific way prescribed in the 'British Pharmacopœia,' why should he not be permitted to exercise his own individual discretion? Then, again, where are we to draw the line between science and superstition? Three centuries ago the whole of England believed in magic and charms and incantations, as preventives of, and remedies for, disease, and the average doctor was described by Ben Jonson as:—

> A rare physician,
> An excellent Paracelsian, and has done
> Strange cures with mineral physic. He deals all
> With spirits he, he will hear not a word
> Of Galen or his tedious recipes.

and hundreds of women, many of them perfectly innocent, were burnt at the stake as witches (the last trial for witchcraft took place in 1712). For aught we know, a future generation will look down upon our modern medical science, and detect in our vaunted scientific knowledge a not inconsiderable mixture of folly and superstition."

From Justice, London:—

"The verdict of manslaughter recorded against the two Christian Scientists who attended Mr. Harold Frederic in his last illness, appears to me to be a most illogical and unreasonable finding for a Christian jury. It seems to me little short of scandalous that people whose only offence is that they give a logical and literal interpretation to the religion which is supposed to be that of this nation and its law-makers, should be charged as criminals.

"Let us have done with cant in this matter. I have frequently protested against the persecution and punishment of the Peculiar People on the same grounds. Either our judges and juries are Christians and believers, in which case they should honor rather than punish the simple folk who make practical application of their creed, or they are sceptics themselves, in which case they are also humbugs and hypocrites.

"They would insult and persecute any one with sufficient courage and honesty to avow a disbelief in their creed, and would profess to regard such an one with horror and aversion. Yet they manifest the hypocrisy of their own professions when they censure, persecute, and punish such true believers as the Christian Scientists and the Peculiar People."

Light, of London:—

"The curious thing is that in branding Mrs. Mills' faith as nonsensical and murderous, the coroner and his jury branded scriptural and evangelical Christianity as nonsensical and murderous also; for scriptural and evangelical Christianity are both committed to the divine and supernatural power of faith and prayer. The Christian Scientist may yet get the conventional Christian into a very pretty hole."

The Sunday Chronicle:—

"For to tell only the sober and modest truth, medicine is the most inexact of sciences, even if in charity we permit it the dignity of a science. Its methods and the manners of its professors are still surrounded by much of the sham mystery, the real ignorance and hocus-pocus of the Middle Ages. Its verdicts are largely matters of guess work, of experiment. It has made progress undoubtedly, but such progress as it has made has been more by rejection than by discovery. It has given up many of its bad old habits; it has adopted but few that are either new or valuable. The modern general practitioner gives far fewer drugs than his predecessor a hundred years ago, and gives them in much smaller doses; and that is all to the good of the patient."

The Saturday Review thus editorially comments upon a sermon preached upon Christian Science by Canon Eyton of Westminster:—

"On Sunday last Canon Eyton said (I take the Daily Mail report, which the canon has not contradicted nor amended, in spite of the fact that he allowed himself to be interviewed by the same paper on the following day), 'Christian Science, with its tale of manslaughter, is part of the muddy stream of abject credulity which engulfs so many lives at the end of the nineteenth century.' I leave this phrase to the judgment of the 'indifferent honest,' reminding the careless that Canon Eyton here makes himself judge and jury too, in order to condemn for manslaughter one or two women whom even the coroner asserted were well-meaning. In his interview with the Daily Mail reporter next day, this eminent exponent of Christ's lovingkindness railed against credulity. 'What can be said,' the canon asked rhetorically, 'of a sane man who refuses to have a doctor, and calls in faith-healers when a leg is broken, or even in a case of confinement? . . . What the age lacks,' he concluded, 'is common sense.'

"This is surely strange doctrine in the mouth of a Church of England clergyman. Is, then, faith like a grain of mustard seed, able to move mountains, as Jesus said it was, but unable to heal a broken leg? The dilemma is immediate; either Canon Eyton does not believe in prayer, in which case he ought to give up his profession, position, and pay; or else he does believe in it, in which case he should apologize for and repent of these atheistic utterances. It is not common sense, O belated disciple of Charles Kingsley, that this age lacks; the feeble grasping after straws, like Christian Science, shows that the age is drowning in common sense, smothered in common sense, and choking; it is uncommon sense that this age and all ages want, and sympathy, and above all, charity, or, as we should phrase it to-day, 'imagination,' that divine gift which enabled Christ to feel with the adulterous woman and the halt and maimed and blind, and which forced Paul to endure even fools gladly. I must not be led away from the main issue by my own emotion; I believe that a great wrong has been done, and that it can only be partially righted if the Treasury refuses to support the disgraceful verdict of this coroner's jury."

The Presbyterian publishes the following communication:—

"*Sir*:—Your editorial in this week's Presbyterian on the

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subject of Christian Science is unique, and while I accord you due credit for your desire, namely, to tear down 'Truth-healing,' it would be unfair to let it pass by unnoticed as being, not an attack upon Christian Science, but a false conception thereof entertained by its assailants.

"All Bible students must admit that Jesus never used figs to cure boils, or any other disease; nor did he instruct his disciples to do so. The Presbyterian Church is supposed to be built on the rock—Christ—and if we wish to follow Christ it must be in the way he instructed us. Jesus said, 'The works that I do ye shall do.' Are medical men doing these works?

"Have you not made the common theological error of looking at the Adam-man as the real man, instead of the spiritual or Christ-man? If the fundamental truth underlying this be comprehended, no one could criticise, let alone attack, Christian Science.

"This system of healing has come to stay, and if you will look in the right direction you will be convinced that on the side of therapeutics its adherents are doing a better work than materia medica has ever been able to do. There are hundreds of cases of healing by this science in the world to-day, many of which have blamed the skill of the medical profession, while its theology enables mankind to live lives of higher morality, being devoted to the purpose of bringing about a higher and better Christianity, which your paper so sincerely desires. Why attack Christian Science when doing good, if you would be Christian? Paul said, 'man was free born,' and it is surely trespassing upon this declaration to seek to take away man's individual right to resort to whatever healing power he chooses. Very truly,

"ARTHUR E. JENNINGS.

"New Shildon, *via* Darlington."

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The following from the Westminster Gazette will be interesting, as showing Mr. Frederic's estimate of the medical profession:—

"In the late Harold Frederic's book, 'Illumination,' the following allusion to medicine derives new interest from the revelations of the coroner's inquest. The Rev. Theron Ware, in his first interview with Dr. Ledsmar, is uncertain whether he may not be talking to a doctor of something else than medicine, and decides on venturing the question.

" 'Oh, yes, it is medicine,' replied Ledsmar. 'I am a doctor three or four times over, so far as parchments can make one. In some other respects, though, I should think I am probably less of a doctor than anybody else now living. I haven't practised—that is regularly—for many years, and I take no interest whatever in keeping abreast of what the profession regards as its progress. I know nothing beyond what was being taught in the sixties, and that, I am glad to say, I have mostly forgotten.'

" 'Dear me,' said Theron, 'I had always supposed that science was the most engrossing of pursuits—that once a man took it up he never left it.'

" 'But that would imply a connection between science and medicine,' commented the doctor. 'My dear sir, they are not even on speaking terms.' "

*

We conclude our article with some extracts from American publications which may be instructive to our friends across the water. From Town Topics, New York City, we take the following:—

"Mr. Harold Frederic ought to be canonized by the Christian Scientists. That distinction certainly would be appropriate had he continued steadfast to the end, in view of what since has occurred. But he relented a few hours before death, . . . called to his aid common, every-day physicians, and thus missed his saintly chances. As it is, the occasion of his death and the circumstances attending his last illness have been so manipulated, unintentionally, of course, by doctors of divinity and doctors of medicine as to do more for the cause of Christian Science than could have been accomplished by a lifetime of prayer. Protestant, Catholic, and Hebrew, forgetful of creeds, and Allopath, Homœopath, and Eclectic, unmindful of schools, united forces to crush out the Scientists by the force of vigorous invective, and have carried on the warfare for several weeks. Never did competition get such substantial advertising from those in direct opposition. The new cult itself is rightly constituted to thrive on what has happened. . . . What it most needed was publicity, and this it has now obtained in world-wide measure from its most bitter competitors."

From the Boston Evening Transcript, one of the leading dailies on this side, we cut the following editorial comment:—

"There can be no question as to the earnestness of the Christian Scientists. In Ohio, where the State Board of Health has secured a second conviction under the law regulating medical practice, $10,000 has been pledged by one of the Scientists to carry the case up on appeal, and the leader of the Christian Science Church at Cincinnati says the building fund of $24,000 pledged to this church is also available for the same purpose. He declares that the case will be carried to the United States Supreme Court, if necessary. In England, lately, all the cases against Christian Scientists seem to have been thrown out by the higher courts."

Yes, in England, so far at least as the Treasury bench is concerned, the prosecution of the Christian Scientists in the Frederic case, came to naught, as by every rule of law, common sense, and common justice it must have done.

Letters to Mrs. Eddy.

Dear Mother and Teacher:—January 1, 1899, will mark an event in the work of our little band, the fruits thereof we trust will prove our loyalty to the cause we so earnestly advocate. On that day we shall dedicate to the cause of Christian Science the first church building in this little village that has stood the sunshine and storm of forty years of time.

Two months ago we had a lot and nine dollars in money. To-day we have a pretty little church and reading room, finished and furnished, our only debt one of *gratitude* to God and the dear Mother who taught us "*God is the source* of supply," and has a treasure house full of blessings for His children.

That we may prove our worthiness of this blessing, we will continue to strive, watch, and pray.

Your loving student,

Mary E. Graves, Schofield, Wis.

Dearest Mother:—Christmas greetings to you from a heart filled with love for the Revelator, and gratitude for the revelation of what the Christmas means to and for us in Christian Science.

On this Christmas morning we hold our first service of the Third Church of Christ, Scientist, of Chicago, in the Jewish Synagogue, "Zion Temple." The lessons for the day, "Christian Science" and "Christ Jesus, the Heir of All Things," are most marvelous and wonderful to be read on Christmas Day, and in this place. For the two Sundays preceding the annual election I have been appointed Second Reader.

Accept these few words in place of what we so love to send you at this season of the year, an offering, as a slight reminder of our never waning gratitude and love.

Mary M. W. Adams, Chicago, Ill.

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Questions and Answers.

What apologies have Christian Scientists to make for healing?

None.

What apologies have the stars for shining? or the fig-trees for bearing fruit? What apologies has the mathematician for getting the right answer to his problem? or the musician for bringing forth harmony?

Is it not the destiny of stars to shine and fig-trees to bear fruit? Said the first Christian Scientist, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Of the fruitless tree the Master said, "Cut it down." For Christians not to shine, not to heal, is to be without "good works" and therefore to fail to glorify their heavenly Father. Said Christ Jesus of every believer, "The works that I do shall he do also." Who will deny that healing was among the works of Jesus? Who can deny, then, that healing is the fruit which every believer should bring forth? What apology has a believer to make for being without fruits: the healing works of Christ? No more apology than has a tree for having only leaves. Is it not easy to see, then, that the fate of a Church without healing is the fate of the fig-tree without figs? Is it not plain that in order to glorify the Father there must be Light enough to make the works manifest? Is it not clear that for the Church of Christ to flourish it must have Life enough to bring forth fruit? for "By their *fruits* ye shall know them."

It is the business of mathematicians to solve problems. It is the business of musicians to make harmony. "Wist ye not that I must be about my Father's business?" said the Scientific solver of human problems, the maker of heavenly harmony. This eminent Christian Scientist was successful in business because he applied to every task the Science of Mind. He eliminated error from every human problem through Mind. He transformed every discord to harmony through Mind. What apology is needed from Christian Scientists of to-day for doing business in the same way?

Instead how plain it is that an apology is called for from those who are attempting to heal in man's way instead of in the Christ-Way. If the great Physician healed through Mind, what right has another to attempt to heal through human opinions?

When those whose trade is affected attempt to pass laws to prevent Christian Scientists from healing, let them at the same time pass laws to wipe out from the Bible the record of Christ's healing. While this text-book on healing contains the command, "Heal the sick," so long will Christian Scientists hasten to obey. If the disobedient are to take away healing from the obedient they must first take away their Christ; for so long as they have Christ so long will they heal. As well legislate the stars from shining and the heart from loving as to legislate the possessor of Christ from healing.

Take from the mathematician the right to destroy error with Truth, rob the musician of his right to heal discord with harmony, then ask legislatures for laws that will punish Christians for destroying the error of sin with the Truth of God, and for healing the discords of mortal life with the concord of eternal Life.

Once when about his business there sought him out one who "had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse." (How modern this old story seems!) She was healed and no apologies offered.

What would be thought to-day of those bunglers who for twelve years had been experimenting on the invalid if they had cried out against her Scientific healing? We have no record, but was the Medical Trust silent in this case because she had spent all she had? If, after twelve years "suffering many things of many physicians," she had had more to spend, should there have been a law to compel her to suffer on while her money lasted? She had been under regular treatment so long was it right for her to be healed by such irregular treatment?

Touched by the Christ-Truth she was "healed of her plague." For that healing should her healer have been branded as a criminal? For twelve years the guessers had been blindly hunting for the right answer to her problem. While the guessers guessed the sufferer suffered. In presence of the Christ-Truth the error vanished. To her it was proven that "Ye shall know the Truth and the Truth shall make you free." Through one who understood the Principle which governed her problem at last the right answer was obtained. The evidence of the unscientific methods of those who had been treating her case was the fact that after twelve years of experimentation she "was nothing bettered but rather grew worse." The evidence of the Scientific method of the Christ treatment was that she was made whole. Is such success to be apologized for?

For over thirty years Christian Scientists have been employing the Christ method in the treatment of sickness and sin. More than a million sufferers made whole evidence that the Christ method is the Scientific method for healing sickness and sin. In presence of the Christ-Truth the errors have vanished and the discords have been silenced. Through those who have understood the Principle which governed the problems of the million, the right answers have been obtained. That Christian Science *is* Christian and *is* Science is proved by this healed multitude. Is such success to be apologized for? No, nor will apologies be asked for by people possessed of reasoning faculties and free from monetary considerations. There are some questions which the *vox populi* are asking and which they are answering for themselves. Among these questions are the following:—

What apologies have Christians to make who do not heal? What apologies have those to make who attempt to heal by any other than the Scientific method?

Miscellany.

As to Medical Science.

"Medical science occasionally makes a grand miscalculation," said an old citizen to the Tales-of-the-Town man. "I never pass a certain house on lower Prospect Street without remembering that twenty-eight years ago a certain noted doctor of this town—he died recently—condemned me to death. 'You have but a week to live,' he said.

"This was information of somewhat serious import to me, although at that time I didn't much care whether it was a week or a month. But I went to another doctor. 'Are you really frightened?' he asked. 'No,' I said, 'I've got beyond that.' Then he remarked, 'You can't last a month.' Somehow this corroborative testimony didn't satisfy me. Before I got through my search for information I consulted eight doctors. And, by the way, I was hunting through the second week before I made the rounds. Of course they all agreed

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pretty well. The most liberal man of the lot said I might pull through for a year, but he greatly doubted it. The other medics gave me from a week to three months.

"Well, sir, I've attended the funerals of five of those doctors, and, please God, I'll see the other three under the sod before I quit.

"Understand me, I was a pretty tough object at that time. A bronchial trouble had worn me to skin and bone. I walked with a crutch and a cane. I could scarcely talk. All the doctors agreed that my lungs were past mending. Five of them said I had but one lung left, and that, they claimed, was on its last legs.

"Well, when I went to the ninth doctor I was mad clear through. I was mad when he looked me over. I knew he didn't have a blessed idea concerning my case. But he tried hard to look knowing, and went back in his little drug tank and presently returned with a neat package wrapped in white paper. I handed him the $2 he demanded and walked away. 'Here,' he said, 'you've forgotten your medicine.' I turned back. 'No, I haven't,' I said hotly, 'I left it there purposely. Give it to the next credulous fool whose case you don't understand.' Say, it did me good to get mad. I went home, chucked every drug into the ash barrel stayed out in the open air all I could, wasn't the least bit careful about myself, worked about the house every day until exhausted, and began to get better. By George, inside of a year I was in tiptop condition! Look at me now. Sound as a dollar. Yes, sir, science does occasionally slip up with considerable unanimity."—Cleveland Plain Dealer.

What Do the Angels Do?

We print the following without comment just as it appeared in the Boston Herald.

The Pearl Street Baptist Church (Providence, R. I.), is agitated by the political and other views of its pastor, the Rev. Francis E. Tower.

The society was formerly the First Advent Church, but seven years ago went over in a body to the Baptist denomination. Two years later Mr. Tower became its pastor. He was an ardent admirer of Bryan and an advocate of free silver, and a number of brothers took strong exceptions to his political creed. These disaffected ones have been fanning the little flame ever since, and when the pastor preached a few days ago on what the dead do they were further incensed. They declare that he pictured the angels as having regular employment similar to their earthly vocations. The dominie says he declared that the dead have a conscious state in heaven and have employment there in the service of God.

On this rock the society is in imminent danger of being wrecked, and the pastor awaits a gale from the minority asking him to resign, but he says in advance that he will do nothing of the kind.

William C. Watson, attorney for Mrs. Addie F. Weaver of Batavia, the Christian Scientist who was indicted on March 3, 1898, on charge of practising medicine without a license or being registered, presented a demurrer to the indictment in county court.

The grounds on which the demurrer was based were that more than one crime was charged in the indictment, and that the facts stated do not constitute a crime. The demurrer also alleged that the indictment contained matter which, if true, constituted a legal justification or excuse for the crime charged or a legal bar to prosecution. The fourth point in the demurrer was that the crime charged was a misdemeanor, and the indictment was not found within two years after the commission of the crime.

The court allowed the demurrer and quashed the indictment.—News, Batavia, N. Y.

The Lectures.

A Notable Meeting.

A NOTABLE meeting of Christian Scientists was that which gathered at Carnegie Hall, New York, Sunday, December 18, 1898, to hear a lecture delivered by Mr. Carol Norton. This meeting was in the nature of a mass meeting of the Christian Scientists of Greater New York. There were thirteen churches represented. The audience filled the large hall to overflowing. There were upwards of three thousand people in the hall.

Mr. Norton was introduced by Hon. P. C. Talman of Brooklyn, who in his introduction spoke from a lawyer's standpoint of justice, tolerance, and fair hearing. On the left of Mr. Norton sat Dr. George D. Cochran, a graduate of both schools of medicine. Seated on the platform back of the speaker were the representatives of some thirteen Christian Science churches in and about the immediate vicinity of New York City. Also some twenty students of our Leader, graduates of the Massachusetts Metaphysical College; General John Lewis, ex-Postmaster of Atlanta, and the official representatives of the Boards of Trustees of a number of the New York City churches. Some of the most prominent divines of the metropolis were to be seen in the audience, among whom can be mentioned Rev. Minot J. Savage, D.D., Rev. George F. Pentecost, D.D., Rev. Professor James T. Bixby. Over three thousand persons listened to the lecture. Three or four hundred went away because they were unwilling to climb to the top of the auditorium, where the only seats available were situated. The lecture closed with a benediction by a representative of the National Board of Education of the Christian Science movement, Mrs. Laura Lathrop, C. S. D.

From the Harlem Postscript of December 19, 1898, published in New York, we extract the following notice of said meeting, and epitome of Mr. Norton's lecture.

Carnegie Hall was the scene of a remarkable mass meeting yesterday afternoon, the occasion being a lecture delivered by Carol Norton, C. S. B., on "Christian Science; its Religion, Healing, Therapeutics, and Philosophy."

The lecture was given under the auspices of the Christian Science Churches of Greater New York, and was designed as an answer to the misleading newspaper articles published on both sides of the Atlantic on the death of Mr. Harold Frederic, the London correspondent of the New York Times.

The lecture was announced for half past three, but when the Postscript reporter entered the hall at 3.35 many people were coming away, unable to gain admission. Excepting a few rear gallery seats, the auditorium was taxed to its utmost capacity. On the platform were many prominent Scientists. All told, more than three thousand people were present.

Ex-Judge Talman, of Brooklyn, introduced Mr. Norton, saying that although he was not, in the proper sense of the word, a Christian Scientist, he had seen so much good resulting from it, both in the community and in his family, that he could say only good words for it. He bespoke for the lecturer a fair and impartial hearing, and then presented Mr. Norton, who was enthusiastically received.

Mr. Norton said, in brief, as touching the Harold Frederic case, that the wife of the journalist had been healed in Christian Science, and that while Christian Science practitioners were called to attend Mr. Frederic, at a critical point in the case the Scientists were discharged and regular medical attendance summoned and substituted, and that Mr. Frederic died under the physicians' care.

Mr. Norton then took up his subject and handled it in a masterly manner, speaking extemporaneously. He spoke for upwards of an hour and a half, and held the close attention

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of his vast audience. He emphasized the fact that Christian Scientists were not believers in pantheism, but were believers in one God as divine Principle, and that this Principle was Spiritual, and was the Great First Cause. He vigorously denounced the theory of the co-operation of mind and matter, and declared that materiality, sin, and suffering were of the carnal, or mortal, mind, from which mankind would be redeemed by the understanding of Spiritual Law as the only real law.

Referring to the healing therapeutics of Christian Science, Mr. Norton cited many instances of failures of medicine, and gave numerous authoritative cases of Christian Science healing. He declared that healing was an essential element of Christianity, which had been practised in the early Christian Church up to the time of the union of the Church and State under Constantine.

He declared that the philosophy of Christian Science would stand the test of time; that it proved its accuracy by its results, and demonstrated its divinity from the Bible, which, he declared, could be so literally interpreted as to obscure its true and spiritual meaning.

A felicitous Introduction.

PROFESSOR MARTIN of Macon, Ga., thus felicitously introduced Mrs. Mims on the occasion of her recent lecture in that city:—

Ladies and Gentlemen:—Hidden in its archæological bed the diamond imprisons for ages the beautiful sunlight of God, refusing to release it in all its brilliancy and splendor until shaped and polished by the lapidary's skill. Hundreds of thousands now believe that likewise the great truths of Christian Science had lain veiled for centuries until recently revealed by Mary Baker Eddy in all their convincing force and spiritual beauty.

As Mary, the mother of Jesus, nearly nineteen hundred years ago, gave to the world the blessed Saviour of mankind, so Mary Baker Eddy within the present century has given to the world in Christian Science, as her adherents firmly believe, the very highest interpretation of Christ's teachings—the great and holy mission of which is to establish harmony between science and religion. By establishing this harmony, and banishing sin, sickness, and death, Scientists would efface the horizon-line of demarcation 'twixt earth and heaven—enveloping the one in the realized hopes and transcendent beatitudes of the other.

In all ages, most great movements having for their purpose the elevation of mankind to greater moral and religious altitudes, have been the coinage of the feminine mind, while all —without exception—have been nurtured by woman's hand, and prospered by woman's love.

It is not surprising, therefore, that chief among the exponents of Christian Science we find many of the noblest women of the land—women whose faith has risen higher than mountains, whose shoreless love for humanity no mariner has ever compassed, and whose fathomless depths of charity for the weak and erring no plummet has ever sounded.

Conspicuous among these, stands Macon's loved and loyal leader, Miss Alice Jennings, the story of whose devotion and good deeds has already been engraven upon Macon's entablature in enduring letters of living light. Another of the noblest and most honored of this noble band of women is the distinguished lecturer of the evening; and as I look upon this audience, comprising much of Macon's broadest culture and highest chivalry, I deem it unnecessary to invoke a patient, considerate hearing of our honored guest, Mrs. Livingston Mims of Atlanta, who will now address you.

Mrs. Mims at Chattanooga.

At the Unitarian Church Mrs. Livingston Mims, of Atlanta, Georgia, spoke to a large audience on the subject of Christian Science. In spite of the extremely unpleasant weather the audience was a representative one, embracing many of the deepest and most conservative thinkers in the city. The subject was "Christian Science! Is It Christian? Is It Science?"

As a speaker Mrs. Mims is one of the most attractive women that ever appeared before a Chattanooga audience. She would invest any subject with charm, and this subject, which for the past twenty-five years has been gaining adherents steadily and rapidly in the face of bitter opposition, is one which she handles with skill and fluency. In the brief space of time allotted for lectures it was impossible to explain more than the rudiments of the faith of which she is so able an exponent.

She explained that not to bodily healing only was this system confined. "It is the bugle call to higher action, it ramifies every condition, its influence is silent like the dew, but it dissolves the mist of poverty and ignorance, it enlarges the scope of true government and harmonizes nations. It wipes away all tears, for it is the comforter leading into all truth, explaining the infinite meanings of God's ways to men. A true Christian Scientist must be a good citizen, a good neighbor; he must prove that honesty is the only true policy; that God—Good—is with the upright, that there is a divine way to have all that the 'Gentiles seek after,' and that is to seek first the kingdom of God and his righteousness, and all these things shall be added."

The News, Chattanooga, Tenn.

A few evenings ago we attended the lecture of a noted expounder of the doctrines of Christian Science. One thing was a great surprise to us, the largeness of the audience. The hall was filled to its utmost. The lobby was crowded with persons standing, the stairway to the gallery was covered. There seemed intense interest. Why has this teaching aroused so wide and sympathetic a hearing? Why are so many transferring their allegiance to it? The strength of a system is not its error and evil, but the truth and good it contains or simulates or approaches. If current Christianity were more skilfully brought to human needs, and if medicine were more Christian and less commercial, then would this distinct school of thought have less welcome. One has only to read the patent medicine advertisements of our daily papers, into which hundreds of thousands of dollars are put, and some of which are fashioned with inhuman shrewdness and greed, to discover that poor mortals need some defence and escape. Let the pews of all churches as well as the pulpits exalt the spiritual,—"look not at the things which are seen, but at the things which are not seen,"—and show by conduct, faith in God and God's Word, and the hungry hearts of men will be filled.

Christian Advocate, Detroit, Mich.

In these days Christian Science has come prominently before the public by reason of the death of persons who were under treatment, notably Harold Frederic, and much feeling has been aroused against it on that account. It was a timely address, therefore, which was delivered in Karn Hall last night, by the Rev. Irving C. Tomlinson, C. S. B., of Boston. His subject was, "Christian Science; What It Is and What It Is Not." The lecture was under the auspices of the local First Church of Christ, Scientist, a flourishing body, and the lecturer was introduced by Mr. Pearson, one of the leaders of the movement here.

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There was a large attendance of those interested in Christian Science, or anxious to know what it really is, and the lecture was listened to very attentively. Mr. Tomlinson is a scholarly-looking gentleman, fluent and eloquent, and convincing in his manner. His statement of what Christian Science stands for was clear and lucid.

The Herald, Montreal.

About Diphtheria.

I AM glad to give to the Field an instance of the healing power of Christian Science which occurred in the city of Berlin, Ont., last February.

A Christian Scientist was called to one of a family of thirteen children, and the claim was diphtheria. The parents notified the Board of Health, as was the law of the city, and a doctor came and said, "Examination proves it to be diphtheria, and a very bad throat." The boy's sister was pronounced affected with the same disease. The Scientist then said to the mother of the children, "Which do you want, Christian Science or *materia medica*." "Why, Christian Science of course. This is no more to God than any other disease." When the doctor returned to his home he said to his sister, who is a Christian Scientist, "There will be a funeral at the S—— home." This was Saturday afternoon. The Tuesday following the boy was well, playing in the back yard—all the outing the city allowed the family while in quarantine. The first two nights the Scientist read "Science and Health with Key to the Scriptures," and the sense of protection, and joy to witness the removal of every seeming mountain by the omnipotence of God rendered her too grateful to want to sleep. The second day two more of the children complained of the same symptoms that the others did at first, and the next day two more, and the next day one, but the fear was met in a few hours, thus proving what Science and Health says, "Destroy fear and you end the fever."

Three days after the first examination of the M. D., another doctor was sent by the Board of Health who said, "I am sent to swab the throats of all the children, and each swab, with the child's name attached, will be sent to Toronto to a specialist; if the report of diphtheria is returned the swabbing will be repeated in a week, and every week until no germs are found, then disinfecting will be done and the card removed from the house." The doctor said to the Scientist after swabbing the throats, "I have looked into Christian Science, and it is beneficial in some cases, but this is different." "Can we limit the power of God?" the healer answered. The doctor then continued, "That child needs immediate attention, his throat looks all right but it has gone down; it is a serious thing to tamper with a human life." "*Yes*," replied the Scientist; "that is why we leave the child in *God's* hands."

He was silent a few seconds then said in a gentler tone, "Well, have your own way." "No," said the healer; "it is not man's way or nothing could be done."

At the last swabbing the doctor acknowledged to the parents, "They have recovered very nicely." Outside he said, "You couldn't kill one of those S. children any way." In all there were three advanced cases healed and four relieved in a few hours after first symptoms appeared, and one relapse. At the same time there were four more healed in another home not far away through this same understanding of God as all there *is;* and this notwithstanding the town's predictions that it would not be accomplished. Many other cases were healed during the season by Christian Science, one only passing on. At the same time a little girl having the same disease passed away in a closet filled with steam where an allopathic physician had placed her, depending on this material means to aid her recovery. Not long before this five cases had proved fatal under medical treatment in this small city of Berlin.

An uncovering of scientific medical guessing was this:—

The doctor examining the first two cases, Frankie and Lucy, said Frankie's was an advanced case of diphtheria, very bad throat, and would undoubtedly die, and Lucy had the fever and spots on throat. Three days later another doctor swabbed four, the above two, and Eddie and Nelson, and said, "I don't see much the matter with their throats," but added that it had gone down in Nelson's case, and he needed immediate attention. When the report came from the specialist in Toronto it was that Lucy and *Eddie* had the above malady, but Frankie and the rest did not. Eddie's fear and fever had been met in a day and night, and he had been free and skating for two days, but when he heard he had diphtheria he immediately relapsed (to sense) and it was several hours before it was met.

The healing of the cases referred to in this article, was made possible through "Science and Health with Key to the Scriptures," and other writings by Mary Baker G. Eddy, which prove the truth in the Scriptures to be practical, living *fact*, demonstrable Principle.

N. M. Dunn, 313 Huntington Avenue, Boston, Mass.

Does Christian Science Heal?

THE above question has been answered in thousands of cases, and is every day being answered in hundreds more. In the Christian Science Weekly of November 24, we published the following testimonial from Mrs. Amelia S. Korfhage, Louisville, Ky.:—

"On November 14, 1897, our little daughter, then seven years old, was taken with St. Vitus' dance. She reeled when she walked, her speech was impaired, and she had no control of her left side.

"In less than three months she was entirely healed, and under very trying circumstances. Error seemed to have the upper hand of everything; but we kept on, never doubting that Truth would triumph. Oh, how thankful we are for Christian Science! It not only healed the child, but sustained us through it all. I am glad to testify to this glorious Truth. It has brought light where there was darkness, and has taught me that God is really All-in-all."

Since publishing the above, we have received the following interview had with Mr. H. C. Korfhage, father of the child referred to in the above testimony. We submit these two cases as additional answer to the question at the head of this article.

[Interview with Mr. H. C. Korfhage of Louisville, Ky., November 28, 1898.]

Question.—Is the testimony relating to the healing of your little daughter published in the Christian Science Weekly, page 7, under date of November 24, 1898, correct in every detail?

Answer.—Yes.

Question.—Have you had any further evidences of Christian Science Mind healing in your family?

Answer.—Yes; quite a few.

Question.—Will you name what you consider the best and most convincing instance of cure?

Answer.—In January, 1897, my wife, who was sick, was examined by three physicians. They pronounced her disorder consumption of the heart and internal cancer. The examination was made by two of the doctors, the third agreeing to the deductions of the others.

Question.—Did the doctors furnish you any means of seeing the growth?

Answer.—Yes. During the examination of my wife I saw the growth with my own eyes, and the doctor had about made

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arrangements for a room in an infirmary at Louisville, Ky., and the following week it was expected that she would be operated upon. During the week a gentleman who had just heard of Christian Science came in and told us to try it. We went to church with him, and after reading "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and attending continually the Christian Science Church, to our great surprise in about three months my wife was completely restored. She is completely healed, and has never had the slightest return of pain or fainting spells. This healing occurred nearly two years ago.

Yours in Truth,

HEMAN C. KORFHAGE,
566 Fourth Avenue, Louisville, Ky.

Appetite for Strong Drink Destroyed.

IT was in 1894 that my husband was healed. He had been sick for three years, was given up by three physicians, and seemed ready to pass away at any time. He had inflammation of the bowels and several other diseases, also something growing in his side. He was never free from pain. His sister was healed through this Truth, and advised him to try it. He did so, and was ready to go to work in one week.

He had found the Truth, and we got the book Science and Health, studied it, and have been able to overcome sickness and accidents. My husband had a very strong appetite for drink, and had tried to get rid of it. He took the Keeley Cure, and that was good only for a short time and then he was worse. But after he had been in Christian Science for six months his appetite left him entirely in one night. That was over three years ago, and he has never had the least desire for it since. Words cannot express my gratitude to Christian Science for that one thing.

In five months we moved to Missouri, where they had never heard of Christian Science, but we were able with our books and what little understanding we had to handle whatever came up, and there was where we learned to lean on God as our "ever-present help." After one year we came to Clinton, Iowa, where we went through a class. I was healed of dyspepsia and several other complaints through reading Science and Health, and I cannot tell what happiness it has brought into our home. We have three grown children, and they are all members of the Christian Science Church. How my heart goes out to Mrs. Eddy with love and gratitude for all she has gone through that we might know the way. I have had many good demonstrations, especially among animals.

We were away from home with a team and had put up for the night at a farmhouse, and one of the horses was taken very sick. My husband was frightened, and said, "What shall we do?" I replied, "Trust her to Truth." I went to work. It seemed for a time as though error would get the best of us, but after a while Truth conquered, the horse was healed, and the next day we went on our journey.

One time I was on a visit to my sister in the country who knows nothing of Christian Science. They have a fine lot of hogs, and she took me out to see them. She said, "The cholera is amongst them; one died yesterday and there is one we have turned out to die, and it is almost gone." The thought came to me to treat it, so I did, but said nothing to my sister. We walked around awhile and came back where it had been and it was gone. I said to her, "Where is your sick pig?" We looked around and there it was eating and all right. In about a week she said to me, "My hogs are all well and doing finely, and I believe you treated them." I told her that I did, and that I did it to prove to myself that Truth can heal all manner of diseases for man and beast.

Martha Hartman, Clinton, Iowa.

Our Weekly.

BY JOSEPH S. EASTAMAN.

IT is with a feeling of deep gratitude that I accept the permission to write an occasional contribution to our Weekly.

This being my first letter, I feel it my duty to first give God thanks, and also our beloved Mother, Mrs. Eddy, for this added facility given to the Christian Scientists, and to all the people everywhere, to progress and speed our way out of "Sense into Soul" while we are learning the proper relations between God and man, by which mortal bondage can be destroyed, and man can manifest the freedom of the children of God.

In my heart I welcomed you ten weeks ago, for I feel sure you are destined to do much good to the cause of Christian Science as well as to Christian Scientists everywhere, and though you are only a few weeks old, already the Field is anxiously looking for the little messenger that brings to all words of peace and guidance from our dear Mother and guide. You have come to the help of Christian Scientists under very different circumstances from your elder brother, the Christian Science Journal. How well do I remember the days when the very helpful Christian Science Journal was very nearly the same size and form as you are. But oh, what hard struggles it had to go through to hold its own and gain circulation! There were then very few in the ranks of Christian Science who had inclination, or even ability, to help it. Its founder, editor, publisher, and owner, the Leader and Discoverer of Christian Science, Mrs. Eddy, had to do about all the writing for it. What little help she had from students in the way of furnishing matter for the paper she had in many cases to correct, and even prevent some articles being printed, because they were more a hindrance than a help to the advancement of the Journal. Of course there were in those days very few in the ranks of Christian Science, and the few who had the ability to write were not sure of their ability to write what such a journal needed to make the proper impression on the minds of the people. It was not because Christian Science was not old enough and good enough to do all the good that God intended it should, for, aside from the great demonstrations by its founder, Mrs. Eddy, there were then already many hundreds instructed, and not a few in the practice of Christian Science as healers, and the demonstrations of healing and reforming were good. But the Christian Scientists somehow could not talk Christian Science as they can now, mainly, I suppose, because there were not many sufficiently interested in Christian Science to listen to it, and also because in many cases it was for the good of the Cause, and for the Christian Scientists, too, not to talk it, but to *think*, to *act*, and to *live* it. In those days we had to use much care and judgment in talking and in practising Christian Science.

Object Lessons.

BY B. S.

WHO does not see in the innumerable objects around us some lesson both interesting and profitable? And a still deeper import it has for us when we come into (if but a little) of the understanding of Christian Science, and learn that what we see about us are types and figures of the real, and that just so far as our spiritual eyes are opened can we discern the true and eternal. A great, if not the greater, part of Jesus' teaching was through object lessons which emphasized the Truth he taught, thus bringing it to the comprehension of his hearers.

A thought came to me through a simple remark about a worm-eaten pear. I had been watching my sister preparing fruit for future use, when in picking up a worm-eaten pear she said, "When this gets into the fruit, it falls of itself." This started a train of thought in my mind. Falls of its own

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volition, and that because of a foreign element entering in,—the parent tree did not cast it off, had nothing to do with the error or its results.

Let the foreign element of self, material motives, aims, etc., once take seeming possession of our minds, we separate ourselves from the consciousness of Light, cause our own darkness and its results. Abiding in Principle, we grow and become fitted for our work in the world of lifting humanity out of the darkness and discords of a belief of material existence into the knowledge of oneness with the great unchanging Principle, our Father-Mother God, and proving through this spiritual understanding and through demonstration the consequent falsity of an existence apart from God, the One All. And as we grow in understanding, we do have the proofs.

Divine Love gave us our much-loved Bible to guide us out of the tangles of false beliefs, and we did, at times, catch sweet glimpses of the real, and were uplifted, but were so clouded by materialism that it was almost a sealed book to us, and we worshipped we knew not what. Then was our need met again by infinite Love, who gave us Science and Health, our key to the Bible, which threw such Light upon its sacred pages that we caught a true glimpse of the Christ and our way out of darkness; and we know that through careful, earnest, and honest study of these books, and abiding in the Vine, every step can be taken, not in blind belief, but in understanding.

Is not our pure and earnest love for Jesus, our Way-Shower of centuries ago, our love and worship of our Father-Mother God, and our love and gratitude to our dear Leader but the natural outcome of hearts touched by Truth? Can we better show it than by living daily up to the Light given us for each day, destroying our own errors, and throwing light on others' pathway?

A Word from St. Louis.

BY L. W. TEUTEBERG.

THE thought has been with me for some time that it would be interesting to inform the readers of the Weekly that the text-book of Christian Science is in great demand at the Public Library of our city. This library now has *nine* copies of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. Five of this number were presented by students and friends of the Cause, and *four* were purchased by the Library Board of Managers.

This wonderful book is arousing public interest to such an extent that all of these copies are generally in circulation among the patrons of the library, and the writer has been told by the librarian and his assistant that those who ask for the book often find it impossible to get it, because the number of copies on hand is not sufficient to meet the demand. This need will be met by the addition of further copies.

The growing appreciation, on the part of the library managers and officers, of the works of the Discoverer and Founder of Christian Science, is also shown by the recent purchase of a copy of "Miscellaneous Writings," and the assistant librarian has stated that an effort would soon be made to secure for the readers of the library a copy of each of the other writings of Mrs. Eddy. It should be added that the Journal has also had a place for several years in the reading room among the periodicals of the library.

The Mercantile Library also has two copies of Science and Health.

The Journal and three copies of Science and Health are doing good work through the Jail Library, and two copies of the "little book" have found a place in the Poor House and one copy in the Work House.

From the above it will be seen that the good work is quietly going on, and that the cause of Christian Science is prosperous in our city.

A Kindly Tribute.

WHEN the Christian Science Weekly came, clad with beauty and freshness all its own, bringing joy and peace to all who read its precious pages, I resolved to help to cherish, feed, and clothe it with purest, loving thoughts gained from the study of Science and Health by our loving Mother, Mary Baker G. Eddy. I have never seen her, but her gentle kindness for man has touched and revived within me a higher hope, and because of this I love her, and try, with God's help, to prove the power of Love by healing the sick, through the teachings of "Science and Health with Key to the Scriptures."

For nearly five years I have worked in this city, devoting all my time to Christian Science practice. Divine Love has led me in paths before unknown. I was a year and a half trying to overcome poverty, and many a day five cents' worth of crackers was all I could buy. Many times I was tempted to go back and pursue my old trade, blacksmithing, and one evening I started out to find work in order to pay that which I owed.

After going several blocks I seemed to hear a voice saying, "Where are you going? Go back!" I turned and went back to my office, and to my surprise a gentleman met me at the door with a five dollar bill in his hand to pay for one week's treatment. I took it and went into my private room, fell on my knees and gave God the praise, and promised to never doubt His loving care again. This was three and a half years ago, and since then the demand has always been met and every debt paid by looking steadfastly to divine Love as the source of all supply, knowing that God's promises are true and sure to lean upon at all times. Having understanding of Good through Christian Science, enables me to help others out of failure in business, through having the current of thought changed to an immortal foundation, the Rock—Christ. I feel this will help some brothers or sisters, still in bondage to poverty to see their way out of darkness into Light.—*Henry D. Janes, Denver, Col.*

Our Christmas Tree.

IN my Sunday School class there are several little children who have recently come into Christian Science, and who were accustomed to having Christmas trees in their former churches.

While thinking of the glorious blessings which have come to the world through Christian Science, I heard two of the children speak of their Christmas celebration of last year. My heart went out to these little children in an earnest desire to show them that the true Christmas is far beyond and above anything that the world can give.

Then I pictured to them a Christian Science Christmas tree. It was a tree whose leaves will not fall, and one that can never lose its freshness, for it was the Tree of Life. This tree was fully lighted, not by flickering candles, soon to be snuffed out, but by the eternal radiance of divine Love. On the topmost branch was a star, not a poor little tinsel star, but the seven pointed star of purity which points the way. By its light we saw God's chosen One as our Leader and Guide.

There were most exquisite and imperishable gifts on this tree. Among them were found joy, peace, love, and the wonderful gift of healing. Our tree was for the whole world to enjoy. Each child could have all the gifts he would take, and there were enough for all.

The children were very joyful over our Tree of Life. One little girl said, "The old trees were trees of error, this is the tree of Truth." Another said, "There is no room for error on this tree."—*E. C. S., Boston.*

"Tell me, doctor, were you successful with that patient in the next block?"

"Partially so; I cured him, but I haven't succeeded in getting any money out of him yet."—Yonkers Statesman.

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Testimonies.

In my early Science days, I was the manager when putting in a new stope for the purpose of bringing coal through. The timbers were four feet apart. One Saturday evening at quitting time we had about three feet of space, and the ground was frozen and quite safe. The following day it thawed some, and Monday morning I had the timbers ready to put in as soon as the three men would have the other foot of space. They had worked only a short time when the ground caved in, and so completely covered one man that it took the three of us fifteen minutes to get him out. The other men declared that the man was dead. I went to work with all the understanding I had to use the Truth as taught in Science and Health. It seemed quite a while before he began to breathe, at first feebly, then loudly, and finally so piercing was the noise that it drew the men from the old mine about one-fourth of a mile away. Of course, then all was confusion. The doctor came and said he could not live, but the man was able to work in a week.

About three months after this I was having an air shaft sunk. We were about fifteen feet down the shaft, when a large hickory club five feet long and as thick as a man's arm fell down and struck the man that was with me on the head. I took hold of him by his arms, placed him upright, his back against the side of the shaft, and all Scientists know what I did. To mortal sense this was the situation,—one man nearly killed, three men scared, and one Christian Scientist half a mile from a house. I said, "Send down a bucket and a rope to tie this man safely, and get him out of here." Then I went up next. I took him by his arm, led him under a shade tree, and continued declaring the Truth. In half an hour he was at work again in that shaft. In some way the news of his getting hurt had gotten to his wife, and she and the neighbors came over to see why we had not taken him home. Suffice it to say, they were surprised.

Thomas Phillips, Brazil, Iowa.

Two years ago I first heard of Christian Science. I was invited to attend a testimonial meeting, and I have been attending regularly ever since.

I want to tell of my first demonstration. I was put to the test after having attended but a few meetings. I had very little of the letter, having not as yet purchased a copy of Science and Health; but, happily, I was reading one that had been loaned me, and which proved to be indeed a "very present help in time of trouble."

One evening my son, who was then fifteen years old, ran into the house saying, "Mamma, now don't worry, God will heal this, will he not?" at the same time pointing to an ugly gash right underneath the chin, fully an inch long. The flesh lay about a half inch apart, exposing the bone, and the blood was flowing freely from the wound. He said, "I was running, and fell, striking my chin with full force on the curb-stone."

Then came the struggle within my own consciousness. Fear tried to prevail. Error said, "What will you do? You haven't sufficient understanding to treat, and as there is no Scientist near, you will have to send for the doctor." Then followed the thought of the doctor dressing the wound and the suffering connected with it. This turned me to God. I realized the Truth as best I knew how, and almost instantly the bleeding and pain ceased, and there was no more fear. The wound being filled with sand, it was necessary to wash it out, and this was done without the least suffering. Then it was tied up and left to Truth and Love. The healing was beautiful, for it was done in God's own way, and my heart was filled with gratitude for this proof of divine Love.

It has been my privilege since then to receive the class instruction from a loyal student of Mrs. Eddy. These teachings have many times enabled me to stand alone with God, and many beautiful demonstrations have been the result.

Julia D. Stiegler, Cincinnati, Ohio.

Seven years ago I was severely injured by a fall and sought medical aid. I was informed that I had concussion of the spine, and could not return to work. I suffered intense pain all winter and had constant headache and backache. The following spring I felt somewhat better and my physician recommended out-of-door employment, but I grew gradually worse. I was then put into a plaster-of-paris jacket, still no improvement. The pain in my head so affected me that I tried glasses. Eighteen months later I went to the hospital and was operated upon for stone in the bladder, but received no permanent benefit.

In the fall of 1897 I was prostrated with kidney trouble, and was attended by two doctors and a nurse. For three months I was unable to attend to business of any kind. In February, 1898, I tried light employment, still remaining under the care of a local physician, who finally informed me that I was incurable.

About this time I received a letter from a friend who had been cured by Christian Science, and was positive that I could be healed if I would give it a trial. I did not have any faith in it and thought it was all folly. The physician said that I would soon be paralyzed, as my left side was already affected. I then decided to try Christian Science and wrote to a healer in Brooklyn. She gave me absent treatment for nine weeks. I often became discouraged, and at times I was tempted to return to medicine, but when I remembered that I had received so little benefit from it, I clung to the Truth. When I had been under treatment six weeks, my friend who had recommended Christian Science returned home and encouraged me by constantly holding the Truth before me. Now I am well and happy, and have learned that Christian Science not only heals us, but teaches us how to keep well. In July we started meetings in our home, and have from three to seven in attendance every Sunday. Several have been healed through Christian Science.—*William Groeling, Middletown, N. Y.*

I never had good health, but my last sickness was caused by a fall which injured my spine and ankle. The injury to the spine was slow to develop, nothing seemed to cure my ankle, and in two months I was confined to the bed. Sometimes my brain was troubled, and I had such headaches that often I could not raise my head from the pillow without hurting my spine. Finally one doctor called it Bright's disease. I suffered more than ever from his treatment.

A year ago I heard of Christian Science, and it seemed the only thing left for me to try. I gave the healer to understand that I had no faith in Christian Science, but that seemed no obstacle to him. I had been confined to the bed for five months and was almost helpless. What relief came with the first treatment! That day I sat up while my bed was made, the next day stood on my feet, the third day I took a few steps, and in ten days I walked to the street and rode around town for an hour. I shall never forget the enjoyment of that ride. I limped a long time in walking, but gained steadily, and this week was told, "You walk as if you had good health." I said, "I am well, and I have no limp now." I have had no treatment for the past six months. Had two teeth extracted last week and they pained me very little. I thank God more and more every day for my little knowledge of Christian Science. It did not at first bring peace into my home life, but a sword. But peace has begun to dawn, and I know it will come in its full brightness.

Emma Harvey, Harcarden, Iowa.

Notices.

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The Christian Science Weekly

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Uniting Their Battle Plans.

No abler presentation of the problems confronting our Republic has been written than the thoughtful paper of Hon. Joseph Chamberlain, British Colonial Secretary, in the December Scribner's. It will be remembered that Mr. Chamberlain's wife is a brilliant American woman, the daughter of ex-Secretary Endicott, of Massachusetts.

From this excellent paper we make the following excerpts:—

In the course of the last few months a great and noteworthy change has come over the relations between the United States and Great Britain. It is a quickening of popular sentiment and a growth of mutual appreciation, which, in suddenness and strength, may, without exaggeration, be compared to an explosion.

No great gift of imagination is required to foresee the far-reaching and beneficent consequences that may result in the future from a cordial understanding between the two great branches of the Anglo-Saxon race. The conviction of the depth and sincerity of English feeling has at last struck root in the American mind. The old suspicions have been dispelled, and room is left for the display of a sentiment all the deeper because it has long been suppressed. The last state paper written by President Lincoln contained these words: "The interests of civilization and humanity require that the two nations should be friends. I have always known and accepted it as a fact, honorable to both countries, that the Queen of England is a sincere and honest well-wisher of the United States; and have been equally frank and explicit in the opinion that the friendship of the United States toward Great Britain is enjoined by all the considerations of interest and of sentiment affecting the character of both."

And similarly General Grant, writing from his death-bed the concluding passages of his Memoirs, leaves as a legacy to his countrymen this expression of his opinion: "England and the United States are natural allies, and should be the best of friends. They speak one language and are related by blood and other ties." And then he goes on to say, in words that have a special interest and application at the present time, "England governs her own colonies, and particularly those embracing the people of different races from her own, better than any other nation. She is just to the conquered, but rigid. She makes them self-supporting, but gives the benefit of labor to the laborer. She does not seem to look upon the colonies as outside possessions which she is at liberty to work for the support and aggrandizement of the home government."

In a recent essay on "The Control of the Tropics," by Mr. Benjamin Kidd, the well-known author of a work on "Social Evolution," he reminds us that the temperate regions of the earth are now practically appropriated, and that, owing to the improvement of transport and communication and to the diffusion of technical knowledge, the competing nations in these countries already possess little advantage one over the other, and are likely in the future to possess still less. The one great sphere of commercial activity which remains lies in the interchange of products between the tropics and the temperate regions; and it is this inheritance which is now the subject of the rivalry of nations.

An Englishman, accustomed all his life to the idea of a vast empire enjoying peace and prosperity under British rule, finds it difficult to understand the fear excited in the minds of many distinguished and patriotic Americans by even so small an expansion of the national mission as the recent occupation of the Hawaiian Islands. He knows the comparative ease with which his own gigantic task has been fulfilled, and he is unwilling to believe that the American, with greater resources, equal intelligence, and equal energy, will fail where he has succeeded.

The objections which are urged from the American standpoint are, in many instances, the same as those which have already been refuted by the results of his own experience. Thus, it is said that such a development of American policy will involve responsibilities which the country is unfitted to undertake, and will divert the attention of the nation from its domestic affairs and from the pursuit of its own material and moral interests; and especially that it will interfere with its special mission as the type and example of republican institutions. The Englishman believes, on the contrary, that nations, like individuals, cannot remain isolated without deterioration. The man who pleads the claims of his family as a reason for refusing all public work and repudiating all charitable obligations, is not usually a better husband or a better father than the good citizen whose purse is open and whose leisure is freely given to the service of the community in which he lives; and the nation which elevates selfishness into a virtue and shirks its responsibility to the other members of the human race is wanting in one of the principal elements of greatness. The absolute devotion of any people to its domestic politics narrows the issues of public life, gives to them a partisan and personal character, and tends to a provincialism of sentiment and aspiration. Greatness does not consist in growing rich and prosperous, and it is only by incurring responsibilities, by struggling with obstacles, by confronting dangers, and by conquering difficulties that men or nations justly win respect.

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The object of the writer has been to point out the general nature of the forces which are at work and which tend to draw the United States, sooner or later, into a share of the great work of controlling and civilizing the Tropics; and to state the grounds for the belief that, when that time comes, they will perform the duty worthily and with honor and advantage to themselves.

It can hardly be necessary to say that the British nation will cordially welcome the entrance of the United States into the field of colonial enterprise, so long and so successfully occupied by themselves. There would be no jealousy of the expansion of American enterprise and influence; on the contrary, every Englishman would heartily rejoice in the cooperation of the United States in the great work of tropical civilization.

The pursuit of a common mission will gradually bind us together and lead to a better understanding. We shall find that our interests are identical, and, while we shall prosecute them separately, we shall inevitably be drawn into closer union if they are threatened or endangered. And in this way may yet be fulfilled the aspiration of the poet:

> When closer strand shall lean to strand,
> Till meet, between saluting flags,
> The eagle of our mountain-crags,
> The lion of our Mother-land!

Sovereignty Proclaimed.

America Officially Rules the Philippines.

THE following is an abstract of the instructions sent by President McKinley to General Otis, in command of the United States forces in the Philippines, to be proclaimed to the Philippines as expressive of the purposes of the United States with respect to them:—

The destruction of the Spanish fleet in the harbor of Manila by the United States naval squadron commanded by Rear Admiral Dewey, followed by the reduction of the city and the surrender of the Spanish forces, practically effected the conquest of the Philippine Islands and the suspension of Spanish sovereignty therein.

With the signature of the treaty of peace between the United States and Spain by their respective plenipotentiaries at Paris on December 10, and as the result of the victories of American arms, the future control, disposition, and government of the Philippine Islands are ceded to the United States. In fulfilment of the rights of sovereignty thus acquired and the responsible obligations of government thus assumed, the actual occupation and administration of the entire group of the Philippine Islands becomes immediately necessary, and the military government heretofore maintained by the United States in the city, harbor, and bay of Manila is to be extended with all possible despatch to the whole of the ceded territory.

Finally, it should be the earnest and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring to them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule. In the fulfilment of this high mission, supporting the temperate administration of affairs for the greatest good of the governed, there must be sedulously maintained the strong arm of authority, to repress disturbance and to overcome all obstacles to the bestowal of the blessings of good and stable government upon the people of the Philippine Islands under the free flag of the United States.

Items of Interest.

Religious Freedom for Cuba.

The Catholic priests of Cuban birth are going to send a petition to President McKinley, asking him to remove the Bishop of Havana, who is a Spaniard, and appoint a Cuban in his place. They say that the Spanish ecclesiastical authorities have always treated with injustice the Cuban priests, who number only thirty-two in all the island, while the Spanish priests are counted by thousands.

A committee of these priests called on a reporter to show the petition that had been prepared, and to ask the help of the American press in the cause. It was hard to convince them that they should not address the President of the United States, but the Pope, who is the authority by whom Catholic bishops in Cuba will be appointed hereafter.

Their astonishment was great when they learned that under American rule religious freedom will be so absolute that the Bishop of Havana will have no more to do with the government than any other citizen in the island, and that there will probably be several Bishops of Havana, one for each important denomination of Christians.

The idea of close union between the Church and State is so deeply rooted in the Spanish mind that, notwithstanding these explanations, the correspondent's callers decided to send their petition to Mr. McKinley.—New York Sun.

The Journal has been informed by a personage in the suite of the ex-Empress Eugenie that, on the eve of her departure from England, in the early days of the Fashoda incident, the former empress called upon Queen Victoria. When she was about to take her leave, Queen Victoria said, "If war should break out between France and England, I would ask God to allow me to die before hostilities begin."

Boston seems to be growing more and more virtuous. According to the police returns, the number of arrests made in the city during the past year was 41,816, against 45,659 the year before, and 48,796 the year before that.

Boston Herald.

The city of Cleveland is greatly scared about something the doctors call smallpox. If the smallpox isn't there already it will surely break out before the doctors get through with it.—The Record, Winesburg, Ohio.

The cost of the Spanish war, including garrisons in the dependencies during the remainder of the present fiscal year, will probably fall within the limit of $250,000,000.

The gold production for the past year was nearly $300,000,000. The United States contributing $67,000,000 of this amount.

Six regiments have sailed for Manila to reinforce General Otis.

A Prophecy.

I CHANT the world on my western sea.
I chant copious the islands beyond, thick as stars in the sky;
I chant the new empire grander than any before, as in a vision it comes to me;
I chant America the mistress, I chant a greater supremacy;
I chant projected a thousand blooming cities yet in time on those groups of sea islands;
My sailships and steamships threading the archipelagoes.
My Stars and Stripes fluttering in the wind:
Commerce opening, the sleep of ages having done its work, races reborn, refresh'd,
Lives, works resumed—the object I know not—but the old, the Asiatic renew'd as it must be,
Commencing from this day surrounded by the world.

Walt Whitman.

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Miscellany.

Address of Judge Day.

In an address at his home, Canton, Ohio, Judge Day, president of the Peace Commission at Paris, said:—

"If I were called upon to state the most gratifying circumstance of our foreign relations during the war, it would be in the uniformly cordial and hearty friendship of the English before and during the struggle. Observing the obligations of neutrality and never stepping outside the requirements of international law, we had the sympathy and good will of that great power.

"I do not believe either nation seeks or would be benefited by a formal alliance. Nevertheless, the existence of cordial relations between people kindred by blood, speaking the same language, and having the same ideals of civil liberty and good government, is a fact the potency of which can hardly be overestimated.

"It cannot be a matter of regret to any American that the rising sun of the new year beholds the ensign of our glorious republic floating from the walls of Morro, where for so many years the royal banner of Spain has looked down upon so much corruption, misery, and shame. To-night not one foot of American soil remains under Spanish domination, and the people so long oppressed are to have a new birth of freedom."

A Notable Message.

We gladly commend the annual message of Boston's progressive mayor, Josiah Quincy, who fills the place so ably occupied by two of his illustrious ancestors. The message is largely filled with that which pertains to the higher life of the metropolis. He commends the erection of new school buildings and the expenditure of large sums of money for educational purposes. He speaks of the Public Library as being a great system of libraries, and tells us that over two million persons entered its various departments and one million books were issued to card holders for use at home. Almost any day seven hundred readers may be found in the central library building.

He approves free public lectures, and the establishment of a Music Department, which is unique in the municipal government of this country. He informs us that Boston is the only American city which has placed Art upon the same basis with other municipal work.

He is hearty in his approval of the bath department, and tells us that there has been an attendance upon public baths in the past year of over one million nine hundred thousand bathers.

He commends vacation work for children, and heartily encourages the comprehensive system of playgrounds which the city has adopted.

The mayor believes that the interests of the city are largely advanced by seven unpaid Boards, composed of many citizens who have been enlisted in advisory capacities, which is an important feature of Boston's city government.

Although this all is of a local nature, we deem it worthy of attention, because of its exceptional high character, and the progress in character of the advanced methods of municipal government.

Behind the Times.

President Harper of the University of Chicago in his last convocation report has something of interest to say upon the subject of theological education. He places himself squarely against the entire American system, which he declares to be of a type unequal to the demands of the time, and which must undergo complete renovation and re-adjustment before it can properly discharge its obligations to society. He says:—

"The theological seminaries are not in touch with the times. They do not meet the demands of the times. They are not preparing men for the ministry who are able to grapple with the situation in which the Christian Church to-day finds itself. A new order of things is demanded, and the indications seem to point to the introduction of this new order of things in the opening years of the coming century, but meanwhile we are drifting, and precious time is being lost."

It is interesting to note that this opinion, held by a most distinguished authority on the inside, is identical with that expressed by a great variety and number of observers on the outside of theological circles.—Toronto Globe.

Professor Booker T. Washington on the Race Problem.

Gentlemen and ladies, friends of humanity; raise yourselves above yourselves, above race, above party, above everything, if you can serve the highest welfare of ten millions of my people, whose interests are permanently interwoven by decree of God with those of sixty millions of yours, and seek with me a way out of this great race problem; find any method of escape save that of patiently, wisely, bravely, manfully bringing the southern white man and the negro into closer sympathetic and friendly relations through education, industrial and business development, and that touch of high Christian sympathy which makes all the world akin —find any way out of our present condition save this, and I am ready to lay down all my plans and will follow where you lead.

There is further encouragement in the fact that, almost without exception, North and South, between both races, there is an agreement that what the negro most needs is education. As to the form of education in the South, we of both races have grown to the point where practically all are united in the opinion that just now industrial education, coupled with thorough religious and academic training, without circumscribing the ambition and inclination of those who have the means to secure what is regarded as the higher education, is now most needed. This industrial training will teach the negro thrift, economy, and the dignity of labor, and will soonest enable him to become an intelligent producer in the highest sphere of life—a property holder, a larger taxpayer, a greater commercial factor—that will enable him to knit himself into the business life of the South.

The Product of Human Opinions.

As an illustration of the vagaries which are the product of mere human opinion divorced from divine revelation, we print the following, taken from a new opera about which the world of human opinions is making much ado.

"I am," exclaims the Sun, "I am Life! I am infinite Beauty, Light, and Heat. Love ye one another, O Things! I am the God of to-day and of yores love ye one another! I am Love. Through me birds sing, flowers possess perfumes and charm; dawns are colored with pink, and Things palpitate. In my beaming rays Men calm their troubled souls. I am the everlasting Charm; it is I who wipe away men's tears and assuage their pain—I it is who, with law of Equality, give Hope that revives all hearts. I am the Cause of the World; I the Reason of the Heavens! I shed my light equally over Kings and over you, Iris! Compassion is of my essence, and Eternal Poetry, and Heat, and Light, and Love!"

Attention! New Subscribers.

Attention is called to the fact that there is now no special price made for the Weekly when subscribed for in connection with the Journal, as was done previous to the enlargement of the paper. The prices which now govern the Weekly will be found on page four.

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Editorial.

One Cause of the Church Depletion.

A RECENT number of the Interior, a leading publication of the Presbyterian Church, published in Chicago, contains a very interesting article entitled "One Cause of the Church Depletion." The article commences thus:—

"Attention has been called a number of times to the disparity between the number of additions to the church and the net increase. Where is the large leak through which thousands of members disappear? It is not in the death rate, nor in dismissals to other churches. Inquiries come to us for an explanation of these mysterious disappearances.

"At the same time, from all parts, especially in the cities and towns, come reports of the inroads of Christian Science upon our churches. Presbyterians and Baptists appear to be suffering more from it than any others. Ministers are astonished and grieved to find that some of their choicest minds and best people are affected by it. Sooner or later they quietly drop out of the churches—vanish, leaving no trace. Those people are no zealots, nor fanatics. They are quiet, and reserved, disposed to avoid attention and to escape even the shadow of a 'scene.' "

The above frank admission on the part of the editor of the Interior, although brief, contains volumes of food for reflection. That which leads from the churches its choicest minds and best people surely has some attractive potency. It is not strange that ministers who resolve things from their own peculiar theological standpoint should be astonished and grieved at the loss from their flocks of their choicest minds and best people. Nevertheless, is it wise and just for them to conclude that, because this class of people, or any good class of people, are leaving their churches, that which draws them away therefrom is a something wrong or delusive? Would it not be the part of ordinary caution to seriously consider the question in all its lights and shades, and determine, if possible, whether there is anything within the churches or their systems from which these persons are withdrawing themselves, to warrant their action?

It would be a reflection upon the intelligence and honesty of purpose of the class referred to, if it were assumed that they are being drawn away by another system unworthy or valueless. It would seem that, in view of a movement from or out of the churches which takes on almost the character of a stampede, the clergy and others interested would awaken to the fact that there is something lacking, either in the religious system of which they are adherents, or in the conduct or promulgation thereof.

The article continues:—

"An instance is this: A man of great intelligence and influence found himself under a dire weight of business anxiety and danger. It oppressed him by day and bereft him of sleep by night. He attended a Christian Science meeting, and the load fell off him, as by the touch of magic, not in changed conditions, but in mental emancipation. He was cured of his despondency and forebodings, and he attributes it to Christian Science."

This incident, thus naively stated, surely must address itself to the ordinary man in a favorable light. The beneficiary mentioned, no doubt, was clearly convinced that by some process, perhaps then unknown to him, a single meeting of Christian Scientists had done for him what his entire experience in his old church had failed to do. Ordinary reasoning, or reasoning divorced from theological bias or preconception, would declare the accomplishment of this mental emancipation to have been a most worthy act. The average on-looker would naturally expect all friends of the gentleman thus happily released from bondage, not only to congratulate him thereupon, but to at least respectfully regard the cause producing such a result.

There is no greater foe to success than despondency. This is especially true of business men. To cure them of this mental ailment must be regarded by all unbiased and unprejudiced people as a commendable thing.

It would seem as though non-Christian Scientists who are of a philosophical turn of mind, would be ready enough to say that such curative means are deserving a full recognition, and a system having for its purpose the effecting of such cures, worthy of investigation. But how does the author of the article in the Interior undertake to account for so satisfactory a result? As follows:—

"It was, in fact, the operation of a very simple principle in human nature, but one upon which, unfortunately, all medical and all religious quackery depends. It was the false factor in the old-fashioned religious revivals. The revivalist exerted all his powers to terrify, depress, and reduce his hearers to a condition of spiritual despair. That would hold for a day or two perhaps, when it would break, and there would be a mental and physical rebound. The 'convert' would shout 'Glory!' spring to his feet and make demonstrations of joy—and in a week be back at his meanness.

"Every person of sensitive and highly strung nervous organization goes through this experience often. The gloom gathers and the weight increases, becomes black and almost crushing, when suddenly, upon the most trivial and inadequate cause, he or she is a winged bird, up in the sunshine. If that resilience did not exist in human nature, there would soon be but two classes in the world: stolid, phlegmatic, and rather stupid people—and maniacs. Life protects itself in this and in every way. The healing power of nature is constantly exerted upon the mind and upon the body. The vigor of the bodily functions is employed in healing the mind, when weak or hurt; and the mind employs its virtues for the healing of the body. But for these complementary healing forces, mankind would become extinct."

This is what may be called a religio-philosophical attempt to explain the phenomenon in question. Doubtless it is satisfactory to its author. To one who has made the slightest intelligent study of mental philosophy or metaphysics, it

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seems wholly wide the mark. It is neither our office nor our purpose in this article to go into a dissertation upon mental philosophy by way of answer to the deductions of our editorial friend. We cannot refrain, however, from calling attention to the studious manner in which he has avoided attributing to a power higher than the human any connection with the case of cure referred to. In other words, God is carefully excluded from the premises. The phenomenon, in the view of our friend, must be accounted for independently of divine Mind, and relegated solely to the realm of the human or mortal mind. May we not reverently suggest to our friends of the orthodox churches, who are so troubled over the loss of their membership, that this cold and cruel attitude toward omnipresent Love explains the apparently sad lack in their churches? Our orthodox friends are ready enough, under conditions which to them seem favorable, to admit the presence and power of the Holy Spirit. If the result in question had been produced at a meeting held by Presbyterians, they would doubtless have freely acknowledged divine intervention in the case. But because it occurred in what they are pleased to call a non-evangelical church, the religious element must be carefully avoided, and only poor, human measures admitted.

Our friend says, "but for these complementary healing forces, mankind would become extinct." That is, we understand him to say, but for the natural forces mankind could not live. This is a declaration that man's existence is dependent on the forces of nature. His life is derived from nature, a nature entirely apart from God, therefore nature, not God, is the author of his existence,—his Father. Is this Scriptural doctrine? Does the Bible so teach? What earnest student of the Bible can truthfully and consistently answer, yes? From the Christian Science standpoint, such a conception of the origin of man is grossly pantheistic. It is material, not spiritual, philosophy.

Ah, but says our good friend:—

"We do not deny that a sudden acceptance of the love of Christ may bring sudden joy, but we never had much faith in that kind of conversion. The Holy Spirit sanctifies. The divine Life grows like a mustard seed. A grain of seed corn does not break into stalk and tassel and milky ear in one minute. The consciousness of the indwelling of the divine Life is quite a different thing from its implanting. It may be growing and even fruiting heavily for years, unknown to the happy possessor."

In this we agree with our friend. The sudden relief from mental depression of the gentleman whose case we are considering, while happy in itself, was not to him a release from all mortal bondage nor the cure of sin. It may have been, and doubtless was, a turning point in his career, which followed, will lead to the sanctification of the Holy Spirit, or, in other words, to the ultimate overcoming of all sin or release from all mortal bondage. If he will investigate Christian Science in a truly Christian spirit, reading Holy Scripture in the light which shall be revealed to him thereby, he will be enabled to work out his own salvation, as we are taught by Scripture all must do, under divine guidance, and by aid of the Holy Spirit.

Our author continues:—

"It is no reproach to the pastors who inquire of us what they shall do to protect their people from this delusion. They have found that argument has no effect. It is quite natural that they should suppose that a delusion which contradicts every fact of reason and of common experience needs only to be seen clearly to be rejected. Where they are young ministers, their training has been away from the exigencies they meet in their work. While not professing special knowledge on this subject, yet on the principle that a dim light is better than none, attention is asked to some facts of observation.

"We have knowledge of two great churches, each of which have distinguished and able pastors, both of them conservative in doctrine. One of these churches has not lost a member to Christian Science, while the other is riddled by it, and if the process be not arrested will be destroyed by it. Here is a contrast which invites study. One would say that the causes must be apparent, and we think they are. The pastor of the exempt congregation is a man of tender sympathies, of skill in winning confidence, and of knowledge in healing hurts of the mind. The other depends upon his intellectual brilliance, upon his 'backbone,' upon his power as a champion of the Truth. The one pastor shepherds his people and holds them; the other dazzles, domineers, and loses them. We can ourselves, by knowing the general conditions of a congregation, tell whether it is immune from or hospitable to the delusion. How much more thoroughly do those know whose business it is to proselyte?

"The remedy then is in pastoral care, and in that only. But what kind of pastoral care? A social call, a pleasant meal, manifestations of good will? It is not in these. It is in diagnosis—in knowing what is wrong and in applying the correctives and the balm of the Gospel. As the physician must depend upon the health-giving forces of the body, so must the pastor depend upon the virtues of the mind. He must find his lifting fulcrum in the conscience, which testifies to the reality of sin and the judgment to come. He must practise that art of 'faith-healing' and of mind-healing himself—that is, administer the cheer and happiness found in fellowship with Christ, and do what he can to dissipate the delusions of the mind in imagining disease. He will find the natural reactions ready to spring up at his touch."

Here, evidently, our friend is making the best effort possible to him to be a Christian Scientist. He borders close upon the teaching, in at least some of its aspects, of the Christian Science text-book, "Science and Health with Key to the Scriptures." Now, if the above results were accomplished within the Presbyterian Church, they would be in accordance with reason and good sense and the teachings of Christ, but the same result having been accomplished by Christian Science, it is stigmatized as a delusion, unnatural, and outside the realm of Christianity. This would seem to be the true logic of the article in question.

Christian Scientists are not proselyters. Our friend is entirely mistaken. Only as investigators of the subject, in the quiet and unobtrusive manner set forth by our editorial friend, become deeply convinced of the truth and Christliness of Christian Science teaching and practice, do they turn away from the old systems and methods of teaching the Scripture. They are impelled thereto by a power higher than themselves. They become so deeply imbued with the knowledge that, through Christian Science, they are hearing the voice of God, as to leave them no choice. This is why "argument has no effect." It were impossible for them, after seeing and knowing the true Light, to return to the obscure light out of which they have emerged. Our friend's attempt to make a diagnosis of the motives and mental condition of those leaving the old church and adopting Christian Science, in view of the certainty of their own knowledge and experience, will be read by Christian Scientists with feelings of mingled amusement and pity.

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Here is what is stated:—

"The process of proselyting is the same in everything good or bad. The first thing to be done is to establish in the mind of the intended convert or victim, as the case may be, confidence in the superior knowledge or power, or both, of the manipulator. In this particular business, the first thing which he or she does is to make a correct, or at least a credible, diagnosis of the mental condition, a simple matter of guessing around a limited circle of possibilities, and recognizing the fact when the right one is hit upon. The victim is surprised at this seeming acquaintance with what was supposed to be hidden. There is the superior knowledge. Only one thing more is needed to make the convert. A superior but benevolent smile, a caress, an assurance that the trouble is only a figment of the mind, and the resilient spring is released—there is sudden exhilaration and joy—so there is the manifestation of power."

How pitiable is human wisdom in its efforts to explain divine phenomena! If our good friend would make but a casual investigation of the teachings of Christian Science, he would surely not refuse to correct this last statement by blotting it all out.

May the time speedily come when professing Christians, and especially professional expounders of Holy Scripture, will be able and willing to recognize God as an all-powerful Force and Presence, instead of a far-off, inscrutable personality.

Important Use of Literature.

EXCELLENT use is being made of our literature in distributing it at the close of the lectures—the Christian Science Weekly, Answers to Questions, Healing through Christian Science, The Christian Science Movement, etc., are eagerly sought by the public, are carried home and read thoroughly. It is clear that there is a great desire on the part of all honest thinking people to know just what Christian Science is. No one comes to the lectures without some considerable interest in the subject, and experience proves that nearly all are glad to obtain the definite information which our publications contain concerning our cause. We are sure that more and more, this method of reaching the people will be employed.

Questions and Answers.

What does the Christian Scientist mean by saying that evil is nothing and devoid of power?

Light (to our sense) is something, it is reality, it is cause, it gives greenness to the leaf and color to the flower. Darkness is the absence of light, it is light's opposite. In itself it is not a something, it is not a cause, it is but the absence of *the* some-thing, light.

"But," says a mistaken one, "it seems real, and if a plant be left in the dark, it loses its color and becomes pale and sickly, therefore," says this deluded person, "this shows that darkness is some thing, and is a power which causes the sickness of the plant." One, however, acquainted with physics says, "Light is the cause, green the effect. The lack of green is not due to darkness, but to the absence of this cause, the light. When the cause or light goes, then the effect or color goes."

"But," says our mistaken one, "if a child be left in the dark, often it is tormented with visions of ghosts and bears, and has fears which sometimes result in sickness. Now, does this not show that sickness was caused by the darkness, and that darkness has power to produce sickness?"

No, not at all, for the only ghosts and bears are those of the child's false belief. Let the truth appear that God is with him always, and then the mistaken child sees that the only power darkness has is the mistaken and false power which his ignorance has given to it.

Now, as of the light so of Good or God. Good or God is *the* something, *the* reality, *the* Cause, and the only *Cause*. This Cause "giveth to all life, and breath, and all things" (Acts, 17 : 25).

As darkness is the absence of light, so evil is the absence of Good, it is Good's opposite. In itself it is not something, it is not a cause. It is but the absence of the some-thing—evil then is no-thing.

"But," says a deluded one, "evil seems real, and if a human being be left in evil he loses his Good and becomes sinful and sickly. This shows," says the deluded person, "that evil is something and causes the sickness." One, however, acquainted with metaphysics, says, "Good is the Cause, health the effect. The absence of health is not due to evil, but to the absence of the Cause, Good. When the Cause or Good goes then the effect or health goes.

Let one go into the dry goods business, and in beginning business there goes up the sign. When one goes out of the dry goods business down comes the sign. The empty room is not the cause of the removal of the sign. The cause of the absence of the sign is the absence of the business. The greenness of the plant is the sign that it is doing business with the sun. Let the plant go out of business and it takes down the sign.

So of health and harmony. These are the signs that one is doing business with the only Cause, God or Good. Let one go out of business with this infinite Good, and the signs, health and harmony, are removed. The absence of these signs we call sin and sickness. They are nothing in themselves, they testify to the absence of the real things, health and harmony.

It is quite plain, then, that evil is only so much of a power as one makes it. The fear and torment supposed to be caused by evil are due to false belief. Let the Truth appear that God is All-in-all, that "in Him we live, and move, and have our being," and the deluded one then sees that the only power which evil has is the false power which his ignorance has given it. Says John, "There is no fear in love; but perfect love casteth out fear: because fear hath torment." This view of the no-thing-ness of evil Christ Jesus takes in John, 8 : 44, when he defines it as a liar, for a liar is one who would make something out of nothing. All of which Christian Science makes so plain that through its understanding the sense of sin and sickness vanishes, and health and harmony appear, thereby proving evil to be nothing and devoid of power.

Is God Ignorant of Evil?

As a corollary to the truth of the no-thing-ness of evil, sin, sickness, and death, is the logical inference that God sees not, knows not, evil nor your disease. We are helped to realize this by remembering that light cannot find, cannot know, darkness. Light is some-thing; this *some*-thing, then, cannot be on speaking terms with no-thing. Darkness is the absence of the real thing, light, therefore it is no-thing, where the light goes the darkness vanishes. It is plain, is it not, that where the real thing is, there cannot be its absence?

Now it is written, 1 John, 1 : 5, "God is light, and in Him is no darkness at all." Changing physics to metaphysics we have,—God is *some*-thing, the something cannot be acquainted with the no-thing. Evil is the absence of the real thing, God. Does it not follow, then, that where the real thing is, there cannot be its absence, evil. Wherefore, is not the conclusion logical as well as theological, that God cannot know His absence, to which such names have been given as evil, sin, sickness, and death?

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Light Destroys Darkness.

DARKNESS keeps millions of miles away from the sun. If the rays of light which that orb sends out into space, were shortened or withdrawn, the darkness would creep closer and smother out the great light of day. But the sun shines and its bright sentinels hold darkness at bay.

Jesus told his followers to let their light shine before men and again he said: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

In Christian Science we learn that this light of our life, which is so often spoken of by Jesus, is the reflection of divine Love. We learn that God as divine Love is reflected in love, and that when we are not reflecting Love by loving our fellow men, we are in spiritual darkness.

If our hearts overflow with pure affection from the source of all purity and light, God, who is divine Love, we send out loving thoughts as sentinels, which meet and conquer malice and hate before they reach us, and this is practical Christian Science. As darkness vanishes when the light appears, so impurity, hate, malice, and selfishness depart into their native nothingness when the light of Love appears, "For every one that doeth evil hateth the light." When these evil manifestations step aside, the light of Love shines directly on the true man, who stands revealed as the living expression of all that is fair, beautiful, pure, and good, for "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

If the sun feared the darkness and should try to keep itself hidden, it would be doing just what would give victory to darkness. The safety of the sun is in boldly shining. If a man fears evil in any of its forms, be it hate, malice, lust, dishonesty, or drunkenness, he is gathering the darkness of evil close around him, which not only prevents his own light from shining, but seemingly puts him beyond the reach of the light reflected by others.

If your light be one candle power, let it shine and it will grow brighter and brighter until it shall illuminate the way for countless thousands. If you only feel sure of having one good quality, manifest it and other good qualities will troop forth to keep it company.

If a man fears malice, evil speaking, or any other evil, and personifies them, he is joining in a conspiracy against himself. If then he tries to hide from this enemy of his own imagining, he is actively fighting against his own peace. Love overcometh hate, and if one keeps on reflecting love, he is clad in armor that hate cannot penetrate and his own fear—which was the actual progenitor of his disquieting visions—will be destroyed, for John says that in perfect love there is no fear.

In the wilderness, where wolves lurk, hunters feel safe at night if the camp-fire be kept in a bright blaze. Wolves fear the light and stand aloof, hoping for the light to go out. The darkness of worldly mindedness is inhabited by fears, the ravenous beasts of prey which are ready to destroy our peace if we wander into that condition of thought and let our light go out. The only safety is in loving more for every hate.—Denver Republican.

The Doom of Physiology.

BY WALDO PONDRAY WARREN.

MUCH there be that is called wisdom, which is but the opinions of men; much that is called good which bears evil fruit; much that seems to be Truth yet savors of unholy things.

Physiology is a wolf in sheep's clothing—a "way which seemeth right unto a man, but the end thereof are the ways of death." It inculcates a theory from which grow practices that mock manhood, traduce innocence, sneer at the might of intelligence, and enthrone relentless tyrants as rulers of men.

Where volumes could be written, a paragraph must often suffice; yet if that paragraph be truth, it will some day overthrow countless volumes which speak not the truth.

Physiology, as it has been taught for centuries, treats of man merely as a mass of matter, ignoring his mental and spiritual manhood, and by virtue of its silence declares these sublime realities to be false.

Who has learned of physiology that Man is a little lower than the angels? of his relationship to his Maker? of his latent possibilities? of his character? of his genius? of his intellect? of his love? of his real life—the sustaining principle of his being? Can a system which claims to tell us of Man, yet knows nothing of his higher nature, be trusted to teach us concerning any part of him? And if it ignores the highest and best, does it tell us truly of Man? And if it speaks falsely of Man, certainly to accept its testimony concerning him were not wise; and to regard man as physiology teaches us to regard him, would shut off from our view all that is good and great in manhood, and rob us of the Truth of Life. Misunderstanding ever works ill to us; and misunderstanding the very nature of our being is that which works the evil of evils, and is the cause of every discordant condition in our lives.

Some day those who now would teach us will learn that man is more than matter; and when they learn this grandest of truths, physiology will become obsolete, physicians will be needless, surgeons will find better employment, hospitals will no longer be necessary,—and methinks millions and millions of unmade graves will wait in vain for immortal Man.

Church By-law.

THE Board of Lectureship is not allowed in anywise to meddle with or to disrupt the organization of branch Churches. The lecturer can invite churches within the city whither he is called to unite in their attendance on his lecture, and so make for their churches a less lecture fee. But the churches are the parties to decide this action.

As a rule, there should be no receptions or festivities after a lecture on Christian Science. But there may occur important exceptions. If there be an individual who goes to hear and deride Truth, he should have the chance to go away prepared to discern it; and he who goes to seek Truth, should have the opportunity to depart in quietude to find it.

The Board of Lectureship.

IN response to inquiries, we would state that the district embraced in the Middle Section of the lectureship territory includes the States of New York, Pennsylvania, Delaware, and New Jersey, and the Province of Ontario west of the city of Kingston. The lecturer is Mr. Carol Norton, and his address is 170 Fifth Avenue, New York City.

Notice.

WILL the applicants for the degree of C. S. D. of the Massachusetts Metaphysical College, please note, that I specified the application must be made according to the By-laws of this College. These By-laws require two courses under the auspices of this College before this degree is conferred.

In November, 1888, the following notice appeared in the Christian Science Journal. "Hereafter no students can be admitted to the Massachusetts Metaphysical College Normal Class, who have not passed through the Primary Class."

MARY BAKER EDDY.

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New Church is Dedicated.

THE handsome new place of worship of the First Church of Christ, Scientist, at Ninth Street and Forest Avenue, was dedicated with imposing services on Christmas day. The day was chosen as the most appropriate, being the one on which the Christian world celebrates the birth of the Saviour. There were three services yesterday, at 11 A.M. and 3 and 8 P.M. The same programme was rendered at each service.

The church was crowded at the opening services yesterday. Many quiet, but fervent, murmurs of appreciation were heard as the members of the church saw the beautiful auditorium for the first time.

The new church is of the early English type. The exterior is massive and simple, and with its beautiful interior makes one of the finest church buildings in Kansas City, or in the West for that matter. All the exterior walls are of white limestone. The stones have rough, or rock faces. The openings are toned down in roughness by moldings, and the whole has the effect of strength and ruggedness. At the northeast corner of the church is a heavily buttressed tower, rising seventy-five feet above the sidewalk. At the northwest corner is a smaller and lower tower. The larger tower will have a set of chimes. Between the two towers is an arched logia, forty-two feet long by twelve feet wide. It is intended more for an exit than an entrance.

The auditorium of the church is a grand room, one hundred feet long and sixty feet wide, with an unbroken height of forty-two feet. A gallery extends around three sides of the room. The platform for the readers and the choir is at the south end. Behind this is a grand organ, and on either side in the rear is a room for the choir and the readers.

The roof of the auditorium is supported by semi-circular arches of strips of oak, and the ceiling is of highly polished wood. The ceiling between the beams is stained yellow, while the plaster above the wainscoting is colored red, giving an impression of warmth and harmony. The building was designed by Architect George Mathews, and is intended to embody the Christian Science faith in simplicity, truthfulness, and harmony.

The church, including the organ, cost $50,000. Ground was broken for the edifice in May of 1897, and Christmas day, 1897, the corner-stone was laid.

Mr. Alfred Farlow, first reader of the Christian Science society, stated that the church was dedicated without a cent of indebtedness on it, and that there was money enough on hand to pay for everything necessary.

Mr. Farlow read the following telegram from Rev. Mary Baker Eddy, founder of the society:—

First Church of Christ, Scientist, Kansas City, Mo.

Concord, N. H., December 25, 1898.—Beloved Brethren: My heart greets you with Christmas joy. Continue, fellow-worshipers, vigilant in that whereto God calleth thee. Unity imparts the spirit of the trinity. Opinions of men are not substitutes for Science. Be patient with misjudgment. Christ Truth overcometh error. To-day is to-morrow understood. Love maketh right prosperous. Pure hearts and clean hands upbuild the cause and Church of Christ, Scientist. Have one God; live in conformity therewith, obedient thereto, governed thereby. With Love, Mother,

MARY BAKER EDDY.

The address delivered by Alfred Farlow, C. S. D., was as follows:—

There could be no more fitting day for the opening service of this church than the day on which we celebrate the birth of Jesus, the great and perfect example for mankind. The occupancy of this substantial and beautiful structure on the anniversary of the birth of Jesus may be recorded as an important event in the annals of time. Each successive new year brings its new unfoldings to bless mankind.

Some may ask, "Do Christian Scientists believe in Christ, and do they claim any benefit to the world through the birth and life of Jesus?" We venture to say that the birth of Jesus means more to Christian Scientists than to most Christians. Why? Because the outcome of this wonderful birth is more to the Christian Scientist. The birth of Jesus was the birth of Christianity, the beginning of the Christian era. His life in the flesh, made possible by his birth, proved that mortal existence and its attending ills could be overcome by the divine Power. The sum total of Jesus' experience, including his birth, his life in the flesh, and his ascension was a briefly prolonged demonstration by which every mortal law and every material claim was overcome by the divine impulse. All that this material existence claims concerning life, substance, and intelligence, the life of Jesus proved to be false.

The study of his life convinces us that existence, sustenance, and all things that belong to man are dependent upon the divine Power, and that matter or material law can neither give nor take life. This understanding sets us to work on the solution of the problems of life from a spiritual standpoint, and this results in the discovery that life, substance, and intelligence is God, and man is His reflection or manifestation. This discovery constitutes the birth of Christian Science. By this we note the relationship between the birth of Jesus and the birth of Christian Science, and how the birth of Jesus was essential to the final revelation of Christian Science.

The life of Jesus proved that there was an unseen power which he declared was Spirit, and by means of which he overcame every ill of the flesh, and even the flesh itself, thus proving the truth of his words, "The Spirit alone giveth life; the flesh profiteth nothing."

He not only healed the sickness and sin of the people of his time, but he overcame for himself, and in the presence of mortals, every material law, and proved the absolute supremacy of Spirit, while his life of perfect self-immolation, understood, reveals the fact that the principle which actuated him was Love. If Jesus had not been born in the flesh, he would not have demonstrated the true theory of life by his works. Mortals needed to know the possibility of the works, that they might have sufficient encouragement to search for the way. Jesus proved what could be done, Christian Science shows how.

As Christian Scientists, we may celebrate with greater interest than ever before the birth of the great demonstrator of Truth. Our hearts are filled with gratitude for all the blessings of this day. All glory and praise is due to our heavenly Father, the All-wise Intelligence, the author and finisher of all things, yet we must "render unto Cæsar the things that are Cæsar's."

"He that honoreth not the Son honoreth not the Father who hath sent Him." If we honor not God's children, through whom He gives the blessings of life, we do not rightly honor God. I believe we might safely say that nine-tenths of the people who worship with us to-day owe their present health and prosperity to Christian Science, and in acknowledgment of the great benefit derived from it our hearts are filled with gratitude to our Mother in Israel, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, to whom we owe more than to any other earthly friend.

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In building this house we have spent two years of toil and a few thousand dollars, but that out of the strength, vigor, and prosperity afforded us through this blessed Science. Ours is a poor sacrifice compared with that of our Mother, who has toiled in the heat of the day and has gone over her long journey alone. Even now, though we would, we can scarcely offer relief to her cares; for while we ought to be men, we are still babes.

Base indeed would be our ingratitude if we should not rightly estimate the character and mission of Mrs. Eddy, her relation to Christian Science, and what she has done and is still doing for mankind. We have no greater proof of what can be accomplished and attained through Christian Science than that which we witness in the life and conduct of this remarkable woman. If the reports concerning her wonderful wisdom, goodness, meekness, self-sacrifice, and love be not true, then Christian Science will not do for mankind what it claims. If the Founder of this Science, who understood it better at her discovery than her most advanced students now do, has not attained much of what Christian Science promises after thirty years of faithful work under its influence, Christian Science is a failure, and our effort to lead our neighbors into it is in vain. We do not hesitate to say that all we have heard is true, and the half has never been told. The students of Christian Science have learned by experience that what our Leader gives out as advice, admonition, or instruction is no uncertain sound, but the clear sense of right, which she has tested before giving it to others. And we have always succeeded when we have followed her instructions. For this reason we seek her advice as a child would seek the advice of its mother.

Only a few years ago Mrs. Eddy would sometimes wait for days to find one individual who would give ear to this Science. To-day the ranks of Christian Science will outnumber some of the oldest church denominations. The presentation of this building to the public of Kansas City is a good argument in favor of the growth of our cause in this place.

The Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, has reached its one hundred and fifty-fifth edition. This means one hundred and fifty-five thousand copies in circulation. Granted that each copy is read by five, the number of the average family, there are seven hundred and seventy-five thousand people studying this book. In view of these facts, do you wonder that Christian Scientists love Mrs. Eddy, and watch daily for her latest instructions? Parents teach their children to love their teachers, and without a mutual love between teacher and pupil school life is more or less unfruitful. Love and confidence are necessary to that obedience which alone insures success.

We trust, however, that if we, as lisping babes in Christian Science, do and say things which are beneath the dignity, intelligence, and love of Christian Science, these things may be charged to us, and not to our Leader and Teacher, nor to her text-book, which is the revelation of Wisdom itself.

Jesus said, "Greater works shall ye do, because I go to the Father. If I depart I will send Him [the Comforter] unto you."

Jesus' scientific departure, called the ascension, demonstrated or illustrated certain facts concerning the Science of Being. The Science which this departure demonstrated is the "Comforter" which is properly named Christian Science. Mrs. Eddy was the one who was called to solve this great problem of life, and give its rules to the world. Blessed was that Mary who gave birth to the child Jesus. Blessed also is that Mary who gave birth to Christian Science. Blest are the people who have lived to see this day, and enjoy the result of this wonderful birth.

We are not unmindful of the sacrifices made by the members of this church. Many of you have cast in all of your living. Others out of limited incomes have made liberal contributions, while the rich also have cast in of their abundance. There has been an uninterrupted incoming supply, and all bills have been paid when due, and all that is needed to pay the entire indebtedness of the church is provided for. Your undaunted scientific faith in the final consummation of this effort has given mental strength to the undertaking. To the building committee who have been entrusted with the execution of the plans, we would say, you have held the most trying position connected with this effort. When you thought upon the material sense of your undertaking, fear came upon you and you faltered. When you trusted to the almightiness of God to carry forward your undertaking and provide the means, you moved forward, and the means always came. If you note well the steps in this excellent demonstration, you cannot doubt the final outcome of anything that is right. The final triumph of Truth has caused all obstructions to vanish as airy bubbles, and we are now ready to say, "it is finished." We have passed the struggling period of planning and building, and are now ready to leave this house with God, while we will try to use it to His honor and praise.

It is but just that we should speak of the most excellent service rendered this church by the architect, Mr. George Mathews, who has, without remuneration, contributed his entire service, including clerical help and architects' supplies. But I would refer especially to the honesty, integrity, and perseverance by which Mr. Mathews has pursued this undertaking to a finish, even under difficulties which sometimes seemed insurmountable. Some might say, "What is there of special significance in the building of a church edifice, even though it should be one of elegance? Is it not an easy task to build a house? Are there not plenty of architects and builders, plenty of money and material? Is there any cause for rejoicing in the building of a material house of worship?" One may read about the difficulties which attend the building of a church edifice, and especially a church of this new denomination, but experience alone will reveal the seeming actuality of error's sentinels, arrayed at every point, ready to say, "Thus far and no farther."

If the building committee of this church had believed the testimony of the personal senses, they would never have finished this house. They trusted to the divine Power, which they knew could overrule every claim of want. The cost of this church could not be estimated by counting the dollars expended. The patience, forbearance, long suffering, perseverance, and self-sacrifice needed to build such a structure can only be reckoned up by those who have been through this or a similar experience.

The faithful members of this church, after nearly two years of labor with trowel in one hand and sword in the other, may now rest in peace under their own vine and fig-tree. Added prosperity, harmony, and love, something more than mere words, will be to you the declaration, "Well done, thou good and faithful servant." Every dollar which you have so cheerfully given will come back again, bringing with it ten others. Every midnight wrestle over the adamantine problems concerning this demonstration will redound to your spirituality and advancement.

This home is builded by love and the universal brotherhood of this church. God has allowed us to progress only as we were united, and this building was not finished, nor all of the money subscribed, till we reached a perfect and complete unity of its members.

This massive building is the outward manifestation of the substantiality of this church, and speaks to the public that

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Christian Science has come to stay. Now that we are planted in our own home, we are ready to reach out more than ever to help others, for the leaven of Christian Science, which can no longer be considered "a little leaven," must leaven the whole lump.

This idea must go out into all the world, feeding the hungry, clothing the needy, relieving the distressed, until we are become one family, dwelling together in perfect peace, infinite love, unchanging health, and eternal happiness.



Address of Mrs. Emily D. Behan, Second Reader.

Beloved Brothers and Sisters in Christ: To-day, in happy recognition of the prayers, sacrifices, and self-denials, which have brought forth this beautiful manifestation of our church, my thought reverts to the summer of twelve years ago, when the seed of Christian Science was first sown in Kansas City, and to a little band of earnest seekers, meeting each week, a few months later, at the home of one of their number, to study the Bible in the light of Christian Science; later, organizing as a Christian Science society, and in 1890 as a regularly chartered church, a branch of the Mother Church in Boston. From this time until the present, the history of Christian Science in Kansas City has been one of continued growth, as well as vicissitudes, represented at one time by three organizations of the same faith.

The plans for the present edifice were formulated, and the foundation begun, under the auspices of the Third Church of Christ, Scientist, of this city, in 1897. In August of the same year the union of the Third Church with the First Church was effected, since which time the building has been continued under the united interests and efforts of the consolidated body. We should clearly understand, however, that this church does not rest upon the demonstration of any one organization, or any individual; but remember that every loving thought, every spirit of sacrifice, every denial of error, every sense of humility, every realization of the allness of God and the perfection of man, has helped to build this church, to make this demonstration possible.

In connection with the growth of the Church of Christ, Scientist, in this city, and in all cities, two scriptural references seem especially significant at this hour: the parable of the mustard seed, "which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." And the words of the Prophet Isaiah, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."



This manifestation of the church, as we see it, with our outward senses, is not the perfect idea of the church, but an exponent of that idea, a stepping-stone leading to the "building of God, an house not made with hands, eternal in the heavens." Our work is not completed in the building of this structure. It must be supported and nourished through divine Love, for Love alone can bring forth perfection. The Church of Christ, Scientist, is not a shelter for evil thoughts; it is not a place wherein we are to see our brother or sister as sick or sinful; but where we are to lay aside the false concept of man, and know each other, only as the divine image and likeness. Paul said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." So should the mortal, material concept of man, be crucified in each one of us; and this temple should be to us the sanctuary of the soul, where none but holy thoughts can dwell.

As the more perfect comprehension of the church dawns upon us, and we allow nothing but the perfect idea of man to dwell in our consciousness of this church, this sublime thought will gradually pervade our entire relations to all mankind; for the church, in its full meaning, is our consciousness of man's unity with God. The Church of Christ, Scientist, stands forth in the world to-day as a visible proof that the law of God, rightly understood, is demonstrable, and that both sin and sickness are healed by the same spiritual law.

Christian Science as a mere theory, as a proofless proposition, could never build or sustain a church. It rests wholly upon demonstration, and the presumption is safe, that there is not an individual member of this church who has not experienced the healing power of Christian Science in sickness, as well as in sin.



As members of the Mother Church, the parent vine, from which the branches have multiplied, and are continually multiplying, we should know that we are demonstrating our true membership in this church only as we bring forth harmony, unity, and health in its branches. It may seem, in view of the errors yet to be overcome in the false material consciousness, that the attainment of the perfect concept of the church is still far removed, and the way leading to it still steep and rugged; but the progress of truth is eternal, forever moving onward and outward. Though the heights we are striving to attain seem as far removed from our present comprehension as the present manifestation of this church seemed impossible, in years gone by, yet we can feel the assurance that the demonstrations of the past make the more perfect ones possible to the future—future only to human sense, but ever-present to God; and, even now, already here, awaiting our recognition.

In conclusion, let me say to those brother and sister Scientists who have a like demonstration to make, we extend a hearty hand of welcome and God-speed, and say press on, never doubting, for "if God be for us, who can be against us?"

And now, dear friends, in devout and earnest gratitude to God, and to Mrs. Eddy, our beloved Mother in Christian Science and His appointed messenger of Truth, let us strive to consecrate our efforts, our lives and our acts in this work of God—"this life hid with Christ"—casting all our influence on the side of Truth, realizing that the real builder and healer is God, Love.—The Kansas City Times.

Church Dedication in the South.

Editor Weekly:—I send you the Fitzgerald Enterprize giving an account of the dedication of our Church, First Church of Christ, Scientist, Fitzgerald, Ga., on the 27th of November.

One minister expressed himself as greatly delighted and uplifted, "For," said he, "I saw the divine Light in so many faces."

We have come up, as it were, through great tribulation, but God is truly with His people, and we felt the divine Presence on the day of our dedication more than usual. Our little flock was greatly encouraged, and greater desire to leave all for Christ was manifested than ever before.

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Ours is not only the first church of our denomination to be built in the South, but the first church of any denomination in our three-year-old city, to be finished and dedicated. Three years ago this was a pine forest, with nothing to disturb the rural silence except the woodman's axe in getting timber and cutting turpentine boxes. But with the coming of the Old Soldiers' Colony we have grown to a town of four or five thousand inhabitants, and it is good to know that Christian Science has kept pace with the growth of our town. Yours in Truth,

JOHN H. WILLIAMS.

Sunday morning, November 27, 1898, was a memorable day for the little flock of Christian Scientists of Fitzgerald, Georgia. The day was beautiful, and the people were early seen flocking to this place as the centre of attraction for that particular day. Their neat little church building is situated on Main and Ocmulgee Streets.

Before time for services to begin, standing room was at a premium and arrangements were immediately made for an overflow meeting in the afternoon, which meeting we are told was as well attended as that of the forenoon.

We are told that Christian Scientists never dedicate a church until paid for. The members of this church here have, by sacrifice, started out with a building free of debt. The windows were donated, and all hands helped to build the house. Scientists from Thomasville, Macon, Waycross, Atlanta, and Florida came purposely to attend the dedicatory services.

Address of Sue V. Portmess, Second Reader.

Friends:—We are assembled here to-day, to dedicate with simple and appropriate ceremonial, this little building to the service of the one God, Omnipotent Mind.

It is truly, to our mortal sense of things, a material structure. But it typifies the house not made with hands. It is the outward confession of the spiritual consecration to His service, and with gratitude for what has been done, and with hearts overflowing with thankfulness to the Author of all good who has worked with us, to will and to do, it is fitting that we should to-day take a retrospective view of the pioneer work done by the faithful few, whose willingness to be guided by divine Principle has made it possible for them to accomplish this demonstration.

A little more than two years ago our attention was first drawn to Christian Science by our present leader, Mr. Williams.

His teaching was attended by the demonstration of Truth, in healing the sick and raising the sinful, as revealed in the Christian Science text-book by the Rev. Mary Baker Eddy, Discoverer and Founder of this Science.

Fitzgerald was at that time a most unpromising field. Our colony was new, and composed of people from nearly every state in the Union, and what is more, they were in a very unsettled condition, making frequent changes, coming and going. But this did not hinder the Truth from taking root. A few of us rallied to the standard, most of whom had been healed physically and helped mentally and spiritually.

This induced us to wish to investigate and try to find out for ourselves what there was in this marvelous Science that had already done so much for us. So with the Bible in one hand, and Science and Health in the other, we began diligently, and with fixed purpose of heart to find the true light. The search was sweet, and our labor has been abundantly rewarded.

It is impossible, however, to estimate the good here, by the number that have cast in their lot with us. The seed has been sown with an unsparing hand, and the Truth has taken root.

It is not now a question, Does Christian Science heal? Hundreds in this vicinity can testify to its healing power who have not identified themselves with the Church. Neither is it a question, Does Science raise the standard of morality and religion higher than the general teaching of Christianity? We answer that we have for our motto and aim the words of Jesus: "Be ye therefore perfect, even as your father which is in Heaven is perfect." Nothing less than this will satisfy the demands of divine Science.

Our work here has prospered in the face of opposition such as rarely falls to the lot of any church in this day.

Error was arrayed against us, and poured forth a mighty flood of persecution. But we were only wafted on these billows to a higher, firmer stand in Christian Science, and we have come through the fire and the flood, more fully purified and made meet for the Master's use.

Only those who have braved the criticism of friends and neighbors, and have followed the teachings of the Bible as interpreted by Science and Health, in spite of all unpleasant surroundings, can fully realize what this means to us when we dedicate to an infinite God, this, our little home.

The Church of Christ, Scientist, is now with us, and the gates of hell cannot prevail against it.

Address of John H. Williams, first Reader.

Friends:—This is a most happy hour in our experience, and we welcome every brother and sister who has come from abroad, with a brotherly feeling which only those who are united in our kinship in Christian Science can appreciate. To the friends who reside in the city and have turned aside for this hour to join us in this service we bid you a most hearty welcome, and may the lessons here learned give them a longing to know aright the only true God.

To the casual observer the event seems fraught with little importance. No great cathedral have we to dedicate. No popular movement do we represent,—popular from the world's point of view,—but there is attached to this event an importance which many are unable rightly to estimate. In 1879 a woman organized a church in Boston with twenty-six members. This was known as The First Church of Christ, Scientist. To-day that church numbers over twelve thousand members. To-day, looking back over a period of less than twenty years, we have in America, Canada, and Great Britain, over three hundred and twenty-five churches of this denomination. This is a remarkable growth, a parallel to which is not found in history. Back of this is a fact of far greater importance than numerical strength. Christ Jesus, seeing his faith, said to Peter that upon the rock of Truth which he saw and had faithfully demonstrated, he would build his church, and the gates of hell should not prevail against it. This great spiritual rock in the structure of Christianity, which is designed to become the chief cornerstone, has been obscure and hidden for ages, rejected by the builders, and it remained for Christian Science to bring to light this lost element of Christianity, through the great discovery of Mary Baker Eddy. This seemingly lost element which the materiality of the ages has obscured is Christian healing.

One of the stones in the temple of Christian Science is that the Gospel of the meek and mighty Nazarene is one of physical as well as spiritual healing. The two cardinal principles of Christianity are, first, that Christ destroys sin and heals the sinner, and secondly, if he is sick, the Christ will destroy and heal his diseases. The dedication of our own little church takes its proper place in the history of our denomination as it stands for these great Truths of the gospel.

I would like to turn your thoughts from the material to the spiritual; to a house not made with hands, eternal in the

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heavens, the building whose architect is divine Science—the Science of God; whose Builder and Maker is Mind. The church of the New Jerusalem is the invisible manifestation of Truth and Love whose power is demonstrated in casting out devils, or error, and healing the sick. Could these friends of ours who are united under the disease-liberating banner of Christian Science have cast their all on its altar without absolute proof of the truth of its teachings? No organization could have been effected and not a building erected had it not been built upon the rock Christ whose Gospel heals disease as well as sin.

Many of our latter-day prophets set the date 1866 as the time of the second coming of Christ, and it is a notable fact that in that same year Christian Science was discovered by Rev. Mary Baker Eddy who, through her study of the sacred Scriptures was healed of an incurable disease. Born of Puritan parentage and brought up by most devout Christian parents, this God-loving and God-fearing woman discovered the divine metaphysics which characterized the words and works of our great Master. Never faltering and never losing faith in the Most High, she pressed on into the land where man's freedom from sin, disease, and death, as his rightful inheritance, is acknowledged and demonstrated. Her years of toil, cross-bearing, and sacrifice have been partially rewarded. The fruit of her work is a million of people who have been healed and elevated to a higher moral and Christian life.

This triumph of Mind over matter, this demonstration of Christian healing on a spiritual basis in a material age, is great cause for rejoicing, and the power and presence of our God, and to that end we consecrate and dedicate this building to His service, to the honor and glory of His cause and the establishment of His kingdom on earth. May all who turn aside here to worship, if weary, find rest; if thirsty, find the living waters; if hungry, the bread of Life; if sorrowing, may their tears be wiped away, and if sick, may they find Him, who forgiveth all our iniquities and healeth all our diseases.

Fitzgerald (Ga.) Enterprize, December 9, 1898.

Chillicothe Scientists visit Kansas City.

The following appeared in the Chillicothe (Mo.) Daily Constitution:—

The visiting Christian Scientists, as well as most of the resident Scientists of Kansas City, were happily surprised Christmas morning when they discovered that the First Church would be dedicated that day. Christian Science churches are not dedicated until free from debt, and they expected only to open their church Sunday in Kansas City.

Since last Wednesday night the offerings from their members, amounting to twenty thousand dollars, changed the service from opening to dedicatory.

This seed of Truth was first planted in Kansas City twelve years ago. The growing membership throughout the world, and the new churches being built in the larger cities and in many smaller places, is encouraging to all workers in this vineyard of the Lord.

The Chillicothe Scientists rejoice with their Kansas City brethren in their demonstration, and are encouraged to go on in their work, knowing that neither denunciation, misrepresentation, persecution, prejudice, bigotry, nor any other form of error can overthrow the cause of Truth.

All these things only cause renewed and more earnest effort on the part of these Christian workers. They know "the fiercer the battle the greater the victory."

As in Kansas City, so in Chillicothe, "Christian Science is here to stay." The darkness of error at times hides from mortal view the sunlight of God's truth; but Christian Scientists are not dismayed nor discouraged by these clouds,—the Light will penetrate the darkness—the mists will disperse, and each will serve one God and love his neighbor as himself.

A CHRISTIAN SCIENTIST.

Lectures.

A Large Audience in Concord.

ONE of the finest audiences ever gathered in Concord assembled in Phœnix Hall, Monday evening, January 2, 1899, to listen to a lecture by Mr. Carol Norton, C.S.D., of New York City, on "Christian Science: its Religion, Healing, and Philosophy." The audience was large and thoroughly representative, comprising several representative physicians, clergymen, and lawyers of the city, and many of the best people of the community. There were also present a number of prominent Christian Scientists from out of the city, delegations of considerable size being in attendance from Manchester and Boston. On the platform were seated the Rev. and Mrs. Ezra M. Buswell, Readers in the local Christian Science Church, and several distinguished teachers and Readers of the faith, among them being representatives of the official Board of Lectureship of the Mother Church in Boston, of which Mr. Norton is an effective member.

The lecture was received with warm manifestations of appreciation. Mr. Norton came here with an enviable reputation as a vigorous, yet graceful speaker, and his efforts Monday evening largely enhanced his reputation in that regard.

The speaker was introduced by Mr. George H. Moses, editor of the Concord Evening Monitor and the Independent Statesman, and secretary of the New Hampshire State Board of Forestry Commissioners. In presenting Mr. Norton, the presiding officer said,—

Ladies and Gentlemen:—The duties ordinarily assigned to a presiding officer upon an occasion like this are, by custom and with propriety, as short and simple as the traditional annals of the poor; and I shall not transcend my functions. Nevertheless, it would be doing violence to those sentiments of personal pleasure which this moment brings to me, if I failed to make allusion to the close and tender and helpful friendship which has for so long a time existed between the speaker of the evening and me. For more than twenty-five years—and I venture to name the period of time without fear that I shall reveal anything detrimental concerning the age of either—for more than twenty-five years we have been friends, and I record now my conviction that throughout all that time I have never found him to be actuated by other than the purest of motives; that I have never known him to be allured by less than the highest of ideals; and that I have never known him to fall short of following the loftiest of purposes. In this spirit, therefore, and animated by these distinguishing characteristics, he comes to you to-night as a member of the official Board of Lectureship of The First Church of Christ, Scientist, in Boston, the Mother Church of Christian Science, to present to you an authoritative summary of a great topic—a topic which daily invites a closer and deeper scrutiny, a topic to the fundamental truth of which, within the brief span of less than a generation of human life, more than a million individuals have subscribed their support; and it is a topic, I may venture to add, which should commend itself to the candid consideration of this community because, if for no other reason, here is fixed the home of the revered and beloved and illustrious Founder of the Faith. Christian Science, I doubt not, in common with every other radical departure from the recognized boundaries of mental and psychic research, has met with misinterpretation and misconstruction. To correct, or obviate, and to eliminate these discordant elements is, I take it, the stimulating purpose of this lecture, and in order that the speaker of the evening and you also may be no longer detained from a consideration of his inspiring theme, I pass directly to the main duty imposed upon me, and with great pleasure, ladies and gentlemen, I introduce to you my life-long friend, Mr. Carol Norton, C.S.D., of New York City.

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From Auburn, Maine.

"And it shall come to pass, that before they call, I will answer: and while they are yet speaking I will hear." This prophecy of Isaiah has been renewedly fulfilled in our case. At the close of one Wednesday evening meeting, those interested in the advancement of Christian Science, were asked to remain for a few moments, that some step might be taken toward raising money for a lecture. Thirty-one remained and the amount pledged was eighty-seven dollars, and the offerings came in until we received one hundred dollars.

Thursday evening, December 1, Rev. Irving C. Tomlinson gave a lecture on Christian Science in the largest hall in the city. The hall was well filled with representative citizens of Auburn, who gave the closest attention throughout, and one of our daily papers printed the lecture in full. Surely this was a demonstration of love. After paying all expenses we have a balance of twenty-three dollars in the treasury.

In providing this Board of Lectureship, divine Love has met a great human need, as evidenced in the large numbers that eagerly listen to these lectures, and how can we better show our gratitude for this evidence of loving care, than to avail ourselves of this mode to reach the multitudes who are hungering and thirsting after this Truth that makes free.

We have made our first deposit in the bank toward a church building which we hope to build in the near future.

R. F. G.

Gratifying Testimony.

It is a season of thanksgiving and joy for the Scientists of Baltimore. The demonstration recently made by the two Christian Science Churches of our city, in inviting Mr. Carol Norton to lecture for them, was spontaneous, and from its inception until the close, was one ascending tone of harmony and love,—above limitation.

It was delivered in Music Hall, the largest hall in the city, to an audience of over sixteen hundred, composed principally of the thinking classes of Baltimore, and was listened to with profound attention.

The lecture has made a deep impression, and it is interesting and encouraging to note on the part of the public, an attitude of expectancy, showing that they have awakened in a measure, to the fact that there is a power in Christian Science not to be found in other denominations, or systems of healing.

The cordial and pronounced acceptance by the people of Baltimore, of the invitation lovingly and freely extended them by the two Churches, to hear the subject of Christian Science officially presented by a member of the Board of Lectureship, is only another evidence of the wisdom of our beloved Mother, whose wonderful demonstration has made it possible for Divine Love, through her, to supply every need of humanity as it is presented.

(Signed) The Joint Lecture Committee.

Alfred Farlow of Kansas City, a Christian Scientist of note, lectured at the Luella Theatre on "Christianity made Practical through Christian Science."

There was a large audience present in spite of the fearful weather, and all were deeply interested in Mr. Farlow's lecture.—Daily Mail and Star, Chillicothe, Mo.

Every seat in the Opera House was occupied the night of December 15, by the best people of our city, to hear Edward A. Kimball of Chicago, in his lecture on "Facts and Fictions about Christian Science." It was a forcible and logical setting forth of the fundamental principles of Christian Science, and all were highly pleased with the lecture. Mr. Kimball is one of the leaders of that belief in the country to-day, and his presence in the city was quite a notable event.

The Webster City (Iowa) Tribune.

Concord Items.

Christian Science in Concord.

Christian Science is well organized in Concord. Many are embracing its tenets through practical experience in its healing the sick and reforming the sinner. The progress has been wonderful in the past four years. The growth in the past year has been greater than in all the years before. The Christian Scientists of Concord began public service in their own hall the last Sunday in November, 1897. This is a well located place of worship, at the corner of School and State Streets, furnished them by the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. They hold services Wednesday evening at half past seven, and Sunday morning at half past ten. The hall, which seats two hundred, is usually well filled.

There is a public reading room connected with the hall, where all the works of Mrs. Eddy are kept on the table and for sale, together with all the publications of the Christian Science Publishing Society. Christian Science has become one of the established religious bodies of Concord.

Independent Statesman, Concord, N. H.

A Case of Healing.

Mrs. Elizabeth Higman of Ottawa, Canada, who is remembered by many in Concord as a member of the class in Christian Science which was instructed here last summer by the Rev. E. M. Buswell, and who was later admitted to the class which received instruction from Mrs. Eddy, has written to Miss Shannon, a member of the household at Pleasant View, telling of a case of metaphysical healing which has recently occurred in her practice.

The patient was Mr. J. A. Gamble, who came to Mrs. Higman suffering from a fractured elbow joint, in which the ligaments had been broken so that the arm hung down at his side with the palm turned out. Surgery had promised him no relief, except that wearing a silver band for a support would keep the member from swinging loosely. In three weeks Mrs. Higman's treatment had so restored the patient that he was able to raise heavy weights with the injured arm and to use it as freely as before the injury. Mrs. Higman also writes that Science is winning many friends in Canada.

Independent Statesman, Concord, N. H.

It certainly is gratifying to Christian Scientists to see the independent and judicious position of Mr. G. H. Moses, the editor of the Concord Daily Monitor and the Concord Weekly Statesman, who presided and introduced the speaker at the recent Concord lecture. It cannot but be gratifying to Mr. Moses and to the Concord friends to know of the appreciation of his work and his paper by Christian Scientists. On their return to Boston quite a party sent their dollar subscriptions for the Statesman, which paper Mrs. Eddy has used on several occasions to address the Christian world.

A party of Christian Scientists from Providence, R. I., were registered at the Eagle January 2, among whom were Mrs. E. S. Chapin, Mrs. L. A. Newton, Frank H. Newton, Mr. and Mrs. G. Carpenter.—Concord Evening Monitor.

A despatch to the Manchester Union from Washington, D. C., formally announces the candidacy of Hon. Henry M. Baker for the United States Senate to succeed Hon. William E. Chandler.

No subscriptions for the Quarterly will be received for less than one year. No subscriptions for the Weekly will be received for less than six months. Orders other than subscriptions, for Weekly, Journal, and Quarterly, should be given for current issues and back numbers only.

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What there is in Christian Science.

for Business Men.

THE following excellent articles appeared in The Denver Republican of December 17:—

Business men feel that the hindrances in the way of their living Christianity are peculiar and nearly insurmountable. The tricks of every trade, which seem so essential to success, are like fetters.

What goes for honesty in the business world does not satisfy the heart that is quickened with the desire to be a Christian after the pattern of Jesus. The so-called honesty of the market when compared with ideal honesty seems almost like villainy.

If a merchant displays a line of goods marked "below cost," his competitor feels that he must duplicate the offer, even though it be the most transparent of lies. Deception ranges from such petty instances to the robbery of millions of dollars from the government through fraudulent manipulation of contracts.

When a man begins to practise dishonesty, it seems to him almost impossible to stop. Once in the snare, he makes himself believe that bankruptcy would follow a return to honest methods, for his own dishonesty has caused him to believe that all his competitors are dishonest, and he will be virtually handing his trade over to them.

Business men are no more fond of being dishonest than others, in fact they are—many of them—heartsick of business just because they feel that they cannot be truthful and honest. Christianity has been known to business men, but not as Science. They half believe that God rules the universe, but "business is business," and they feel that God cannot do anything to help one meet a promissory note. Christianity as Science, demonstrated, is what is needed to straighten the crooked ways of business, and this need is supplied by Christian Science.

Christian Science makes so clear the understanding that a business based on Principle and governed by high motives cannot fail, that merchants, manufacturers, bankers, traveling salesmen, railroad officials, and busy people in all avenues of industry are changing to the Christian Science standard with great benefit to their business and the gain of a priceless peace.

Sometimes the buried secret of participation in a fraudulent transaction, which seemingly cannot be rectified without disturbing long settled conditions, holds a man in base slavery to error. Often a man with a cloud like that over his life is so miserable that he seeks death as a means of escape. Christian Science releases men from this form of servitude to evil as well as every other. It gives them courage to squarely face every fear and prove it powerless.

Fear prevents men from straightening their crooked ways by suggesting that exposure will disgrace them in the eyes of neighbors and friends. Christian Science causes a man to prefer the frowns of men to shutting himself away from God, Good, and practically he finds that an honest effort to reform wins the admiration and warm-hearted support of his friends, and besides, he inspires others with courage to follow his example.

The Scriptural promise, "Know the Truth and the Truth shall make you free," is proven to be practical in Christian Science. The hypocrites and self-righteous Pharisees would stone a person who acknowledged guilt. Christian Scientists sincerely strive and pray to have that Mind which was also in Christ Jesus, who said to the scribes and Pharisees, "Woe unto you, . . . for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in," but to the repentant woman taken in sin, "Neither do I condemn thee, go thou and sin no more."

Jesus read "the heart's sincere desire," and knew that his compassionate tenderness and loving admonition would purge out the woman's sin, for she was ready to give it up.

They who to-day reflect the compassion for sinners which the loving Master did, help to free their brothers from their bondage. Christian Scientists try to be compassionate because they know that God's man is not expressed by such qualities as deceit and dishonesty; and seeing through the veil of error they discern the qualities of courage, strength, honesty, truthfulness, and purity, which the atmosphere of Love develops.

Let business men be assured that truthfulness and honesty do lead to the highest success, if consistently adhered to, and Christian Science is a wonderful help toward steadying one's resolve to be consistently good, and noble, and true.

A Banker's Experience.

IN response to your invitation for an expression of benefits through the understanding which has come to me from the study of Christian Science, I would say, that about nine years ago I wrote my youngest sister something like this, "Now, Aggie, don't be carried away by the foolishness of Christian Science." Here I am, nevertheless, proud in the conquering of the presumption which sought to keep that sister from seeing Truth. However, even Paul kicked against the pricks considerably before he recognized that which knocketh at the door of human consciousness and satisfieth the understanding.

The transformation through Science in yet another sister in the overturning of former characteristics where they were severe or ungovernable; the remodeling and further improving where they were before natural and good; the constant evidence of discipline of self, not through will power, but through love of and interest in the study of God as "Intelligence," "Mind," "Principle," that which becomes understanding with us and is therefore real, this, four years ago, arrested me as it should any one, and caused me to investigate.

I found a Science, simple, natural, full of dignity; demanding much but giving more. I found a Science practical not alone in healing sick bodies and minds, but sick relations with mankind, sickly interests in life, half-hearted interests in business, half-hearted results; giving in place the courage of conviction and the man which is governed by Principle, not simply the human ideas of principle, but Principle, self-operative, perfecting in its nature, overcoming every form of problem which confronts mankind.

With the Key to the understanding of Life as revealed in Science and Health, by Mary Baker G. Eddy, the Scriptures become the grandest literature. The types therein become a poem of character, and we begin to read such character in the natures of to-day, rather than two thousand years ago, often distressingly near our own doorstep. As we learn to know how to crush the serpent through study of its nature, where before we became its victim through fear, and ignorance of divine Law, is it any wonder that we are heralding the discovery of an all-round Science which applies to every day and governs all Creation, according as we learn through it how to detect the human false creations of sense which ultimate in discord. ROBERT M. ORR.

Mr. ORR is second vice-president of the America National Bank of Chicago.

Opinion of a Capitalist.

MY attention was called to Christian Science seven years since by the healing of an intimate friend—one whom *materia medica* had failed to cure, although patiently and

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thoroughly tried for many years. My wife and I entered a class of Christian Science instruction early in 1892, and from that time until the present moment we have never ceased to praise God for being led into this great Truth. It has been of inestimable value in my family and my business life. It has enabled us to overcome serious physical ailments, to rise superior to disappointments and discouragement in many forms—also to overcome fear, which is the bane of human existence—for we have been taught what "perfect Love" is, and that understanding has destroyed our fear.

I would not part with my knowledge of Christian Science (even if it were possible) for any money consideration. It is the pearl of great price, which, having found, we would part with anything rather than leave it. I know if business men would study this Science and practise it lovingly and simply, they would find rest and comfort. J. E. KNAPP, President of the Maryland Coal Company, No. 1 Broadway, New York.

A General Passenger Agent.

I HAVE been rather a close student of the beautiful teachings of Christian Science for the past seven years. Like many others, at first I was inclined to treat the matter with derision, and could not understand how practical, sensible business men and women could be interested in such a belief.

I was physically in very bad shape, and naturally turned to anything that held out a hope of relief. I took up the study, but did not obtain instantaneous relief, as many do, but I clung to the Truth until I was absolutely and entirely healed of every physical ailment, and for the past five or six years have enjoyed perfect health and happiness.

I could write pages giving my personal knowledge of others who have been healed physically and spiritually. Christian Science is a religion that commends itself not only to practical business men, but to every one regardless of vocation—the rich and poor alike.

Speaking somewhat from a railroad man's standpoint, I happen to know personally of railroad presidents, prominent railroad attorneys, traffic managers, and in fact all along the official line I know many persons who are earnest supporters and followers of Christian Science.

It will afford me special pleasure to impart information to any one who is earnestly seeking further light in this direction. H. C. ORR.

General Passenger Agent of the Kansas City, Pittsburg & Gulf Railroad Company, Kansas City, Mo.

A Good Word from Galveston.

I AM happy to report that Christian Science is established in Galveston on a firm basis after many a heart-ache and bitter disappointment, accompanied by doubts and fears while the foundation was being laid.

We organized First Church of Christ, Scientist, Galveston, in November, 1896, with three members. At the following Communion service one member was added, and then another, until we had seven. Then seven more were admitted, and again at our last Communion seven others united, making twenty-one members at present, with an attendance of forty to sixty.

We have rented a building unique in design and beautiful for situation. It contains three large rooms which are used for Church services, Sunday School, and reading room and dispensary. We have two services on Sunday and the Wednesday evening meeting. Love and unity prevail, and to many who have attended these meetings have blessings come. Frequently at the Wednesday evening meetings testimony of excellent healing is given. I send this to the Weekly, hoping it will be helpful to all who are working in the vineyard of Mind-healing and trying to realize the ever-presence of God as a healing and saving Principle.

JAMES D. SHERWOOD.

Testimonies.

All Remedies Tried.

IN March, 1897, after having tried all available remedies, my wife was pronounced incurable by the M. D.s. About this time a friend told us of Christian Science, and gave us the address of a healer in Austin, Texas. My wife commenced taking treatment, and in six weeks was completely cured of her physical ailments, and had learned that the healing of sickness was the least blessing to be derived from Christian Science. We procured a copy of "Science and Health with Key to the Scriptures," and commenced to study the beautiful truths contained therein.

I was healed of sick headache, a claim I had had all my life, also of the tobacco habit, after using tobacco to excess for twenty-five years. A friend of mine who had been confined to his bed for several months, and who had been pronounced incurable by the M. D.s, tried Christian Science, and is a well man to-day. His wife was also healed of several claims, and both are studying and deeply interested in Christian Science. In fact, several severe claims were healed in this county. Since then we have had many beautiful demonstrations, and we are reading in the Bible, some of the works of Mrs. Eddy, or the Journal regularly, and thus we are drinking at the fount of inexhaustible Love daily.

We are holding a little Sunday School at our house, where several friends meet with us, but owing to distance all that are interested in Christian Science cannot meet with us every Sunday, but they come whenever they can. There are several reading "Science and Health with Key to the Scriptures," and we hope that many will learn the truth.

John A. Deadrich, Johnson City, Texas.

Nine Christian Science Children.

There are nine Christian Science children in our Sunday School and we have worked about a year to get five dollars and we are going to send this week for six more Hymnals for the church. It is our first gift to the church.

We all have demonstrations and use our little understanding to the best advantage. We only started our Sunday School last November, and Christmas we had a few exercises in the church. All the Sunday School scholars spoke pieces and the older Scientists were surprised and pleased.

Science helps us in our school studies and we find the need of Truth more and more ev ry day.

From all the children.

Francis Beem and Sadie Brodie, Marengo, Ia.

A Signal from Phoenix, Arizona.

I cannot let the year close without sending a signal to the Field from Phœnix, Arizona. Christian Science is established here. The faithful few have been at work for about two years, holding Sunday service and mid-week meetings. We also have a Christian Science Dispensary and reading room. Our little band is growing and good healing work is being done.

Rejoice with us.

ALMEDA NORCROSS TRACY.

No Blacksmiths Wanted.

During the recent big snowstorm, a country doctor drove to the little schoolhouse for the purpose of vaccinating the children, only to find there was no session that day. After listening to some discussion on the subject by his elders, and the possibility of the doctor's coming again, a three-year-old remarked, "Well, it'll take a bigger man than Dr. Greenwood to be a blacksmithin' me."

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Works on Christian Science.

Written by Rev. Mary Baker G. Eddy.

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The Christian Science Journal.

Founded April, 1883,

By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REVEREND MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

Official Organ of The First Church of Christ, Scientist, in Boston, Mass.

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The Christian Science Weekly

Vol. 1 Boston, Mass., January 19, 1899. No. 21

Hypnotism.

That Way Madness Lies.

We extract the following valuable testimony prepared by Sidney Kuh, M. D., and published in The American Journal of the Medical Sciences, for December, 1898.

The question which we will attempt to answer, will be this: Can the hypnotized be injured physically or mentally by hypnotism?

What the dangers are is stated in a paper by Dr. Henry Raymond, written in 1893, in which he says: "The risk of mental deterioration by the frequent induction of states of incomplete consciousness, hypnotic or other, should be distinctly taught and labelled 'Dangerous—this way madness lies,'" This opinion is supported by numerous other writers. Thus, Professor M. Benedikt of Vienna, in his book on Hypnotism and Suggestion, states that hypnotic experiments have a demoralizing influence on the intellect, will-power, and physical independence of the patient. Artificial catalepsy, he continues, resembles narcotic drugs, in giving momentary relief at the cost of subsequent injury.

Similar to the views held by Benedikt are those of Dr. A. B. Richardson. Binnswanger found that long-continued use of hypnotism rendered the patient feebler in intellectual force—mentally weary. Mendel, too, is of the opinion that it is often followed by injurious after-effects, such as nervousness and even convulsions. Its use is strongly condemned both by Meynert and von Ziemssen. Norman Kerr has found the after-effects to be a mental disturbance, a dissipation of energy, and a nerve exhaustion, a frequent repetition being apt to cause deterioration of brain-function and nerve-function, intellectual decadence, and moral perversion.

In our country Dr. Leszinsky stated in a paper, that he felt satisfied that in one of his cases hypnotism was responsible for the deterioration of the nervous tone. Dr. Landon Carter Gray spoke of the demoralizing influence of hypnotism.

The well-known fact that the greatest of all neurologists, Charcot, but a few years ago one of the most enthusiastic on the subject of hypnotism, had abandoned this method of treatment almost completely during the last years of his life, is known to all who have followed the literature on this subject.

We have seen, then, that in all parts of the civilized world recognized authorities have spoken and written of the dangers of hypnotism. That they were justified in so doing, the brief records of a few of the most striking cases will prove beyond all doubt.

An officer who had been hypnotized at a public seance would from time to time have attacks of spontaneous hypnotism at the sight of any shining object. Thus the sight of a carriage-lamp was sufficient to throw him into a trance, in which he would follow the vehicle as though spell-bound. One evening this occurred, and he was going directly toward an approaching carriage and would have been crushed to death had not a comrade saved him. This experience was followed by a violent hysterical crisis. An instance in which the outcome was even more serious is reported in the British Medical Journal, of 1893, p. 130, as follows:—

A woman who had attained a certain local notoriety in Vienna as a spiritualist and faith-curer has for some time past had under her care a young man of twenty-five years, who suffered from epilepsy. According to particulars now forthcoming, this person promised her patient and his parents that she would complete the cure at a seance of a spiritualistic society of which she was a member, and where, for this purpose, she intended to employ the young man as a medium. All that the patient can remember of this seance was that at the beginning the usual "magnetic circle" was formed by those present. He was apparently put into hypnotic sleep from which he was aroused at half past nine o'clock and told that he could go home. He had only taken a few steps after leaving the tramcar near his own home when he fell senseless into a heap of snow by the roadside. In this condition he was taken to his home, where he remained unconscious for a long time. On recovering he spoke so wildly and incoherently that a doctor was summoned, who declared him to be suffering from a religious mania. He was accordingly removed to a hospital.

In the American Medical Journal of 1888, I find a brief notice referring to the case of a lady who was hypnotized by her husband, a physician, to relieve pain during the extraction of a tooth. He made a few movements before her face; she screamed and fell dead.

Finally, I can add to these cases which I have gathered from what little literature on the subject was at my disposal, another unpublished one which in many respects resembles Lombroso's case, excepting that in this instance the termination was a more tragic one. The patient, a young woman, had been under the care of one of the best-known European alienists, a man who had done quite a little work on the subject of hypnotism, and may well be considered to be one of the authorities on this subject. He had hypnotized a patient a number of times by the sounding of a gong. In course of time any regular and monotonous noise would suffice to produce a trance in her. One day at noon she was crossing a very frequented square in her native city, when the bells of a neighboring church began to ring. She promptly became hypnotized, staggered along, and before anybody could interfere had run under the wheels of a vehicle. When picked up she was dead.

We have seen, then, that hypnotism may be the cause of

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chronic headache, of an outbreak of hysteria—a very common occurrence; that at times it has an undesirable effect upon pre-existing mental disease, and that in rare instances it may even produce an outbreak of insanity.

The next question which I shall attempt to answer is this: Can the hypnotized fall victim to crime? Th. Ribot, in discussing hypnotism, states that "in the form called lethargic there is an absolute annihilation of the will, the conscious personality being reduced to one single and unique state, which is neither chosen nor repudiated, but undergone, imposed. Upon the whole," he concludes, "the state of natural or provoked somnambulism may justly be regarded as an abolition of the will." Luys holds similar views on this question. He says: "The individual in these novel conditions no longer belongs to himself; he is surrendered, an inert being, to the enterprise of those who surround him. At one moment in the passive stage in this condition of lethargy or catalepsy he is absolutely defenceless and exposed to any criminal attempt of those who surround him. He can be poisoned and mutilated."

These views are largely, if not exclusively, based upon the laboratory experiment which has been resorted to in numerous instances by Bernheim, Liegeois, Liebault, Beaunis, and many others, and seems to show that the hypnotized is a most ready victim to all sorts of crimes, that he may be induced to sign all kinds of documents, that he may be induced to accuse himself of being guilty of crimes which in reality were never committed.

We are glad to see in so prominent a medical journal such high authorities taking pronounced grounds against the use of hypnotism. It is evident that the thoughtful physicians are seeing what Christian Science has always affirmed, that hypnotism in all its forms is both dangerous and demoralizing. The text-book of Christian Science, "Science and Health with Key to the Scriptures," is very pronounced in pointing out the error and dangers of hypnotism. See pages 280, 448, *et seq.*

Items of Interest.

A Cabinet of Advisers.

General Wood's visit to Washington has done much to elevate the Cubans in the estimation of the government. He has shown from his personal experiences that they have been very much misrepresented as to their capacity for self-government, and the remarkable success which has attended the plan so carefully developed by him of allowing the best element among the Cubans the largest opportunity to administer the affairs of their own municipalities and provinces has made a deep impression upon the official mind here.

As the province of Santiago emerged from the war in apparently worse shape than any of the others, it is regarded as entirely probable that a system which has worked so well under adverse conditions there would be quite as successful in the other provinces.

Governor-General Brooke of Cuba has been carefully considering the formation of a cabinet of civil advisers, and has decided to have four secretaries—the first of state and government, the second of finance, the third of justice and public instruction, and the fourth of agriculture, industry, commerce, and public works. Only prominent residents of the island will be invited to join the cabinet.

The executive control, of course, will remain entirely in the hands of General Brooke, under whose direction the various departments will be connected on the broad principles of wise and honest government carried out into details. In this way the Cubans will be prepared for self-government. General Brooke will proceed entirely upon the theory of ultimate self-government.

Senator Hoar's Strong Words against Expansion.

"WHILE there is little else that a democracy cannot accomplish, it cannot rule over vassal states or subject peoples without bringing in the elements of death into its own constitution."

"Our danger to-day is from the lust of empire."

"Any people has the right, when it thinks its existing government is destructive of the great ends of life, liberty, and happiness, to throw off the old government and make a new one for itself; and certainly, if it have that right, no other man has the right to impose one on it against its consent."

"The question is whether Congress may conquer and may govern, without their consent and against their will, a foreign nation, a separate, distinct, and numerous people; a territory not hereafter to be populated by Americans nor to be formed into American states."

"At last the Constitution conformed to the Declaration of Independence, and its great doctrines of liberty are written upon the American flag wherever the American flag floats. Who shall haul them down?"

The doctrines of the Declaration of Independence "were not for a single generation. They were not glittering generalities. They were blazing ubiquities." They were eternal verities.

Our fathers "said that King George had 'kept among us in times of peace standing armies,' and 'quartered large bodies of armed troops among us without the consent of our legislatures.' I suppose somewhere in this Capitol men are at work to-day devising ways and means for a permanent standing army to be kept in these islands, east and west, without the consent of anybody there."

"The Monroe doctrine is gone. Every European nation, every European alliance, has the right to acquire dominion in this hemisphere when we acquire it in the other."

President of Peru Visits the United States Battleship Oregon.

Nicolas De Pierola, President of Peru, visited the United States battleship Oregon, at Callao, and was cordially received by United States Minister Irving B. Dudley, Captain Barker of the Oregon, and Captain Silas Terry of the battleship Iowa.

The American ships saluted the arrival and departure of the president, who expressed great admiration of the power and excellent efficiency of the battleships and their crews.

The British minister to Peru, Mr. W. N. Beauclerc, gave a dinner to Minister Dudley and to Captains Barker and Terry. The peruvian minister of foreign affairs and other persons of note were present.

General Wood on Santiago.

General Wood, the military governor of Santiago, who is here for a short stay, said that when he left Santiago everything was in splendid shape; schools were being organized and ready to receive scholars; and nearly one thousand miles of roads had been constructed throughout the province. The customs receipts exceeded the amount formerly collected and turned into the Spanish treasury. Funds were available for meeting the expenses of the administration of the province, and the only expense to the United States would be the cost of maintaining her army.

Mataafa Reigns Again.

Mataafa has been elected King of Samoa, to succeed Malietoa. The election was held without trouble, though Tamasse, who was Vice-King in 1881, backed by a small following, endeavored to obtain the office.

Mataafa's election is highly satisfactory, not only to the Washington government, but to the German and British governments. Mataafa's opposition to Malietoa led to his exile. He is a chief of much higher rank than Tamasse, and this fact, doubtless, has had influence with Samoan voters.

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Statistical.

The total value of our wheat crop for 1896 is placed at $310,602,539.

The value of all horses in the United States in 1897 was estimated at $452,649,396.

The value of our mineral products in 1896 was $623,717,288.

The value of our sheep in 1897 was $67,020,942.

The value of our milch cows in 1897 was $369,239,993.

The value of sugar consumed in this country is now about $220,000,000 a year.

Hon. Nelson Dingley.

In the death of the Hon. Nelson Dingley the State of Maine loses one of her most respected and conspicuous citizens, and the nation one of her most useful statesmen.

Mr. Dingley was one of the hardest working and most practical men in Congress.

"The most notable statement that has ever been made by the national banks," was the language in which Comptroller Dawes describes the statement of the condition of the national banks on December 1 last.

The total resources of the banks are larger by $300,000,000 than the statement of September 20, 1898, which stood until that time without challenge. The loans and discounts have increased in a large proportion, and the individual deposits are $200,000,000 larger than in September.

The House committee on territories has reached a final and unanimous agreement to make a favorable report on the Hawaiian bill. As agreed to, the bill is in all essential features the same as submitted by the Hawaiian Commission. The qualifications of electors, representatives, and senators are arranged so that no limitations are placed on admission to the House, while the qualification of senators and electors of senators is $1000 worth of property, or $600 income.

Exports of manufactures to the value of $305,000,000 are indicated for the calendar year 1898 by the complete returns for November and what is known of the exports of December. The total for 1896 was $253,681,541, and for 1897 $279,616,898. The increase has occurred in the face of an enormous volume of agricultural exports. Agricultural exports for eleven months were $749,963,480 in 1898, as compared with $635,782,489 in 1897.

A contract will be awarded by the Navy Department for the establishment on the Island of Guam, in the Ladrones, of a complete naval station, including facilities for coaling war vessels, and accommodations on shore for a great naval colony. Bids were opened a few days ago for the work, which includes every part of the equipment that is to be undertaken now, the cost of which will approximate $300,000.

President McKinley wishes the people of the Philippines to understand that their desires will be consulted when the time comes to form a permanent government for the archipelago, and that they will be treated substantially as the Cubans will be treated after the provisional military period. General Otis has communicated this fact at his conferences with Aguinaldo's representatives.

There has been held an important conference between duly authorized American and Filipino commissions, at the instance of Aguinaldo.

General Otis said the purpose of the conference was a mutual understanding of the policies, aims, and desires of the people of the United States and of the Philippines. There was a frank discussion.

It can be said on authority that the German government is disposed to recognize the unqualified sovereignty of the United States over the Philippines. Germany's attitude of friendliness has gone so far as to cause her positively to decline to permit her consuls in the Philippines to take charge of the interests of Spain.

A great undertaking has just been finished by British ornithologists, after twenty-five years of labor. It is a complete catalogue of birds, in twenty-seven volumes, by eleven eminent authors, and it gives an account of 11,614 species, which are divided into 2,255 genera and 124 families.

The Greater New York assessors have now brought the valuation of the real estate of that metropolis up to the stupendous total of $2,950,046,317. These figures overtop the total assessed valuation of any state in the Union outside of New York.—Boston Herald.

The Postoffice Department has decided to issue a new set of stamps for Cuba, and the bureau of engraving and printing has been called on for designs, and the denominations contemplated are one, two, three, five, and ten centanos.

The Cuban commissioners in Washington have been advised that Congress has appropriated $3,000,000, which may be used to pay the Cuban soldiers now in arms, and have the army disbanded.

A telegram from General Otis says that conditions are improving in Manila. Citizens feel more secure. The city is quiet and business is active.

The Hon. Joseph H. Choate of New York has been named by the President as ambassador to Great Britain.

Hon. Chauncey M. Depew will represent the State of New York in the United States Senate.

United States Senator Henry Cabot Lodge from Massachusetts will be his own successor.

General Joseph R. Hawley has been re-elected as the junior Senator from Connecticut.

The 8th Massachusetts Infantry has sailed for Cuba.

Concord Items.

Improved Health in New Hampshire.

The report of the State Board of Health, soon to be issued, written by Dr. Irving A. Watson, will contain a chapter on consumption which will be of the greatest possible interest. The percentage of mortality caused by consumption fell from 14.46 in 1884 to 9.92 in 1897. Alluding to diagrams made from statistical returns, Dr. Watson says the present figures and calculations from three sources show a reduction in the number of deaths reported; first, in the actual number of deaths reported annually; second, in the proportion of deaths to the total mortality, and third, in the proportion of deaths returned to each ten thousand of the living—all of which prove a very marked and gratifying diminution in the fatality of this disease in this State. There were returned in 1896, 679 deaths from consumption, and in 1897, 697 deaths, nearly two hundred less than were reported in 1884.

Independent Statesman.

The service at the Christian Science Church, Sunday, January 8, was attended by some thirty visitors from all parts of this country.—Concord Evening Monitor.

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Degrees of Metaphysical College.

WILL the applicants for the degree of C. S. D. of the Massachusetts Metaphysical College please note, that I specified, the application must be made according to the By-laws of this College. These By-laws require two courses under the auspices of this College before that degree is conferred.

In November, 1888, the following notice appeared in the Christian Science Journal. "Hereafter no students can be admitted to the Massachusetts Metaphysical College Normal Class, who have not passed through the Primary Class."

MARY BAKER EDDY.

Christian Science Souvenir Spoons.

ON each of these most beautiful spoons is a motto in bas-relief, that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth.

MARY BAKER G. EDDY.

The above named spoons are sold by the Christian Science Souvenir Co., Concord, N. H., and will soon be on sale also at the Christian Science Reading Rooms throughout the country.

The Board of Education.

IN accordance with the Church By-law establishing the Board of Education, published in the Church Manual, the Board convened on the first Monday of January, 1899, the second day of the new year. The sessions were held in the Mother Church and continued during the week. A special class in obstetrics was also held Monday, January 9, 1899. The entire class that were selected as teachers in general session took the obstetric course under the instruction of Alfred E. Baker, M. D., C.S.B., a regularly graduated and licensed physician, and now a Christian Science practitioner.

Under the By-law there could be but twenty-one teachers sent forth. In some instances husband and wife were united in one certificate, and authorized to teach under the restriction that the two could teach only the same number of students that a single teacher is authorized to teach; the question as to who should teach being left to the persons themselves. If the husband taught, he could teach only two classes, if the wife, only two. If both taught, each should teach only one class a year. So that only twenty-one certificates were issued.

It is needless to say, that the sessions of the Board were exceedingly interesting and beneficial. There were in attendance in all one hundred and sixty-seven, coming from many parts of this country and from Europe. There were two from London, England, one from Dresden, Germany, and several from the Canadian Provinces, the following cities being represented: Winnepeg, London, Toronto, Westmount (Quebec), Kingston, Belleville, Hamilton, and Owen Sound.

In this country, San Jose, San Diego, and Fresno City, California; Denver, Colorado Springs, and Montrose, Colorado; New London and New Haven, Connecticut; Jacksonville, Florida; Savannah, Americus, and Macon, Georgia; Chicago, Elgin, Ottawa, Pontiac, and Savanna, Illinois; Kokomo, Indiana; Des Moines, Merrill, Denison, Charles City, Ottumwa, Independence, Cedar Rapids, Fort Dodge, Burlington, Davenport, Sioux City, and Lemars, Iowa; Ar kansas City, Atchison, Topeka, and Wichita, Kansas; Brannon, Kentucky; New Orleans, Louisiana; Boston and Beverly, Massachusetts; Augusta, Gardiner, and Rockland, Maine; Baltimore, Maryland; Battle Creek, Detroit, Kalamazoo, Saginaw, Marshall, Mancelona, Grand Rapids, and Hart, Michigan; South Park, Austin, Minneapolis, and Fairmount, Minnesota; St. Louis, Kansas City, Springfield, Jefferson City, and Liberty, Missouri; Butte, Montana; New York City, Brooklyn, Buffalo, Oneida, Kingston, Oneonta, Utica, Mt. Vernon, Saratoga Springs, Albany, Rochester, Amsterdam, Syracuse, and Staten Island, New York; Milford, New Hampshire; Newark and South Orange, New Jersey; Norfolk and Omaha, Nebraska; Biltmore, North Carolina; Grand Forks, North Dakota; Springfield, Columbus, Dayton, and Marion, Ohio; Portland and Salem, Oregon; Philadelphia, Scranton, Johnstown, and Sharon, Pennsylvania; Memphis, Knoxville, and Chattanooga, Tennessee; Dallas, Galveston, and Austin, Texas; Ogden, Utah; Norfolk, Virginia; Randolph and Montpelier, Vermont; Spokane and Virginia City, Washington; Milwaukee and Sheboygan, Wisconsin.

It is not too much to say that this class is next in importance to the class recently taught by the Rev. Mary Baker Eddy, so far as recent teaching is concerned. Nor is it any disparagement to the earlier teaching, nor to the noble army of students who were sent out under that teaching, to say that the more recent teaching has met a great need of the hour. The disciples thus recently sent forth, David-like, with their sling of Truth in hand, to battle with the Goliath of error and misconception, become so many additions to the noble band of veterans, who, for a number of years, have valiantly led the van. They are co-workers in our ranks. With steady, hopeful tread they all will march shoulder to shoulder in our grand army. No sense of rivalry, jealousy, or other element shall enter in to disturb harmony and unity.

Those who attended the class, but to whom certificates were not issued, have returned to their respective fields strengthened by reason of their attendance upon the class. They, in common with those who were granted certificates, received to all intents and purposes class teaching, and are sharers in the benefit thereof. Certificates were not withheld from the attendants because of any unworthiness or unfitness apparent to the Board, but because of the impossibility of granting more than the prescribed number.

The question of the needs of the respective localities necessarily presented itself for careful consideration, and was adjusted by the Board, as far as lay in their power, with reference to such needs. It seems unnecessary to say that they were unable to meet all the needs presented, and

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doubtless there were fields not included whose claims were equal to those of some that were. Our friends in these localities may rest on the assurance, however, that in due time their want will be supplied; for it is as true with reference to teaching as to any other fact, that "Divine Love always has met, and always will meet, every human need."

Those who received certificates go forth armed with the authority conferred by The First Church of Christ, Scientist, in Boston, Mass., by which the Board of Education was established, as well as the Massachusetts Metaphysical College. Under the By-laws as they now stand, the applicants selected by the Board of Education were certified to the Rev. Mary Baker Eddy, and by her approved. The certificates are issued under the auspices of the college and signed by her as President thereof. They also bear the signatures of the members of the Board of Education. Thus is established a connection between the Mother Church and the Massachusetts Metaphysical College, under the authority granted to the College by the Commonwealth of Massachusetts in the charter creating the College. This certificate confers upon its recipient the College degree of C.S.B., thereby placing the student on an equality with all others graduated from this department upon whom the degree of C.S.B. has been conferred; and according to the present church ruling they become teachers.

This class throughout was a most harmonious one, all present expressing a high sense of the privilege granted them, and seeming to realize fully that this means of providing an educational system in Christian Science was ordained of God through our Teacher and Leader, and endued with all the importance and sanctity of her other acts.

It is evident that this event marks a turning-point in Christian Science teaching. A new era in this respect dawned with the new year. It seems to be a stride toward a more impersonal teaching. That the new order will confer infinite blessings all will recognize.

In point of locality certificates were granted to students representing California, Michigan, Nebraska, Wisconsin, Kansas, Washington, Oregon, Missouri, Georgia, New York City, Massachusetts, Iowa, Texas, Ontario, England, Germany.

Under the By-laws this Board will not re-assemble until the first Monday of January, 1900. Applications for examination will not be received by the Board until notice thereof is given through our publications.

Questions and Answers.

Is it not enough to be a Christian? Then why add the term Scientist? Was Jesus anything more than a Christian?

Yes, Jesus was a Scientific Christian, and because of this fact he healed the sick, raised the dead, cleansed the lepers, and cast out demons. There are those to-day who call themselves Christian, who do not obey his command, "Heal the sick," because they do not know how to. Why do they not obey? Because they are not Scientists. Teach these worthy people how to obey. Give them the method of accomplishing the "mighty works," and you furnish the Science lacking. "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, provides the "one thing thou lackest." You desire to be like Christ. This will teach you, will give to you the method of attaining the Christ. That which explains how, that which unfolds the method of successfully attaining a given result, is a Science. Understanding how to attain the Christ you possess, the Christ Science, or Christian Science. Is it not plain, then, that if one would be like Jesus he must be a Christian Scientist?

I see that the Cause of Truth would be greatly advanced by the increased circulation of our literature. How may I help in this good work?

This is an excellent and important question. We answer, First, by furnishing the editors with all important Christian Science matter. By this we mean not spring poetry, but solid facts. Carefully prepared testimonials and the news of Church organizations and Church dedications are always welcome.

Second. Know that the world not only needs but wants our literature. See that when patients are ready for it Science and Health is placed in their hands. Provide yourself with all Mrs. Eddy's works. Subscribe yourself and get your Church to subscribe for extra copies of the Journal and Weekly. The Anglo Saxons feed on the newspapers. Fill them up with the Weekly. It will prove a good appetizer. In Christian Science this is an era of expansion. In the circulation of our literature let all become expansionists.

Can it be said that Isaiah's words (40 : 4): "The crooked shall be made straight, and the rough places plain," can be applied to the highways of men and nations?

Yes. They should be and are. Truth straightens the crooked and smoothes the rough. The coming of Christian Science to a community means much straightening of crookedness and much smoothing of roughness. The spiritual realities are sure to be followed by the visible manifestations. Mind is instantaneous in its action. Mind works without friction and with ease. The recognition of this divine fact is finding fulfilment in varied lines. Every movement which tends to lessen the hours for toil and increase the hours for thought, which makes for the abolition of drudgery and helps men to realize the joy of divine service, is in entire harmony with the thought of the Christian Scientist. Isaiah's prophecy is finding fulfilment in the bettered highways,—streets, steam, electric, etc.,—the movement for which is now well-nigh universal.

Dedicate a Church.

Christian Scientists of Clinton, Iowa, Dedicate their Handsome New Structure.

THE new church edifice of the First Church of Christ, Scientist, was formally dedicated Sunday, November 6, with appropriate ceremonies, and hundreds attended the services held through the day. Owing to the limited size of the auditorium the dedication service held at half past ten was repeated at three and again at half past seven, and those who attended the first and second were so notified, so that each audience was a new one, yet at each service the church was packed with auditors.

The address of welcome, delivered by S. Jerome Schenck at each of the services, was in part as follows:—

In January, 1897, this church was organized, and incorporated under the laws of the state of Iowa, with five members. From that time forward the interest was one of spiritual advancement, although each attending step was fraught with ordeals seemingly insurmountable, and only by the utmost reliance in God, the divine Principle of all Good, was the path made clear, and the labor of each individual member made to shine forth as the radiance of the midday sun. The need of a home for this faithful little band of Christian Scientists began to be manifest, and when the new organization was six months old, with seventeen members, a church site was purchased on which to build a house of worship. A building committee was appointed and instructed to report plans for the erection of a church. After much deliberation, it was decided to remodel the building already on the lot in which to hold services until such time as it was deemed

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expedient to begin the construction of such a church as had been contemplated. To repair this building and furnish it suitably for a temporary home in which we could meet was no small undertaking to this little band of earnest Christian Scientists, for there seemed a lack of funds, even at the very start, and although our worldly supply seemed limited, from the beginning our trust was not in the material or earthly, but in "Him who doeth all things well;" for had we not been taught that "the earth is the Lord's, and the fulness thereof"? Then why should we not put our full trust in Him who gives us Life, Truth, and Love, and understand through the infinite Mind that there is always plenty and to spare? Yet in this our infancy the pathway was not through flowery beds of ease, nor could we sit down and realize that we had an easy task before us.

There were trials and self-denials, and many were the seeming obstacles to be overcome, but always putting our trust in God, the giver of all, and striving as did Abraham of old, to walk by faith and not by sight, we pushed forward, endeavoring to realize that all would be supplied as fast as needed. And in this way we toiled on, keeping our gaze ever toward the light, clinging steadfastly to God's promises: knowing that divine Love meets all human needs; with loving and encouraging words from our teacher, who ever reminded us that we had a rich Father. We pressed on, and when funds were low, we never swerved or doubted, and when the time came and a bill was due there was always plenty on hand to meet the need, for well did we know, that "except the Lord build the house, the workmen labor in vain."

One year ago to-day we opened our doors to the public and held the first service. To-day, with a membership of eighty-six, we lift our hearts in loving gratitude to the Father who has builded this house, which we are permitted to dedicate free from debt.

Although plain in appearance and having no lofty towers, but in the utmost simplicity, Zion stands forth in all her beauty and grandeur. To us who have stood the trials, it is as precious as though the cost were ten times as great, knowing as we do that God is our God, and to Him be the praise and glory.

And here, too, let me add a few words in regard to the growth of our Sunday School, which is most dear to us who know from whence it sprang. From a mere handful at the start our Sunday School has increased and broadened in its work,—until at the present time we have an enrolled membership of one hundred and twenty scholars.

The address of Mrs. Crider, First Reader, which followed that of Mr. Schenck, was also an able effort, an abstract of which follows:—

To the all-wise and ever-present God be praise and thanksgiving for the priceless Truth that frees from sin, disease, and death, for the understanding that "man's heritage is dominion over the material sense," for the blessings and privileges of this hour. In the Ninety-first Psalm we read, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty"—that dwelling-place must be in the understanding that God is all powerful. The suggestions of the enemy—the temptation and the tempter—are both destroyed in the realization that God is Omnipotent, and is everywhere present. You who have assembled here with us, many of you from distant places, rejoice with us in the possession of this church. You have helped us by your words of encouragement as well as by your material aid, both always arriving at a moment when most needed. This church is the outcome of the realization that God is "supreme, incorporeal Being." Jesus said, "upon this rock I will build my church; and the gates of hell shall not prevail against it."

Suppose that you had been a prisoner for years, shut away from home and friends, bound with chains heavy to carry; no hope of ever being free, despair waiting to bear you to destruction, when a friend appears, opens your prison doors, strikes off your shackles, and you walk forth in the glorious sunshine, would you not be an ingrate if you failed to acknowledge both by word and deed your appreciation and thankfulness for the service rendered? You could not forget the liberator, although the dungeon might fade with its dark, loathsome, and foul atmosphere, and its chains become a thing of the past in your joy at being at liberty, you would not forget to whom you owed your liberty. Thus it is with us. We were in darkness, ignorance of our birth-right, chained by personal sense, worshiping God afar off, hopeless and helpless, when Truth appeared and illumined the dark and hidden places, God became a present help, the Bible a new book revealing God as Love and God as all. Mary Baker G. Eddy is loved to-day by a million of grateful people. She has met persecution, wrestled with poverty and overcome every obstacle that stood in the way. Like David of old with the sling of denial and the five small smooth stones (statements of Truth), God's supremacy, she went forward, thus disarming Goliath, this king of mortal mind, and destroying his false power. She saw the Red Sea before her, but undaunted pressed on and reached the summit, safe in divine Love. She has given us the key to unlock the door; none may enter but through the realization of God's supremacy. Omnipotence cannot be divided with any lesser power.

The building committee labored faithfully to bring their part of the work to a successful issue, and we are enabled this day to dedicate our church free from debt to the service of Almighty God. We have learned that giving does not impoverish and withholding does not enrich; also that God loves a cheerful giver. The realization of this blessed Truth has enabled us to build this place of worship and to be found with one accord in one place.

As a spiritual structure with Christ for our guide, let us lay aside every weight, looking to Jesus as the author and finisher of our faith.

The Church is in a prosperous condition, has one of the handsomest little churches in the city, and the membership is constantly increasing. Sunday's dedication was a great event in Christian Science circles, scores coming from distant states, called by the meeting of the Association.

Clinton (Iowa) Morning Age.

The notice of this dedication was promptly sent us, but was never received. We trust that the Field will in all cases report to the Weekly such important events. It is our earnest endeavor faithfully to chronicle the progress of the Cause, and the editors are grateful for the hearty co-operation which is always so gladly given.

About Christian Science.

To the Editor of the Indianapolis Journal:—

It seems to me there is a world of needless pother about Christian Science and a deal of gratuitous advertising of it that it does not merit, and what is remarkable is that the advertising is all in the religious press and under the guise of criticism and fault-finding. Even the Journal, to show that it is religiously inclined, especially on Sundays, in addition to its excellent sermon and other religious reading, gave us last Sunday an editorial criticism of Christian Science that would have done credit to the Christian Advocate or the Independent. What is further remarkable in these criticisms is, they are never truthful, and seem to desire not to be —that is, they suppress material facts or pervert them so as not to tell the whole truth. The Journal's editorial, however, lacked one element which characterizes some, if not all, the religious papers. These seem to have discovered that, after all, whatever of good is in Christian Science, so-called, is found in Buddhism and other Oriental religions, and it is sacrilegious to transplant it into Christian countries and

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name it Christian Science, whereas it is older than Christianity itself, if there is anything at all in it. This, in their logic, is conclusively fatal to its merits, and must settle the question with all Christians who believe that all creation outside Christian countries is outside the tender regards of the All-Father, most of them including in this reprobate class all Christians who do not see the Christ through the colored glasses they use. They think the other sheep of whom the Master spoke who do not belong to their little fold are very few and to be greatly pitied; hence the binding obligation to contribute liberally to foreign missions that all these may be cared for in the one fold.

Now, I am not going to defend Christian Science against the attacks of these religious papers and of the Journal when on its good behavior on Sundays; I am too fully apprised of the formidable force I would thus encounter. Besides, the delusion, if it be one, seems not to need any defence. It appears to be gaining favor with intelligent people, notwithstanding such criticism. Even the coroner's inquest, some time ago, over a man who died of consumption while under Christian Science treatment, to ascertain how much longer he might have lived under the treatment of a regular doctor, only called attention to the Science people, for it appeared in the investigation, official and unofficial, that men had died of consumption even under treatment of men having a state license to practise medicine. And the more recent attempt to hold surviving friends criminally responsible for the death of a Christian Science patient because they had not called in a regular doctor has re-acted and advertised Christian Science as a possible remedial agent. Better let it be, for all these diatribes of the religious press, and of the religious issues of the secular press, and coroner's inquests, and prosecutions for not employing doctors that have diplomas, only call public attention to it, and are investigations of its merits by showing what it does accomplish.

Of course, I feel humiliated at the passing of the friend of my childhood, the regular doctor. The scars on my arms tell how I loved the lancet in the days of his supremacy; and there is not a tooth in my mouth that I have not bought of the dentist, the original supply having perished in early life, through calomel. There were "schools" even then that repudiated the lancet and would not salivate a woman in childbirth or a man with the ague, whereas there were sovereign remedies on these and all other occasions, but they were "quack" remedies, you know, and I wanted to be "regular" if it killed me. But it developed in the course of time that women need not be bled and calomeled preparatory to giving birth to a child, and that a man with ague could get well without either and not have a sore mouth or be debilitated by loss of blood; and little by little the "quack" doctors came to the front, and the "regulars" were only too glad to leave off bleeding and salivating on all occasions, and they are now willing to recognize that which their fathers anathematized, and make common cause against Christian Scientists. Meanwhile the number of persons who have been benefited by Christian Scientists is constantly increasing in every community, and is including men and women of such intelligence and social standing that the cause they represent is not likely to be pooh-poohed down, and editorials in religious papers and the Sunday editions of secular papers, or coroner's inquests, or criminal prosecutions, or all put together, is not likely seriously to impede its growth. Just how "the regular doctors" of the future are to coalesce with them, and make common cause against some new fad that is in the womb of the future, I cannot now see, any more than I could have foreseen fifty years ago how the discordant "schools" would one day be cheek by jowl in demanding legislation to save the whole posse of them from the unlicensed doctor that cuts on prices and plays the "scab," though doing as good work as the best of them. But I don't have to foresee how that is to be done; it is enough to foresee that it will be, and that the foremost in the "combine" will be the doctors, just as the "regulars" of fifty years ago are foremost in the "combine" of to-day with the "quacks" of fifty years ago.

U. L. See.

The Sunday Journal, Indianapolis, Ind.

Supreme Power of Mind Rules.

A reporter for The Postscript, in an interview with a representative Christian Scientist of this city, has gained much information in relation to the growth of the movement in the Metropolis and in the Empire State.

In the State of New York, Christian Science has over thirty thousand adherents and some thirty-five churches and congregations. A $220,000 edifice is about to be erected at Sixty-eighth Street and Central Park, West.

The Scientists have among their number many representative people.

"Probably two-thirds of the followers of the faith in the city of New York," said the gentleman, "have been healed by its system of mental therapeutics.

"Extensive reform and prison work is carried on by the churches, and philanthropic labor is well organized. The Christian Science churches are invariably dedicated free from all debt. In the last twelve months the attendance at the Scientist churches in the Metropolis has more than doubled. The growth is of a solid nature, and represents the result of a practical religious philosophy.

"Christian Science is no longer the stranger within the city gates, but the recognized Healer, Friend, and Reformer of the race."

"Does Christian Science cure organic diseases, or only nervous disorders?"

"Two-thirds of the patients that come to Christian Scientists are sufferers with organic disorders. The most remarkable results have been achieved in the realm of such diseases. The positive proof of these claims is open to the investigation of any sincere inquirer.

"A passing fad in no wise engages the attention of the million or more adherents of Christian Science. That which heals the body and clearly interprets the teachings of Christ enters into the deeper nature of man, and can in no wise be influenced by blind opposition, satire, or persecution.

"One of the fathers of the homœopathic profession in the city of New York, a physician who has for years sent many of his severest cases to Christian Scientists for healing, has recently said that Christian Science is meeting with no greater opposition than his own school of *materia medica* during his own knowledge and experience.

"Men love progress, but hate the details of progression. In early New England days, the men who introduced the cook stove, which was designed to take the place of the old-fashioned brick oven, are said to have suffered bitter persecution, and even bodily danger, because of their threatened innovations.

"It is well to remember the admonition of Abraham Lincoln, 'You can fool a part of the people all the time, and all the people part of the time, but you can't fool all of the people all the time.'

"Christian Scientists have become tired of being fooled by the perpetual agitation concerning germs, bacteria, contagion, the thousand and one epidemics, and all that makes life not worth the living, and have enlisted in a common-sense crusade for the establishment of rational living, good health, good morals, and the contagion of happiness."

"Can the healing be separated from the religion?"

"No. The two are but equal parts of a united system. Physical health is one with spiritual or mental health in Christian Science. Man's exemption from disease has not been at all equal to his progressive exemption from ignorance and evil.

"The human mind has separated the realm of the mental

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from that of the physical. It has surrendered the body to a reign of terror, while the higher nature of soul has been looked upon as directly related to God. This grave weakness of religious philosophy has worked great havoc with bodily health.

"The laws of Mind are the laws of Life. This is the secret of the success attained by the operators in mental therapeutics.

"One case of mental healing proves the infinite possibilities of Mind Healing. One case of moral transformation is prophetic of the infinite power of Good.

"Superstition has no place in religion, nor should it have an abiding place in the philosophy of health."

The Postscript, New York, N. Y.

A Terrible, because Truthful, Indictment.

BY ALEXANDER M. ROSS, M.D., F.R.S.L., ENG.

Member of the College of Physicians and Surgeons of Quebec and Ontario, Professor of Hygiene and Sanitation at St. Louis Hygienic College of Physicians and Surgeons, Vice-President of the Association of Hygienists of America, Member of the Ninth Session of the International Medical Congress, Member of the British, French, and American Association for the Advancement of Science, etc., etc.

I ARRAIGN the leaders of the profession on the following grave charges—the rank and file are but sheep led astray:—

1. I charge that, whereas, the first duty of a physician is to instruct the people in the laws of health, and thus prevent disease, the tendency has ever been toward a conspiracy of mystery, humbug, and silence.

2. I charge that the general tendency of the profession is to depreciate the importance of personal and municipal cleanliness, and to inculcate a reliance on drug medicines, vaccination, and other unscientific expedients.

3. I charge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result, not the cause, of disease. They are scavengers, their legitimate work is to clean out the sewers of our bodies. Whenever there is decay, pus, or decomposing matter, there these little life-savers are doing their work of neutralization, sanitation, and purification, they feast upon effete and decaying animal matter—they are beneficial helpers to an important end.

4. I charge that the prevalent custom of advising a speculum examination for every trifling backache, earache, headache, ingrowing toe-nail, or a bunion, is an unnecessary outrage on the modesty of a woman, and disgrace to the profession.

5. I charge that the present abominable and dangerous custom of spaying women for the most trivial uterine derangements is nothing less than criminal, and in contravention of scientific practice.

6. I charge that the prevalent custom of ascribing all ills (imaginary or real) that afflict women, to uterine troubles, weakness, ulceration, or displacement, is false in theory and fact, and is nothing but a cloak to cover ignorance, immorality, or cupidity.

7. I charge that they prescribe to their patients—even child-bearing and nursing women—the use of beer, ale, and other alcoholic beverages, which not only encourages drunkenness, but poisons the life-blood of unborn children, and stamps a permanent appetite for liquor on the rising generation.

8. I charge that they have bitterly opposed every real and scientific reform in the healing art; they have filled the world with incurable invalids, and given respectability to quackery by the outrageous quackery of the profession itself; disgusting all sensible and thoughtful men by their fallacies, tyrannical delusions, fetichism, and humbug.

9. I charge that they have, under the treacherous guise of protecting the people from quackery, secured the enactment of most unjust monopolistic laws, which deprive the people of one of their dearest and most important rights—the right in the hour of sickness and in the presence of death to choose their own medicine.

10. I charge that they have by doctor-craft hoodwinked the legislature into enacting compulsory vaccination laws, which compel parents to submit the bodies of their children to the beastly, useless, and dangerous rite of vaccination, and to deprive unvaccinated children of the right of education in our public schools and colleges. I hold that every individual should be protected and sustained in his medical opinions, as he is in his religious or political opinions, and any man or set of men who would withhold from his brother man this right would light the fires of the Inquisition if he dared.

The Washington News Letter.

Dosed to Death.

A Physician's Testimony.

IN some heathen lands they kill the doctor if the patient dies, but it would hardly do to follow that custom here, else there would be as great a hegira out of the ranks of the profession as there is now into it. And still the question arises in the minds of those best capable of judging, whether drugs are not killing more people every day now than are being benefited by them. One cannot pick up a daily paper but a profusely illustrated, sickening advertisement of some villainous nostrum will bang him in the face; and the public pay for it. If they didn't they wouldn't be there. It has got to such a pass that every family has some one or more patent medicines in the house constantly to fall back on in case of emergency, or as a stand-by to keep them well.

But we will leave those all out of the question; people are daily dosed to death by doctors—so called—and I am satisfied that the somewhat recent innovation, called the hypodermic syringe, has slain its thousands. Further, it is a known fact that deaths from hydrophobia have increased vastly since hydrophobic innoculation was adopted by certain of the profession. Well-informed physicians are fast coming to the opinion that hydrophobia is a mental disease with a physical manifestation oftentimes, and that if the mind can be kept right there will be no convulsions. "As a man thinketh in his heart, so is he."

I well remember a good many years ago being called in a consultation over the case of a very prominent merchant in Ovid, who was dying apparently of typhoid fever. The local doctor, as well as one from St. Johns, were in daily attendance, and had declared his case hopeless. They were good physicians, too, but had lost their grip in this case.

Being very well acquainted with the patient, I sat down by his bedside, put my hand on his pulse, and looked long and steadily at his closed eyelids, listening meanwhile to his muttering delirium. At length he opened his eyes, and for the first time in weeks, the attendant said, a gleam of intelligence shot from them. "Do you know me?" I inquired. He nodded assent and whispered weakly, "What do you think?"

I took hold of his hand with a firm grasp, and looking him sharply in the eye, assured him that he would certainly recover, and that I would stay right by him until he did. He dropped off immediately into a sound and refreshing slumber, simply rousing to take a swallow of milk punch occasionally during the whole night, and when he awoke in the morning he was moist with perspiration, his fever had nearly all left him, he was free from delirium—the crisis had passed. He recovered and is alive to-day for aught I know, and this was thirty-five years ago or upward. He didn't require any medicine at all.

This is only one of many instances that every physician of any amount of experience can relate, and he told me years afterward that the only thing he could remember for weeks during his illness was that I came over and turned his craft around and started him up stream toward health. Right here

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permit me to say that medicine is not a science; it is a trade, an occupation, a pursuit (for the almighty dollar), and is followed by some very ignorant, low-down, shameless rascals, too, frequently. Time was when the title of "Doctor" was looked up to and supposed to be applied only to educated gentlemen, but now every veterinarian, dentist, drug clerk, or shyster, who can rake the money together to buy a sheepskin of one of our numberless toadstool "medical colleges," which spring up in a night in almost every chartered city in our State, is a doctor. The only wonder is that there hasn't been one inaugurated in Owosso ere this. There is ample material there to compose a faculty of superior merit.

Now, if Christian Scientists prefer to go, or have their friends "enter into eternal Life," immediately, than to be dosed to death, and damnation, perhaps, why not allow them the God-given privilege?

Finally, there is one thing more that should be understood by the laity as well as the so-called professional man, and that is that medicine never *cured* anything. It will sometimes remove obstacles, but nature always does the cure.

DR. WARD.

Laingsburg, Mich., December 8, 1898.

A Purchasing Agent's Views.

THERE are probably a great many residents of your State who are subscribers to The Denver Republican who will recall me as a former resident of your city. If these people had opportunity for the same daily intercourse with me that occurred in the period referred to, I think some of them would ask, What has happened to Hubbell? The question is an easy one.

In May, 1895, through the healing of my daughter's eyes of astigmatism of the eyesight by the teachings of Christian Science, I was led to read a copy of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and by reading this book for the purpose of determining as to whether or not it was a fit book for a Christian girl to read and study, the scales fell from my eyes, and I have been from that day to this as conscientious a student of the teachings of Christian Science as is possible for me to be, and with the increased understanding as to the teachings of our Saviour there has come to me a more complete happiness and peacefulness than I ever dreamed I could possess.

In May, 1895, I was asked by parties having extensive and varied interests to accept the position of purchasing agent for all their interests, which represent some thirty-three distinct corporations, among which are railroad lines aggregating nearly fifteen hundred miles. In this work I am called upon to make the purchase of all kinds and classes of materials and supplies needed by these several companies. When I first began the work I had not had as much understanding of the teachings of Christian Science as is possessed at the present period, and therefore my work irritated me to a greater or less extent, and when called upon to meet experiences that had not been previously gone over there was always a feeling of distrust and uncertainty as to whether or not the work could be successfully accomplished.

The Scripture recorded in the fifth and sixth verses of the third chapter of Proverbs says,—

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

In the eighth verse of the thirty-second Psalm we read,—

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

I have found in my experience that God is the same yesterday and to-day, and I believe that as the future becomes the present, I shall find also that He is the God of the forever, as well as of the yesterday and to-day, and I therefore realize that the God who cared for the Children of Israel in all their journeyings is the same affectionate, loving Father who cares for His people to-day, whenever His people permit Him to do so.

All Christian people believe that the Bible has been given for man's guidance and direction; at the same time, up to May, 1895, I always gathered from the instructions that were given me regarding the Bible, by those claiming to be versed in the Scriptures, that there was a sort of a limit as to the application of, for instance, the promise just above quoted; yet I have since found in my business that I had the greatest success only when the more completely following the Scriptural teachings as above given, and this has come from studying and practising Christian Science.

I was recently asked to accomplish a certain result, which involved the ultimate expenditure of a sum approaching five hundred thousand dollars, and was instructed to complete the purchase along certain lines. When I started eastward for the purpose of accomplishing this work, I had not journeyed many miles from home when I thought over the work in hand, measuring the work from what business men would call a cold blooded business standpoint, and as I reviewed the business in hand from that basis, I said to myself, "You are a fool to undertake anything of the kind, because it is impossible, and people will laugh at you."

In other words, I got scared, and as recorded in the forty-first verse of the seventy-eighth Psalm, I was on the point of fulfilling the Scripture, which is as follows: "Yea, they turned back and tempted God, and limited the Holy One of Israel."

When the thought occurred to me that perhaps if I would look into my Bible I would find a way out, because the work in hand was honest, it in no way, shape, or form involved any questionable transaction, and to accomplish the purpose desired would produce harmony, whereas failure would be to manifest discord, and so I opened the Bible at random to the eighth verse of the thirty-second Psalm, and read:

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

I realized then and there that the work in hand was accomplished, and so it was with a net saving to the company of over twenty-seven thousand dollars below the figures that I had been authorized to expend, which estimate was predicated upon a carefully prepared estimate of what the expense would be.

To a great many, perhaps, this would not have any particular significance, yet to me it is a clear evidence that the promises of God are continually fulfilled, whenever we will accept the guidance of Truth.

The practice of Christian Science is the only medicine that has been used in my home for over three years, and during that period referred to we have had occasion to prove the claims of Christian Science.

As a religion, it has brought into my home—to the mother, the daughter, the son, and myself—a happiness that was never known before, although our home was always known as a happy one, and measured by any standard known to my experience, Christian Science is the grandest gift to mankind since the period when our Saviour personally demonstrated its teachings.

You can take from me to-day everything that I have in the world, but leave me my copy of Science and Health and the Bible, with the understanding, with the wisdom and knowledge that is given to mankind from a close study of these two books, I will be able to demonstrate the Allness of God and so prove that, "Sufficient unto the day is the evil thereof."—IRA C. HUBBELL, Kansas City, Mo.

Mr. Hubbell is purchasing agent of the following companies: Kansas City, Pittsburg & Gulf Railroad Company; Kansas City & Northern Connecting Railroad Company; Omaha, Kansas City & Eastern Railroad Company; Omaha & St. Louis Railroad Company; Kansas City Suburban Belt Railroad Company; Kansas City & Independence Air Line

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Railroad Company; Missouri, Kansas & Texas Trust Company; Arkansas Construction Company; Western Manufacturing Company.—Denver Republican.

A Wonderful Key.

THROUGH Christian Science, the sick and dying are healed; the slaves of sin and evil appetites, set free; the insane restored to reason; the otherwise incurably blind, deaf, and crippled, made whole; and this Science has been revealed to mankind in "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

These are facts, and yet, even those who have been healed in Christian Science sometimes complain of the distinction that is given Mrs. Eddy and her book in the church services and in the practice. The writer was one of these unreasonable persons.

Let us consider a parallel case. A man has been lying in a damp, deep dungeon—manacled hand and foot—ever since he can remember. He has been given keys from time to time, none of which would turn the bolts of his dungeon door or loosen the iron clasp of his fetters. His condition has excited the sympathy of men of all nations, and keys of the most cunning design have been sent to him. Some of them are very beautiful and almost fit, but an unseen flaw in the design makes them as useless as the key of crudest design which does not come near fitting the lock.

In the course of years, the prisoner has acquired a large and varied collection of keys. Some have helped to make the time pass agreeably for a while, giving him employment in trying to adjust them to the lock, but finally he gives up all hope and concludes that the only escape for him will be death. Just at this time a woman offers him a key. He has tried so many that it seems folly to try another, but in a half-hearted way he applies it to the lock of his ankle fetters, and lo! they are loosed. Then he tries the bands around his wrists, and they spring open. His joy at first is too great for words. He weeps tears of heartfelt gratitude. Recovering from his emotion he goes to the door and tries the key in it. The bolts slowly slide back and the door opens. He is free!

Looking back into his dungeon, the man's joy turns to grief. He sees all those beautiful keys, and regrets that his liberty could not have been gained by the use of one of them, instead of this key that a woman has given him. He turns on the woman and abuses her, and insists that if he must owe his liberty to a woman, and to such a key as that, he will go back into his dungeon.

The woman pities the poor creature, for she knows that he will thank her some day when he gets out into the light, and the delusive fancies bred in his dark prison house have been dispelled.

Others who are in similar dungeons hear about this wonderful key and ask to see it. They have become expert in the knowledge of keys, and look this one over without finding anything very peculiar about it.

There are locksmiths who have spent a lifetime trying to devise keys to unlock these dungeons. Some of these locksmiths are graduates of famous universities, where they have studied the literature of keys in every known language. They look at this wonderful key also, and immediately pronounce it a fraud, without even trying it. They say it's just a compcsite of the notions of visionary keymakers of all ages—"Nothing new in it at all."

"That may be," says some one, "but this new key unlocked that dungeon door that no other key would unlock. How do you account for that?"

"Well," responds the educated locksmith, "if it unlocked that door, it's the devil's work, for I have been a locksmith now for fifty years, my father was a locksmith, and my grandfather was a locksmith, and I never found a key among all theirs or mine that would unlock that door. It's my opinion that it was not the will of God that that man should ever get out."

Science and Health is more than a collection of truths from ancient and modern authors. It is the full revelation to mankind of the Principle of all Truth, which imparts spiritual understanding, by which one is enabled to separate the wheat from the chaff (Truth from error) in all that he reads, whether in ancient or modern literature. It is the Science of Being which leads into all Truth, all Life, and confers health, happiness, freedom, and abiding peace.

This great book opens the hidden meaning of the Scriptures. It is, in very truth, a "Key to the Scriptures."

Denver Republican.

Unreality of Evil.

BY C. L. R.

IT is often objected against Christian Science that it denies the reality of evil, in whatever form it may seem to manifest itself, and yet does not explain its origin or cause, and this is called unscientific and illogical. But surely it rests with those who claim that evil is a reality, to explain its origin and cause. Who can explain the origin of that which has no origin, because it is not, never was, and never will be? Should we expect to find in a book on the Science of arithmetic an account of the origin and properties of nought? What child fails to understand that the symbol "0" represents the absence of something? And, having grasped that, what child or grown person would ask to know more?

Should we look in a scientific work for the history of that which is unscientific? The only notice which Science takes of any unscientific statement, is to deny it and prove its falsity. Euclid disposes of propositions that are not in accord with the principles of mathematics, by the method called, "Reductio ad absurdum," and this is how Christian Science deals with the false concept called evil.

I. God is Good.

God is the Author of all that is.

Therefore Good is the Author of all that is.

But evil is.

Therefore Good is the Author of evil; which is absurd.

The first two statements we imagine all Theists, and certainly all Christians, will admit. The second is equivalent to the first article of the Nicene Creed: "I believe in God the Father Almighty, maker of heaven and earth, and of all things visible and invisible."

Again.

II. God is Infinite.

Therefore God fills all space, and includes all, for there can be nothing outside the Infinite.

God is Good.

Therefore Good fills all space and includes all.

But evil is.

Therefore Good includes evil, and wherever and because Good is, evil is, and hell is in the midst of Heaven, which is absurd.

III. Nothing can be, unless it either has a cause, or is self-existent and self-sustained.

God is self-existent Life and Truth; He has no cause outside Himself, but is Himself, Cause.

If evil is, either (1) God is its Cause; or (2) it is self-existent and self-sustained; or (3) it has a cause outside itself and outside God.

(1) That God, Good, should be the cause of evil, is manifestly impossible. If evil springs from Good, then evil must be good, which is absurd.

(2) If evil has no cause outside itself, evil must be self-existent life. But God is self-existent Life. Then either (*a*) evil must be God, Good; which is absurd; or (*b*) there must be two gods. But God is One and Infinite. Therefore there are not two gods, and evil is not self-existent.

(3) If evil has a cause outside itself and outside God,

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then again there must be more gods than one; which has been shown to be impossible.

Therefore evil has no cause outside itself and God.

Therefore it has no cause.

Therefore it is not.

But Christian Science is vastly more than a statement by logical or self-evident propositions. Every student of Christian Science is daily working to gain for himself the true understanding of God, that knowledge which Jesus said, "Is Life eternal." It is stated in our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, that when man truly realizes his relation to God, he will lose all consciousness of evil. It is possible to-day, for each one of us, even the humblest and least, to begin to prove these words, and to see for himself, that in proportion as he does learn to know God, Good, the false claim, called evil, does vanish from his consciousness.

A Newspaper for All the People.

Few newspapers, notwithstanding their protestations to the contrary, are without prejudice. A striking illustration of this assertion is given in the mass meeting of Christian Scientists, held in Carnegie Hall, on Sunday afternoon, December 18.

Three thousand representative people, including the members of seven churches in the Greater New York, assembled to hear a lecture delivered by Carol Norton, C. S. D., an exceptionally talented man, and incidentally to refute the charges that have been made throughout the land that Harold Frederic, the London correspondent of The New York Times, died under the treatment of Christian Scientists.

Convincing proof was offered that Mr. Frederic met his death while under the care of regular physicians. But all the daily newspapers, except The Postscript, had gone on record as saying that Mr. Frederic had died without regular medical attendance. Evidently this fact, and the additional fact that they were afraid of offending some of their readers, prevented them from making a report which was interesting to the general public as well as to the members of Christian Science churches.

The Postscript had a reporter at the meeting, intending to deal with it, as with all other matters, fairly. Next day it printed a report. Orders soon began to pour in from people who had attended the meeting for copies of December 19. The supply was soon exhausted. The demand continued, and orders are coming in even yet from all parts of the country.

To meet this demand, and as a matter purely of newspaper enterprise, we decided to reproduce the article. Then it occurred to us that while we were about it we might as well secure an accurate and detailed synopsis of the lecture, if possible. This we have done through the courtesy of Mr. Norton.

We believe in religious and political tolerance—that religious freedom which is guaranteed every citizen in the Constitution which was framed by our forefathers. As everybody knows who is a reader of The Postscript, it is without prejudice, and it takes pleasure in again announcing to all the citizens of New York that The Postscript will always deal, without prejudice, with important affairs that concern reputable people of this imperial city, no matter what their creed.

Twenty-five thousand copies of this issue have been printed. A few thousand copies remain unsold, and may be had for one cent per copy by addressing this office.

The Postscript, New York, N. Y.

Double Rupture Cured.

It is knowing that man is the reflection of God,—that we should do unto others as we would have others do unto us,—that God is no respecter of persons,—and other similar thoughts, that leads me to write of this wonderful cure, which has illumined so much the pathway of life before me.

I was ruptured on one side when very young, but cannot give the date. At the age of twenty-five it troubled me so much that I had to consult a doctor, who told me that I was so bad that I might have to be operated on; but that I might try wearing a truss. I did so. It answered the purpose very well, but with some trouble occasionally. After the lapse of ten years I was ruptured on the other side. I then wore a double truss for a year and a half.

Last year I was working in a lumber yard, where I had some very hard work to do, such as handling timbers, hardware, cement, etc., and at times the claim would trouble me. I concluded to try Christian Science. I took one treatment on Saturday and laid aside my truss, and another treatment on Sunday and was healed and went to work, laying aside all fear.

Some people on hearing of my healing said I should be very careful about lifting, else the claim might return. But how can I fear, when "perfect Love casteth out fear," hence there is no fear.

Some who do not understand anything of the one Mind think that a disease like the one above mentioned cannot be cured if it has been of long standing, or if the patient is very old. I ask, did Jesus on being asked to heal a disease ever ask of how long standing it was, or the age of the person? Through the understanding of the one Mind, we see that one disease is as easily cured as another. All that is necessary is to reject our mortal thoughts, and accept the corner-stone which we first rejected,—Christ-Jesus.

The peace and happiness which I now have through my little understanding of the One Mind is of more value to me than the healing of the above mentioned trouble. I feel thankful that I now know what Physician to consult for every ill.—*Samuel T. Williams, Denver, Col.*

On Christian Science.

The Rev. F. W. Hamilton speaks of its Rapid Spread.

In the Roxbury Universalist Church, the Rev. F. W. Hamilton recently preached on "The Meaning of Christian Science." He said, in part,—

Looking at Christian Science, we see a movement which, in a very short time, has attracted many thousands of devoted followers. These people are, for the most part, cultivated and intelligent. They are intensely in earnest. They believe with the utmost sincerity that they have the message that shall save the world, and their zeal is according to their belief.

It is a mistake to suppose that a certain method of healing or avoiding is all there is to Christian Science. That is only an incident of their main message of the absolute supremacy of Spirit over matter.

If we ask why Christian Science spreads so rapidly, we are likely to get two answers, neither of which is satisfactory. One answer is, it succeeds because it is true; but men do not receive the truth simply because it is true, or even because it meets their needs. They receive it only when it meets their wants. The other answer is, that it is a fascinating delusion, but there must be some reason why men are fascinated and deluded by it.

Christian Science has prospered because it has pretended, at least, to meet certain human wants. Men are not satisfied with the materialism of this most materialistic age. They are repelled by the tendency in the church to hasten on the one hand into ritualism and a conventional morality, and on the other hand to rationalize into a philosophy for the head only. They are reaching out for something which will supply their deepest spiritual needs. Whether or not Christian Science can do this, I do not now care to discuss, but it professes to do it, and because it professes to do it, it attracts spiritually minded men and women, who are failing to find that which they need through other agencies.—Boston Herald.

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Miscellany.

A Case of Mental Surgery.

THE following conversation recently took place between Mr. Cornelius G. Ramsay of 1399 Detroit Street, Cleveland, Ohio, and Mr. Carol Norton:—

Question.—I understand that you have had a dislocation of the shoulder healed through Christian Science mental treatment. Is this true?

Answer.—Yes.

Question.—Was it the first time that you had ever had a dislocation of this nature?

Answer.—No.

Question.—What was your first experience of this character?

Answer.—In attempting to board an express train my shoulder was dislocated. Two surgeons, a medical student, and an attendant, labored for over an hour to set it. This effort ended in failure. Finally chloroform was given and the operation was successful. This was about the year 1896. The surgeons told me that they had never heard of a case of dislocation set through the use of mental surgery; and also said that Christian Science might be good for some things, but that it *could not* set dislocated shoulders.

Question.—When did the second dislocation occur?

Answer.—About one year after the first.

Question.—Did you attempt to have a surgeon set this one?

Answer.—No. The dislocation took place in the presence of my brother, who was with me all through the second experience and was desirous that I should call a surgeon and take whiskey. This I was unwilling to do, desiring to demonstrate mental surgery in this case. I withdrew to the privacy of a room, my brother going with me. I asked to be allowed to practise the mental self-treatment. He was anxious to make an attempt to put it in place himself, and did so, but with no success. I then attempted to lie down on the bed, but this I was unable to do. I then handled the case entirely through mental treatment, and in about five minutes the joint went into its place naturally and I had no more trouble.

The Old Man's Wonderful Cure.

A GOOD story is being circulated among the medical men of Cleveland, a story which was started by the victim himself. He is a physician of considerable repute, and some time ago was called to attend a gentleman of advanced years, who was suffering from a slight complication of disorders. The doctor went to work with a will, and presently had the patient on the road to recovery. In fact, two weeks from the time he took the case he had him cured.

As he left the house, after announcing that further visits would be unnecessary, the daughter of the restored man accompanied him to the door.

"Doctor," she said in somewhat tremulous tones, "I want to tell you——"

The doctor, who supposed she was anxious to express her gratitude for his skilled attention, waved her thanks aside.

"Don't mention it, madam," he affably said; "we always try to do our duty."

"But, doctor," she persisted, "it is something that will interest you. I feel that——"

"Say no more, madam," cried the doctor, much moved by the woman's agitation.

"It is something I must tell you, doctor," she continued. "Please listen."

The doctor halted with his hand on the knob.

"Yesterday," said the woman, "I was down town and met Mrs. Pugsley, the Christian Scientist, and she told me she had been giving father absent treatments for two weeks. Isn't it just too wonderful?"

"Good morning," said the doctor dryly.

Cleveland Plain Dealer.

Choked by Imagination.

THE fact that the throes of the imagination under great nervous excitement often produce a corresponding physical frenzy, was illustrated recently in the case of a man who had gone to sleep with his artificial teeth in his mouth.

Waking suddenly with a choking sensation he found his teeth had disappeared. He looked in the glass of water where they were usually deposited, did not see them there, and realized that they must be far down his throat.

Choking and struggling, he hammered on the door of a friend sleeping in the house, who, seeing his critical condition, vainly endeavored to draw the teeth out of the sufferer's throat. He could feel the teeth, but had not the strength to extricate them. He ran for a blacksmith who lived a few doors away, but the blacksmith's hand was too big to put into the man's mouth.

A doctor had been sent for, but he was so long in coming that the victim of the accident seemed likely to die of suffocation before the physician arrived. A little girl of ten years was brought, under the impression that her small hand might reach the obstacle and withdraw it, but she got frightened and began to cry.

The sufferer became black in the face, his throat swelled out, and his friends expected every moment to be his last, when finally the doctor arrived. He heard the history of the case, saw that the teeth were not in the man's jaws nor in their nightly receptacle, felt the throat and chest of the sufferer, and cast his eyes seriously upon the floor.

There he saw the whole set of teeth. He adjusted them in the jaws of the patient, told him to breathe freely, and every symptom of suffocation disappeared.

Philadelphia Record.

Free Choice of Doctors.

ANOTHER Christian Science healer—this time in Cincinnati—has been acquitted of practising medicine illegally, and this closes the old year with an unbroken series of victories for the "irregulars" over the forces of the recognized schools of medicine. The courts have uniformly decided in favor of the Scientists.

The question has been an interesting one, because it involved something more than a mere dispute between regularly licensed medical practitioners and those who professed to heal disease without the use of drugs. It involved the freedom of the individual. That is to say, it involved the right of a man to call in any one he wanted to and to intrust his health to the care of physicians who acknowledged no allegiance to any medical school. And it is very well that the question has been answered in the affirmative. For if it had been decided that the Christian Scientists, for instance, should not act as physicians, there is no telling when the prohibition might have been extended to some other medical sect, relatively small in numbers, though perhaps fully as efficient as the "regulars" or the homœopaths. Proscription is a dangerous precedent to establish.

So long as his volition does not involve a trespass upon the rights of his fellows, the individual is the supreme and final judge of his own actions. And rightly so.

Therefore it is not to be regretted that the prosecution of Christian Scientists and similar practitioners has failed. The question is left just where it should be left—for the decision of the patient. The sick man is the one most deeply interested. It is not for the law to make the decision for him.—Chicago Chronicle.

Five Pulpits Vacant and two or three Churches ready to Sell Out.

THE New York Presbytery is full of trouble.

Nothing like it has been known in years, and pastors, elders, trustees, and Sunday School superintendents are discouraged by the outlook.

Five pulpits are vacant, one church has passed through a scandal, two or three churches are anxious to sell out,

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churches are divided over the pastors they want, and in the work of extension the Church is falling out of the race with other organizations.

To cap the climax, now comes the report that the Rev. Dr. Parkhurst has offered to resign.

The vacant pulpits are those of the Fifth Avenue, East Harlem, New York, the Fourth and the Fourth Avenue churches. The Thirteenth Street Church is being urged to sell, and members of Calvary want to sell.

One new preaching service and one Sunday School, it is said, represent all of Presbyterian Church extension in Greater New York in two years. Many Presbyterians think there is some trouble with the form of the Church organization and government, and lively discussions may be looked for hereafter.—New York World.

Deaths Caused by Substitute Drugs.

UPWARD of one hundred persons are fatally poisoned in this city every year through the practice of New York druggists of substituting one drug for another, either by mistake or to increase profits.

Such was the startling statement made last night by Edward Thimme, secretary of the Druggists' League for Shorter Hours of Labor, at a meeting held under the direction of that organization in the Judson Memorial Church. Mr. Thimme added that there was not a druggist in the city who could truthfully say that some mistakes in compounding medicines had not been made by him.

"During 1897," said Mr. Thimme, "as I learned after long research in the coroner's office, there were thirteen deaths reported as due to the mistakes of druggists. Coroner Hoeber, who was serving at that time, told me that for every case of that kind coming to the official notice of the coroners, at least five similar cases were hushed up.

New York Telegram.

A Church at Malden, Mass.

NOVEMBER 19, 1898, seven students of Christian Science and members of the Mother Church met and organized a church to be known as First Church of Christ, Scientist, of Malden, Mass., and were granted a charter by the Commonwealth of Massachusetts, November 25, 1898.

Our first services as a Church were held Sunday, December 11, 1898, in U. V. U. Hall at 10.45 A.M. and 7.30 P.M. Sunday School at the same hour as the morning service. We have had an average attendance of about forty-five including the children in the Sunday School, and have a total membership, January 1, 1899, of seventeen.

A marked feeling of harmony has pervaded each service, and a deep sense of gratitude goes out to our beloved Leader and Mother, Mary Baker Eddy, whose self-sacrifice has made this little church a possibility.

FRANKLIN I. WELCH, Clerk.

Burglars' Visit Cured her.

MRS. JULIA ADAMS of 1923 Madison Avenue appeared in the Jefferson Market Court yesterday and charged Joseph Foster, alias Joseph English, with entering her house December 15, in company with one George Allen, now awaiting trial on a similar charge, and carrying away a large quantity of silverware.

"I had been an invalid for many months when those burglars entered my house," said Mrs. Adams. "I was unable to leave my room except on rare occasions, and was a very sick woman indeed. But on the morning after the burglary I rose without difficulty and went about my house as if I had never been sick, I have been in excellent health ever since. I suppose that the excitement of that night did it."—New York Sun.

Change of Views.

"THE substance of the change of views announced recently by Rev. Lyman Abbott from his own pulpit may be stated as follows: Formerly he used to think of God as a being apart from nature, the creator of its forces, external to and transcendentally above it. Now he does not think of God as the engineer of the world, nor that the world has any forces. There is but one force—God; and there are no causes, for there is but one underlying cause—God. The natural and the supernatural become the same."

Since the announcement of his change of views Dr. Abbott has resigned his pulpit.

Rights of the Sick.

IF English law is to dictate the system of medicine, or cure, which sick persons shall employ, it will find too much occupation for its own health. There are thousands of persons who believe in the faith-cure or the cure of Christian Science as fervently and honestly as others believe in their religion, and it is easy for these persons to look upon legal authority of the kind proposed as the most insufferable of all tyranny.—Judge.

Christian Builders.

THE Boston Association of Universalists held its January meeting yesterday, with the Hazelwood Universalist parish at Hyde Park. The general subject of discussion was "Christian Builders," and the several parts of the subject were spoken upon as follows: "Building a Body," the Rev. T. Roscoe of Somerville; "Building a Brain," the Rev. R. E. Connors of Waltham; "Building the Soul," the Rev. Arthur W. Grose of Stoughton.—Boston Herald, January 12.

THE most favorite medicine in China is largely patronized because it is believed to cure almost anything. It consists of a few slices of the licorice root, some dried flower-heads, dried cockroaches, dried cockchafers, and the skin of a small lizard. The extravagant customer can have, for five cents extra, a dried "sea-horse," and for another five cents a little dry fish. The whole of these are boiled together, and the decoction cures everything from heartburn to amaurosis.

The Medical Age.

A wanderer from the Flowery Kingdom recently died in Melbourne. It transpired at the inquest that he had been treated by a Chinese physician, who gave him pills each the size of a duck's egg. There were said to be forty ingredients in the medicine, including blood, grasshoppers, ashes, bone dust, clay, dates, honey, sawdust, and ground-up insects.—Macon County Citizen.

Only Once since the World Began.

FEBRUARY, 1866, was in one way the most wonderful month in the world's history. It had no full moon. January had two full moons and so had March, but February had none. This remarkable state of things has never happened before since the era we assign to the creation.

Denver, Col., Weekly Times-Sun, January 4, 1899.

Patient.—Oh, doctor, I've such queer pains in my head, and such a queer taste in my mouth, and such queer feelings when I wake in the morning, and such queer——

Doctor.—Madam, the only advice I can give you is to stop reading the patent medicine advertisements for a while!—The Illustrated American.

"We have a new preacher."

"How do you like him?"

"I can't say; my wife hasn't met his wife yet."

Independent Statesman.

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The Lectures.

At Pottsville, Pa.

Mr. Carol Norton, C.S.D., on January 10, delivered a lecture at Pottsville. A leading Scientist of that city writes as follows with reference to the lecture:—

"The Academy of Music has a seating capacity of eleven hundred. The people began to arrive at seven o'clock, one hour before the lecture began. At eight o'clock, when the lecturer and Mr. Seltzer appeared on the platform, every seat was occupied, except a few in the topmost gallery. There were at least three hundred people standing, and the manager of the Academy told us that hundreds went away when informed there was standing room only.

"The personnel of the audience was above the average in regard to intelligence, and during the hour and a half that the lecturer occupied in delivering the lecture there was the most intense interest manifested, and I did not feel an opposing or antagonistic thought. He talked in a quiet, convincing manner, and the love he gave forth melted all hatred and malice, and error did not get even a foothold."

From the Pottsville Miner's Journal we extract the following concerning the lecture:—

"Not since the political campaign last fall has the Academy of Music held such a big free admission audience as that of last evening, when Carol Norton, C.S.D., of New York City, delivered a lecture on Christian Science. The parquet and dress circle were crowded with men and women, and there was a big crowd in the upper gallery. People who did not want to climb the stairs stood four deep back of the seats in the parquet circle. And this big audience listened attentively to the speaker.

"Mr. Norton gave the people of Pottsville the first general talk on Christian Science, the foundation of a religious order that has been established here within the last two years. Mr. Norton is a pleasing talker, and his remarks were interesting, if not convincing."

The Pottsville Republican of January 11 also contained an excellent account, and published the lecture in full.

Lecture in Lynn.

The teachings of the now much-discussed Christian Science were explained by the Rev. W. P. McKenzie, C. S. B., at the First Christian Church, Silsbee Street, to an audience that gave the closest attention to the speaker. Rev. Mr. McKenzie is of the Board of Lectureship of the Mother Church, and appeared in Lynn under the auspices of the First Church of Christ, Scientist, of Lynn. "The Truth About Christian Science" was his subject, and in the course of his lecture he spoke of Mrs. Eddy, Founder of the Faith, and her life in Lynn, where the new teaching was first given.

Testimonies.

In 1892 I had an attack of la grippe which assumed several phases, rheumatism, pneumonia, then blood poison. This, with an old trouble in my left leg contracted when a soldier in the war of the Rebellion, confined me to my bed for a long time under the care of our family physician. There was also a swelling under my right arm, and a breaking out over my body which was irritating and painful.

I think I never passed a year without sickness and a large doctor's bill from 1863 to 1892.

My doctor advised that I should go to a hospital in Buffalo, N. Y., have a thorough examination, and have the bunch under my right arm cut out. My greatest fear was that they would find it necessary to amputate my left leg. The arrangement was finally made to take me to Buffalo. A good friend, hearing of my intended trip to the hospital, called and obtained a promise from me that I would not let the surgeons operate. She then asked that I would call on a Christian Scientist, and said she would bring me the address of one before I started. My trip to Buffalo was made on Thursday under my doctor's care, and I submitted to an examination at the hospital. The physicians thought that the bunch under my arm could be taken out and in two months I might use the arm again, but they could give no decision regarding the leg.

I made excuses to get out of the hospital, obtained help into a street car, and found my way to the Christian Scientist, not caring much whether I lived or not. I made my errand known to the healer, and told him where I had been. I said I did not care to have my religious belief disturbed, as I did not think I had long to stay in this world. He replied that if I had religious views that were comforting to me to hold on to them until I found something better.

After some explanation, I made the necessary arrangements for treatment, and from that very hour I began to mend, and within four days the bunch under my arm disappeared. The fifth day I dressed myself without aid and walked half a mile to tell my friend, the M. D., that the bunch had gone. My leg also began to improve, and I resumed business, which is that of a traveling salesman and milling engineer, within three weeks. My recovery was completed within a few months, and from that day to this, a period of six years, I have had perfect health. I purchased a copy of Science and Health, by the Rev. Mary Baker G. Eddy, and this "little book" has been my constant companion and study, and through it I have gained the understanding which has enabled me to overcome every disease that has attacked me.

Six months after my recovery I received a letter from my sister, a lady sixty years old, living in Rensselaer County, N. Y., informing me that a cancer on her breast, with which she had been afflicted for twelve years, had become so malignant that she could no longer endure the pain. She had exhausted her means with the doctors, and now they pronounced her case incurable. I took her letter to the Scientist who had treated me. He said he would treat her if she desired it. I wrote my sister, telling her of my healing through Christian Science, and advised her to write to the Scientist at Buffalo for treatment, and I would provide the means. This she did, and the cancer was healed in about two months. I visited my sister a year after her healing, and all traces of the disease had disappeared. This was a case of absent treatment, the healer and patient being three hundred miles apart. Verily, "the Truth shall make you free."

William Henry Snyder, Batavia, N. Y.

I was a sufferer from locomotor ataxia, or progressive paralysis. I could walk but a few steps at a time and would stagger like a person under the influence of liquor, and when standing still I had to hold to something to keep from falling down. My eyesight was very poor, and I wore glasses all the time, as I could not see without them. My throat was so affected by tonsilitis, quinsy, and diphtheria that I had to undergo a surgical operation for my throat.

Mentally I was a wreck. I had taken medicine for three years, from one to ten doses a day, and had grown worse continually. I had doctored with the best physicians in Chicago, Ill., and Buffalo, N. Y., but all to no avail. I had known of Christian Science all this time, as I had a brother who was healed of a disease of long standing; but being a member of an Orthodox Church, and having learned its teaching, I thought that what I did not know about the Bible was not worth knowing. I refused to listen to Christian Science, and was so prejudiced against it that I would not read Science and Health; but when I failed to get cured, or even relieved, by *materia medica*, I was glad to knock at the door of Christian Science for relief. The door was opened, and for the first time I realized what the Master meant when he said, "Ye shall know the Truth, and the Truth shall make you free." I was entirely healed, and soon learned my way in

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Science so as to demonstrate it in my own life, and oh, what a revelation it was! We now have a little flock here and hold services regularly, and we are demonstrating the power of Truth every day.—Greely Price, Muncie, Indiana.

A year ago I was so burdened with physical claims and mental depression that I wanted to die, hoping beyond the grave to find rest and peace, for after trying for six years to gain good health I was almost exhausted. A physician who knew something of Christian Science said it was the only thing that could help me, and I have found it the true prescription.

My claims were backache almost continually, pains in head and neck, indigestion, swelling and inflammation of the feet, fainting-spells, great fear and worry at times, melancholy, and hysterics. Months passed and I seldom even smiled. I was discouraged at being told that I was naturally a frail person. I have been healed of all these claims by nine treatments and faithfully reading Science and Health since October, 1897. I gladly accepted Christian Science teachings, and am thankful to learn, as early as this, that it is sinful to believe that there is intelligence in matter. I have learned how to be a better Christian in this one year than in all the twenty-six years I spent in the Episcopal Church.

Christian Science has bound up my broken heart and made me happy, healthy, and prosperous. My limitless gratitude goes out to Mrs. Eddy and all Scientists who by their helpful words of comfort led me to know my heavenly Father, who is All-in-all.—S. M. Campbell, Chicago, Ill.

After three years of seeming trials, persecutions, and great tribulations, which have taught us grand lessons and for which we are truly grateful, we organized First Church of Christ, Scientist, in Augusta, Maine, October 13, 1898. Our meetings are held in the Christian Science Reading Rooms, and are well attended. I will mention a few of the demonstrations in healing. A young girl fell on the icy sidewalk fracturing her left arm, the pain was intense until she received Christian Science treatment. Soon the arm was much better and in two weeks was perfectly well and strong. By pressing the arm where it had been injured a hard ridge could be felt where the bone had become united.

A patient who was thought to be passing away with pneumonia was restored to health by absent treatment, the patient beginning to mend as soon as the request for treatment was received.

A gentleman was healed of facial humor, after various material remedies had failed. Throat troubles have been healed in numerous instances. Our daily newspaper has recently changed its attitude towards Christian Science from the most radical opposition, to a position perfectly fair-minded and just.—Aralize C. Moncrief, Augusta, Maine.

When my youngest child was six months old he swallowed corrosive sublimate. Feeling that I must have help I sent for a Scientist who lived near, but she had left home for the day, so I felt that I had the work to do myself, and yet not I, but "God, who worketh in me."

In the mean time, my baby had become partially unconscious, moaning, and twitching, and the change in his appearance was marked; but I tried to realize the Omnipresence of God, and suddenly all fear left me and I knew that the error would be cast out. Then the little one began to vomit, and the strain was so great that my daughter feared that he would suffocate. In a few minutes he fell back in my arms, and I knew that he was well, although his sister thought he was dead. Soon his breathing proved that he was asleep, and he slept for two hours and awoke perfectly well. He is now eight years old, and is and always has been a strong, healthy, happy boy.

I have had many experiences of healing since then, but never one that brought a greater realization of the allness of God.—Mrs. Clara A. Wilcox, Buffalo, N. Y.

I send this testimonial in grateful acknowledgment of what Christian Science has done and is doing for me. It is nearly four years since I began to study Science, and I have seen the helpless strengthened, the sick healed, the hopeless cured, and the innocent protected by its holy influence. My attention turned in that direction for help for an invalid friend, but now I know I needed its help as much as she did. She was healed, and is now the principal of our schools. We, with two others, read the Bible Lessons every Sunday. Some are reading Science and Health and other Christian Science literature.

I am a primary teacher, with about eighty little ones in charge. I find that Christian Science is all I need to meet all discord, even the claim of scarlet fever disappeared in less than a week.

I cannot tell what a blessing Christian Science is to me, and my heart goes out in gratitude to the dear Mother for all she has done to show us the way and make it possible for us to "*know* in whom we have believed."

Mattie A. Witt, Anacortes, Washington.

There are a few earnest workers in Christian Science here, but we have no church organization yet. We meet every Sunday and study both lessons.

We have had some experience in going through the fire during the last fourteen months, but we think a more liberal spirit is beginning to be manifested. Three of our city newspapers published the clipping from the Concord Evening Monitor relative to the class recently taught by our Mother and Leader. The editors of one of the papers are Scientists. In this county we have seven members of the Mother Church, one of whom is an ex-Cumberland Presbyterian minister, the Rev. Matt Russell, of Veal Station, and myself an ex-minister in the Primitive or "Hardshell" Baptist Church.

A. C. R. Morgan, Weatherford, Texas.

Dear Editor:—When I commenced reading "Scriptural References Sustaining the Doctrine of Christian Science," in the December Journal, I had a sore throat, in aggravated form. Before I finished reading it I was healed. I started to read it one evening and finished the following day. In former years, I have frequently suffered, for weeks at a time with this complaint. I was exceedingly grateful for the sudden healing.

Mr. Gillespie's article, above referred to, is excellent, calling attention to and explaining wonderful Bible references.

Viola Bishop, Lansing, Kan.

Notices.

Attention, Subscribers!

ATTENTION is called to the fact that there is now no special price made for the Weekly when subscribed for in connection with the Journal, as was done previous to the enlargement of the paper. The prices which now govern the Weekly will be found on page four.

No subscriptions for the Quarterly will be received for less than one year. No subscriptions for the Weekly will be received for less than six months. Orders other than subscriptions, for Weekly, Journal, and Quarterly, should be given for current issues and back numbers only.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., JANUARY 26, 1899. Vol. 1 No. 22

Meeting of Single Taxers.

At the regular monthly meeting of the Massachusetts Single Tax League, January 17, 1899, two instructive addresses, followed by a lively discussion, were delivered. Mr. William Lloyd Garrison presided, and there were present a large number of invited guests. After dinner Mr. Garrison in part said,—

"Our purpose is a simple and direct one. We are engaged in the propaganda of a great truth, a social reform, which to us seems fundamental and imperative. We seek to reach the ears and gain the attention of all who, transcending merely personal interests and aims, desire to better the social conditions of the people.

"We do not come to you with vague theories or speculative propositions. Indeed, the chief objection made to our reform is that it is clear and definite. We invite you to expose our delusion or share in our faith.

"It is an accepted dogma that the demand for employment is naturally in excess of the supply. We hold that the reverse is the truth; that opportunity is artificially restricted, and that artifice should give way to nature. Nature has always offered illimitable chances to all the populations of the globe. It is for the selfish interest of some men that these chances should be withheld or granted only on the payment of tribute fixed by the party in control.

"In other words, what is the right of all has by the jugglery of parchment laws become private property. What was the Lord's has become the landlord's. Confiscation and robbery have in the course of time enthroned themselves in statutes, confusing ideas of property, disinheriting the many, permitting the few to thrive at their expense. To stop this confiscation, to pull down the barriers which keep workers from their work and produce starvation and beggary, is the purpose of this League.

✤

"The means are as simple as the object. Stop doing wrong is the one requirement. Abolish privilege and trust freedom. Until the earth is freely opened to all who must live upon its surface, there must be congestions of poverty and wealth, tenement houses and palaces, millionaires and beggars, feasts that rival in luxury the days of Roman extravagance, and human beings perishing for a crust of bread. At present, as Henry George describes, 'the tramp comes with the locomotive, and almshouses and prisons are as surely the mark of material progress as are costly dwellings, rich warehouses, and magnificent churches.'

"Unless all signs fail, we are rapidly coming into a time of higher taxes and increased burdens, which are to fall, under the present maladjustment, more and more heavily upon the laboring and the poor. Militarism and conquest are expensive luxuries. We know the legacy they entail. Therefore we urge the consideration of a system of taxation based on equity and common sense. We preach that equity in faith and hope.

"To-night the League has invited you to listen to an address upon those pregnant and momentous topics by a man whose life is consecrated to the service of his fellows and the progress of the truth. As one of the first to welcome the truths of 'Progress and Poverty,' and to uphold the hands of Henry George in the days of the Anti-Poverty. Society, no one can speak with more right and authority upon charity than Father Huntington, whom I have the honor and pleasure to present to you."

✤

The Rev. Father Huntington, Mission priest of Holy Cross House, Westminster, Ind., delivered the principal address of the evening. It was an interesting and able exposition of the subject from his point of view. Among other things he said,—

"What is the barrier that shuts men out from access to the sources of production? It is the blindness of the nation to its own heritage. We allow individuals to appropriate the richest, most serviceable, most remunerative portions of that which is the property of all. Private ownership of land is private monopoly of opportunity, the opportunity for the growth of a free state, made up of free men. If a democratic government must secure opportunity for each of its members, it must refuse to allow this ever-decreasing minority of those members to hold, as against others, the opportunities which are needed by all.

"How, then, can this restriction be removed? How can the state insure a place for each of its members, an opportunity for every man to labor and to live? Any dream of repartition of the soil would be ineptitude and folly. But that is quite unnecessary. All that is really needed is to change the incidence of taxation.

"It is quite possible to shut out from use one or another commodity by simply raising the tax upon it. The tax as now levied enables the holder of natural opportunities to reap for his own advantage the benefits that should go to all. Not only that, it enables him, by holding those opportunities, to exclude others from a realization of their place in the national life.

"The Massachusetts Single Tax League asks you to consider whether our boasted democracy must not remain abortive and ineffectual until the tax is so laid upon the rental value of land that the value of opportunities may be returned to the community which creates that value, that those who are holding opportunities unused will be glad to relinquish them, that thus the way may be opened for the realization of citizenship, for the restoration of the pauper and convict to the position of men, for the staying of the rising tide of pauperism and crime which results from in-

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equality and injustice, for removing the evils of special privileges and an aristocracy of chance and fortune in place of a democracy of free men."

Mr. C. B. Fillebrown said he wished to make a suggestion. Special privilege, he said, is where one man gets more than his share of what belongs to others, and to all. There are various kinds of special privileges. They are largely franchises—railroad franchises, telephone franchises and the like, which comprise a large body of special privileges. In addition to these, there is one other special privilege which is many times greater than all these, and it is the private appropriation of ground rent.

Now, we say that whoever enjoys these special privileges at the expense of all—whether they be railroad, electric, water, or gas franchises, or the private appropriation of ground rent—let those people pay to the community the market value of that ground rent, and you have no taxes to impose at all.

Items of Interest.

Hon. Joseph Chamberlain Again Speaks.

London, January 18, 1899.—This evening the secretary of state for the colonies, the Right Hon. Joseph Chamberlain, speaking at the Wolverhampton Chamber of Commerce banquet, reviewed at great length the various threatening foreign questions confronting the government.

In connection with the withdrawal of the French demand for an extension of the settlement at Shanghai, he congratulated his hearers that Great Britain's opposition to the French proposal had been strenuously supported by the representatives of the United States. "That, I think," he said, "a significant and noteworthy fact. Nay, I think and hope it will become history. It shows that circumstances are bringing about the community of interests between Anglo-Saxons which, in the future, may have far-reaching and beneficent results."

The Quay Fight.

As matters now stand in the Pennsylvania Legislature, Mr. Quay lacks fourteen votes of enough to elect him to the United States Senate. The essence of the situation is that, so long as the anti-Quay Republicans are united to the Democratic vote for George A. Jenks, Quay cannot be re-elected. His friends are confident, however, that he will speedily gain votes and finally be elected. Governor Stone is his friend, and is aiding him in every way he can.

The Miles-Eagan Controversy.

It is now certain that Commissary-General Eagan will be court-martialed. It is understood that General Eagan will be shortly under technical arrest, and it would seem to be equally certain that his vituperative attack upon General Miles will cost him his position in the army. There seems to be no alternative. Secretary Alger has found it impossible to ward off the court-martial proceedings.

John Russell Young.

In the death of John Russell Young, this country has lost one of its ablest journalists. Mr. Young's career was one of unusual success. From printer to reporter, from reporter to correspondent, and from correspondent to editor, his promotion was rapid, and his work always well sustained. As minister of the United States to China, his diplomatic career was also one of success.

A good deal of work will be given to the New England coasting fleet through the closing of one of the largest lumber deals of years between the government and two lumber companies located at Lumberton, Miss., and New Orleans. The contract calls for the delivery of twenty million feet of yellow pine lumber inside of two months at Cuba and Porto Rico. They are to receive further contracts for four months aggregating one hundred million feet. This will be swelled by an additional quantity from private concerns.

The most striking improvement over October is in internal revenue, which increased from $13,411,410 for the first nineteen days of that month to $14,780,860 for the same days of December. The principal change, however, is in expenditures, which have been only $26,777,000 in December, as compared with $33,614,000 for the same days of October, and $33,524,000 for November.

The situation in the Samoan Islands is full of gravity. For some time past there has been an exchange of correspondence between the three governments party to the treaty of Berlin respecting the choice of a successor to the late King Malietoa, and some of the friction developed owing to the strict adherence of the United States government to the terms of the treaty.

From present indications, there is some reason to believe that the ratification of the Paris treaty of peace will be filibustered over the present session of Congress. There are evidences that the opponents of the treaty have begun a polite system of filibustering by making unnecessary speeches on the Nicaragua Canal question.

The U. S. Treasury receipts thus far during December have been $26,260,720, as compared with $23,835,237 for the same days of October and $26,270,030 for the same days of November. November included one more business day than the same number of days this month.

It is asserted that the Czar is planning to meet the Emperor of Austria, the Emperor of Germany, and the President of France early in the spring, to impress upon them his peace proposals.

Senator Cockrell, Democrat, on January 17, was re-elected to his fifth term in the United States Senate by the Legislature of Missouri.

Henry Cabot Lodge has been re-elected to the United States Senate by the Legislature of Massachusetts, for another six years.

Newspaper advices indicate that New York City is rapidly becoming, if it is not already, the financial center of the world.

The Minnesota Legislature has re-elected Cushman K. Davis, Republican, United States Senator.

The Hon. Eugene Hale has been elected for a fourth term in the United States Senate from Maine.

Joseph R. Hawley has been re-elected for another term as United States Senator from Connecticut.

Senator Julius C. Barrows, Republican, has been re-elected United States Senator from Michigan.

The Hon. Chauncey M. Depew has been elected United States Senator from New York.

W. H. Lincoln has been elected Vice-President of the Boston Chamber of Commerce.

Albert J. Beveridge has been elected United States Senator from Indiana.

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Words of Encouragement and Gratitude.

To the many students who send in helpful words of encouragement and gratitude, we wish to extend our heartfelt thanks. The rapid progress of our cause is due largely to the lovingkindness prevailing in our ranks. Let it more and more find expression in good words and deeds.

We herewith append a few of these expressions of love and appreciation.

South Bend, Ind.

Dear Brother:—The common refrain of all your brother and sister Scientists here is, "What a splendid Weekly this week," and it is indeed true. I am going to send one to each one of our ministers here. A week ago one of our leading Baptist ministers preached a sermon against Faith Cure and Christian Science, classing them together. To-day about fifteen or twenty of them (the ministers) met together in solemn conclave at regular monthly association and cordially extended to me an invitation to be present. After taking up an hour presenting the sermon, they kindly invited me to speak and present the opposite side. I spoke to them about an hour, read from our text-book, and answered questions. Some of the questions asked were: Sin, Origin and Character; the Trinity; Healing and Theology; God as Principle; Pantheism and Christian Science; Faith Healing and Christian Science, etc.

The ministers asked their questions carefully and respectfully, and were very polite and kind. After the meeting we all shook hands in the spirit of Christ's charity. I felt loving and lenient towards them.

With such experiences as these, the magnitude of our Mother's life-work dawns upon one; it is simply stupendous; beyond realization. WILLIAM B. DICKSON.

New York City.

Dear Editor and Brother:—Permit me to extend my compliments and congratulations for the beautiful demonstrations manifested in the enlarged and improved Christian Science Weekly. It seems to have risen out of the category of newspaperdom into the higher atmosphere of a weekly magazine. Truly, as our Leader says, "Progress is the law of Infinity." And nowhere is this declaration made more plainly true than in the Christian Science work in all its branches. The Journal is ever replete with good things suitable to the hour, giving great encouragement and strength to all its readers. The Sunday Lessons are marvels of Light, giving us all a keener insight into the deep things of God. The Weekly, grown so strong and robust, that in its nineteenth number it has so far ascended out of the old into the new, that it is not recognizable as the child so lately born!

And Christian Science everywhere is marching on with such a firm and stately tread that its opponents stand appalled, as they hear the slogan,—

Onward, Christian Scientists,
Marching as to war;
With our Royal Leader
Going on before.

Yours in Truth,
GEORGE W. DELANO.

Des Moines, Iowa.

Dear Editor:—After receiving the Weekly of last week in its enlarged form, and drinking in the grand truths it contained, the thought came to me to express in words to the editors and publishers and faithful workers at headquarters at least our appreciation of their untiring labors for the Field in general and our Cause. Our blessings have been coming so thick and fast the past few months, I am afraid some of us can hardly appreciate them or find words sufficient to express our gratitude, not only to our dear Leader, Mrs. Eddy, but to the entire force at headquarters. Having been raised in the printing business for the past twenty years, we appreciate the typographical neatness and general makeup of the Weekly in its enlarged form, and may it grow in strength and power for good as the weeks go by, is our prayer.

Very truly yours,
B. A. MILLER.

Oak Park, Ill.

To The Christian Science Weekly:—

What a gracious New Year's gift is your coming this week, and what love is manifested in this double measure. While we know that "every good gift and every perfect gift is from above," we would express our gratitude to those through whom this is brought to our consciousness,—first to the loving Mother, her ceaseless labor for, and wisdom in guiding, all. Then to the dear ones at the front, who so faithfully are doing their part of the work in God's vineyard. Words but feebly express our thankfulness for all the blessings that are ours in Christian Science to-day.

MARY A. PACKARD.

The following from a private letter we also take the liberty of publishing:—

But I must not close this letter without telling you how much we all appreciate the Journal and the Weekly. The last numbers of those excellent publications are par-excellence. The Weekly enlarged was an agreeable surprise. Its contents are just what the hour requires, and show the power of the divine Mind to guide all in the right way.

HENRY T. HOWELL.

From "Book Notes."

The feeling in England against vaccination as a preventive of smallpox is now clearly shown. In a single town, Oldham, in Lancaster County, forty-three thousand certificates of exemption have been given to parents, who applied under the conscience clause in the law recently enacted; and this, or something just like it, is true of all the towns in England. Mr. Alfred R. Wallace calls the penal enforcement of vaccination a crime. So, too, is the legal enforcement of anybody's whim in medical practice.

Mr. Wallace, in his terrible arraignment of vaccination, shows a diagram of the London death-rates from zymotic (contagious) diseases from 1760 to 1896, and separate lines showing the death-rate for the same period from smallpox, which was the only disease (zymotic) for which vaccination was used as a preventive. The result shows the same decline in all zymotic diseases, as is shown by the decline of vaccination; and this proves that vaccination had nothing whatever to do with the decline, all other unvaccinated diseases declined in the same ratio.

Book Notes, Providence, R. I.

A few months since the detective force of the City Police was used to "make" evidence to convict a practitioner of Christian Science, in his attempts to restore the sick to health. Now we have the very heads of the police undertaking to "make" a practiser of Christian Science minister to a sick woman. Is, or was, the practitioner to be blamed, in the light of experience, for thinking that the police were laying a trap for him just as they did for Dr. Swarts, Secretary of the State Board of Health.

Book Notes, Providence, R. I.

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CHRISTIAN • SCIENCE • SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass., U.S.A.

SEPTIMUS J. HANNA, C.S.D., Editor. — CAMILLA HANNA, C.S.D., Assistant Editor.

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Degrees of Metaphysical College.

WILL the applicants for the degree of C. S. D. of the Massachusetts Metaphysical College please note, that I specified, the application must be made according to the By-laws of this College. These By-laws require two courses under the auspices of this College before this degree is conferred.

In November, 1888, the following notice appeared in the Christian Science Journal. "Hereafter no students can be admitted to the Massachusetts Metaphysical College Normal Class, who have not passed through the Primary Class."

MARY BAKER EDDY.

Christian Science Souvenir Spoon.

ON each of these most beautiful spoons is a motto in bas-relief, that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth.

MARY BAKER EDDY.

The above named spoons are sold by the Christian Science Souvenir Co., Concord, N. H., and will soon be on sale also at the Christian Science Reading Rooms throughout the country.

Our Third Bow.

NOW again comes the Weekly making its third bow to the Field, under the new title of "The Christian Science Sentinel," and in a new head-dress. It is enough to say that this new name and dress were suggested by our beloved Leader, the Rev. Mary Baker Eddy, who, with loving Mother-heart and watchful eye, keeps constant vigil in the high tower of her spiritual observation, praying for the awakening unto salvation of all her children, nay, of all mankind. She also suggested the quotation from Jesus, "What I say unto you I say unto you all, *watch.*" A sentinel is pre-eminently a watcher. Our weekly publication is to be a sentinel for the Field.

One of the lexicographical definitions of sentinel is, "One who keeps watch or guard to prevent surprise." One of the most important duties of Christian Scientists is to be so watchful as to never be caught off their guard or taken by surprise. How shall this degree of watchfulness best be attained? By keeping every one's consciousness in the "secret place of the Most High." This place can be reached and abided in only through watching and praying. Let our watching be unceasing and our praying instant. Let us reflect God, Good, in our lives in such a manner that error will flee before us, and never be able to get near us. Let us be sentinels on the watch-tower of Truth.

Questions and Answers.

Is Christian Science Evangelical? A friend.

Christian Science is absolutely in touch with the spiritual demands of the Gospel—the words and works recorded of Jesus and his disciples. Since the early centuries, no other religion has followed so intimately the Gospel teachings and practice of Christianity, confirming the word by "signs following," as Christian Science. Other religions question more or less the necessity for all that the Gospel demands, and require no obedience to a portion thereof. Yet their religion is held as Evangelical, and ours as adverse to the Gospel. Rev. A. A. Hodge, professor of didactic, historical, and polemic theology, in the Western Seminary, and author of "Presbyterian Doctrine briefly stated," writes, "The *Evangelical* believer holds that every individual must be spiritually united to Christ, and through Christ united to the Church." His views on this subject distinguish it from mere orthodoxy. While Christian Science does not accept all the dogmatical doctrines of the German, Prussian, and Scotch Evangelical Alliances, it does accord with the evangelicalism of the above author.—M. B. E.

Is a righteous prayer, voluntarily sought by the sick, and used as a means for healing, capable of becoming a crime? A Subscriber.

Under the Constitution of the United States, we answer, No! If the Scriptures are valid and their requirements just, importunate prayer, to preserve human life, has the sanction of Christianity, and in no case is criminal. The higher Courts of our land will never construe prayer a crime. This I said over thirty years ago; and every case of persecution, and prosecution of Christian Scientists for this pathological practice, has, by appealing from the lower to the higher Court, proved this saying true. Our Superior Courts have always sustained these cases as belonging to the individual rights guaranteed to every citizen by the constitutions of the Nation and States.

Christian Scientists, press on—watch, pray, and labor for the cause of Christ, heal the sick, reform the sinner. And if people are enough unwise (?) or sufficiently wise, to employ you to treat the sick, do it, notwithstanding class legislation to the contrary. If brought before councils for His name's sake, remember the Scripture: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—M. B. E.

Reply to the Boston Traveler.

A SHORT time since the Boston Traveler published an article made up of matter much of which had previously been published in some of the New York papers, in opposition to Christian Science. Immediately after such publication the editor of the Traveler requested a presentation of the Christian Science view of the question, calling upon the editor of the Journal and Sentinel to prepare an answer especially upon the legal aspect of the question. The request being a cordial one, and made in a friendly spirit, the editor felt it his duty to comply. He accordingly furnished the Traveler with the following article, which is republished.

I have read the article published in The Traveler of January 9, entitled "The Legal Aspect of Christian Science." You request me to present the Christian Science view of this question.

The first paragraph of your article is this,—

"The question of Christian Science, when considered in its legal aspect, presents an interesting problem which must soon be solved by legislation, or the effect upon the public will be even more dangerous than the instance of such abuse in England, as evidenced in the case of Harold Frederic."

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This is a broad assumption. It assumes without reason or argument that Christian Science is without any virtue whatever. It refuses to admit even the possibility that Christian Science can heal disease. If this assumption were correct, you do not put the case too strongly. You might put it much more strongly and yet be within reasonable bounds. This raises, however, the question as to whether your assumptions are correct. I will refer to this later.

You again say: "The recent death of Harold Frederic has revived the interest in the opposition to Christian Scientists, and the so-called faith healers have been indicted on the charge of manslaughter by the London coroner's jury which investigated the case. There is every reason to believe that this prompt and vigorous action may lead to the proper legal treatment of these dangerous fanatics."

A sufficient answer to this part of your article is the fact that the prosecution against one of the persons charged with manslaughter was dismissed by the Crown, and the other was discharged, the court finding that there was no ground for a criminal prosecution of any character. The absurdity of attempting to hold a person on a charge of manslaughter, where the motive was to save life, rather than to destroy it, is apparent to any one having the slightest knowledge of criminal law. There can be no crime committed, say all the works upon criminal law, unless there be a criminal intent. This is a fundamental principle.

A number of leading lawyers of Chicago were not long since interviewed by representatives of the Chicago press, upon the general question involved in the Frederic case from whom I will briefly quote.

Mr. Stephen A. Douglas, son of the celebrated Senator from Illinois, said this,—

"The proposition appears to me to be a very simple one, although I do not claim to be a criminal lawyer. A man cannot be prosecuted for what he did not do. There is no affirmative charge here. If the indictment were brought it would charge the Christian Scientist with failing to save the life of the patient, which is a negative charge. Again, intent must be shown, and there is no assumption that these people intended to bring about the death of Frederic. It would be the same as though you had seen a man drowning and had tried to save him according to your lights, which might be to stand on the dock and yell for help. If he drowned, you could scarcely be held criminally responsible for his death."

Mr. Robert Redfield, who was for years connected with the city law department of Chicago, said,—

"I have not delved very deeply into Christian Science, but in the strict letter of the law I fail to see how an exponent of that faith could be held criminally responsible for what practically amounts to a negative act. As well might practising physicians be held accountable for the death of patients. There is no law making it a criminal offense to pray over a sick man and urge him to do the same, and if he dies while voluntarily following out this practice no one is responsible, so far as I can see."

Mr. James Todd, who was assistant state's attorney and a criminal lawyer of wide experience, said,—

"The only question in my mind is, whether the doctors or the Christian Scientists allow the greater number of people to die. There is no law to compel a man to summon a physician when he is sick. There is no law which says he shall summon a doctor of any particular school, whether a homœopath, or an allopath, or an osteopath, or a Christian Scientist. If Christian Scientists could be prosecuted successfully for failure to save the lives of the people they attempt to cure, so could physicians. I have examined more than eighty physicians of the class generally denominated experts, on mental questions and the causes of death, and I have found there was no unanimity on any subject. When the various schools of medicine are that far apart, how can it be expected that failure to save life can be made a criminal responsibility?

"The nub of the question, after all, however, is that you cannot convict without proving the intention, and intention cannot be inferred from a negative act. Even to convict a Christian Scientist of being an accessory would fail, since it must be shown that the defendant was an accessory to the death by some act, word, or token, whereas the Christian Scientist bends all his or her endeavors to prolonging or saving life, and if they fail it is absurd to talk of prosecution."

Half a dozen other attorneys held almost precisely the same view, and none were found who would say that there was any possibility of bringing about a conviction in such a case, even were an indictment to be found.

There can be no doubt of the correctness of these views of members of the Chicago bar. No one in Chicago, Boston, England, or elsewhere, familiar with criminal law, would have the hardihood to say that a person can be convicted of a crime when there was an entire absence of intent to commit any crime whatever, and where the intention was benevolent and good. Any other view would be manifestly absurd.

You further said, "In the case of Harold Frederic a valuable life might have been saved but for the fatal influence of the Christian Scientists, who disregarded the experience of ages and refused to take even ordinary precautions against the progress of his disease, until finally there was nothing left to them but the corpse of a prominent man as evidence of abuse in inflicting a so-called religious sham upon the public."

This statement is certainly positive, broad, and made with all the assurance of statements based upon fact. Nevertheless, it is true that this statement has no basis in fact. The fact is that Frederic had been restored to the hands of the physicians some days before his death. He had been in the hands of physicians for a long time prior to the calling in of the Christian Scientist, and was rapidly growing worse.

The Christian Science practitioner relieved him of pain and suffering that the physicians were unable to relieve him of, and it was only at the urgent solicitation of some of the immediate friends of Frederic that he consented to have the physicians again called. These friends, of course, had no confidence in Christian Science treatment.

The fact is that Frederic died under the ministrations of physicians, and not of Christian Scientists. Your remarks, therefore, about "the fatal influence of Christian Scientists," etc., are untrue and unjust.



It is true that there are few decisions of the courts touching the Christian Scientists. A great many prosecutions have been instituted, and in some instances police courts have found Christian Scientists guilty of practising medicine without license, etc., but with a single exception these cases have been reversed in the upper court.

These courts were not courts of final jurisdiction, and therefore their decisions have not become precedents for the guidance of the lower courts, only so far as the lower courts see fit to adopt their dicta.

You quote from the decision of the Supreme Court of Rhode Island. This was a very interesting case. Permit me to make brief additional quotations from it. The court says,—

"To give to the words 'practice of medicine' the construction claimed for them by the state, in the opinion of the court, would lead to unintended results. The testimony shows that Christian Scientists are a recognized school or sect. They hold common beliefs, accept the same teachings, recognize as true the same theories and principles.

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"If the practice of Christian Science is the practice of medicine, Christian Science is a school or system of medicine, and it is entitled to recognition by the State Board of Health to the same extent as other schools or systems of medicine.

"Under said chapter 165, it cannot be discriminated against, and its members are entitled to certificates to practise medicine provided they possess the statutory qualifications.

"The statute, in conferring upon the State Board of Health authority to pass upon the qualification of applicants for such certificates, does not confer upon said board arbitrary power. The board cannot determine which school or system of medicine, in its theories and practices, is right; it can only determine whether the applicant possesses the statutory qualification to practise in accordance with the recognized theories of a particular school or system.

"It would be absurd to hold that under said chapter 165, which provides against discrimination, the requirements necessary to entitle an applicant to a certificate were such that the members of a particular school or system could not comply with them, thus adopting a construction which would operate not as a discrimination only, but as a prohibition.

"On the other hand, to hold that a person who does not know, or pretend to know, anything about disease, or about the method of ascertaining the presence or the nature of disease, or about the nature, preparation, or use of drugs or remedies, and who never administers them, may obtain a certificate to practise medicine, is to hold that the operation of the statute is to defeat the beneficial purposes for which it was enacted."

If this decision is good law (and if good law is common sense it is), it would seem difficult for the Legislature to control Christian Science practice. I can conceive of no language that could be made broad enough to cover the ground that must of necessity be covered by any inhibitive legislation.

If, as the court says, Christian Scientists constitute a separate school for the practice of medicine, they are entitled to all the rights and privileges of any other school.

If they do not constitute such a school, they are not practising medicine in any sense. The fact being true that they can heal disease without the use of medicine, what earthly power can say that they cannot exercise that healing power as a matter of inherent, constitutional right?

Is it not a perfectly rational and safe proposition, that if the Christian Science method of healing is the result of prayer (and every Christian Scientist knows that Christian Science healing results from the exercise of the highest prayer known to mankind), no legislative enactment can reach or prevent it?

On the same principle might the Legislature undertake to inhibit the reading of the Bible, and ministers of the gospel from offering prayer in their pulpits or elsewhere. The very purpose of prayer is to benefit humanity, and if it be a fact that prayer will heal the body as well as the soul, why is not its exercise as legitimate and lawful in the one case as in the other?

Never can there be successful legislation against the Christian Science method of healing until legislators shall have acquired wisdom sufficient to draw a sharp line of demarkation between prayer which heals the soul and that which heals the body. Will any one pretend that such a time will ever come? All the medical trusts on earth to-day, or that ever can be organized, will fail of this result.

In Cincinnati, O., the Court of Common Pleas has recently rendered an interesting decision affecting Christian Scientists. A Miss Evans had been living in the home of a Mr. T. McDowell for about five years.

Mr. McDowell was not unfriendly to Christian Science and his wife was a Christian Scientist. In October he was taken sick with typhoid fever. The physicians gave him no relief, and in ten or twelve days he asked to have Miss Evans treat him in Christian Science. This was done with noticeable improvement for five days.

At the end of this time his mother, two daughters by his first wife, and his employer, being very much opposed to Christian Science, applied to the Medical Board to have Miss Evans arrested under a statute intended to prohibit Christian Science practice.

The doctors were again called in. Miss Evans was arrested Friday, November 11, and the patient died under the doctors' care November 13. Miss Evans was fined by the Police Court, and the case was appealed to the Court of Common Pleas. Judge Hollister of that court rendered an opinion overruling the decision of the Police Court.

The statute under which Miss Evans was arrested, after reciting the usual restrictions upon the practice of medicine and surgery, contained this additional clause, "Any person shall be regarded as practising medicine or surgery within the meaning of this act who shall append the letters M.D. or M.B. to his name, or, for a fee, prescribe, direct, or recommend for the use of any person any drug or medicine or other agency, for the treatment, care, or relief of any wound, fracture, or bodily injury, infirmity, or disease."

Judge Hollister in the course of his opinion said, "It must be remarked that if any virtue accrues to the patient subjected to this treatment, it is not through the operation of any physical substance brought into contact with the body. This consideration calls into operation the very rule rejected in passing upon the demurrer, as not applicable thereto, for it is quite certain that 'drugs, or medicines, or other agency,' used as they are in connection with the subjects, medicine and surgery, can only mean, so far as their actual use in treatment is involved, the physical agency employed by one acting as physician or surgeon, whether used internally or externally, and were not intended to cover cases in which the application of the remedy does not partake of physical attributes, but is the operation of some subtle influence flowing from the mind of one person to that of another, or growing out of the contact of the spiritual nature with the great source from which it came."

It is a well-known fact that the act of the Ohio Legislature was especially intended to prevent Christian Scientists from practising. The language was as broad as it could well have been. If the words "Christian Science" had been used it would not have strengthened the act, and the above decision has as great effect and is as broad in its results as if the act had contained these words.

In the light of the decisions of the Rhode Island and Ohio courts, it is difficult to conceive of legislative enactments that could reach Christian Science practice. Christian Science feels quite safe in the view that human legislation is not sufficiently powerful to prohibit the operation of divine Law in human affairs. Notwithstanding the assumptions of human power, Christian Scientists have yet an old-fashioned notion that God is supreme.

The Ohio judge points out a view of the question that possibly was not in the minds of the medicos and Solons when the said legislation was enacted. Thousands of religionists besides Christian Scientists would have been affected by such legislation if it could have been enforced. It would strike a blow at every method of healing disease not sanctioned by materia medica.

It would strike a special blow at the Roman Catholic Church, one of whose chief tenets has always been a method of healing independently of drugs and medicine. What is true of the Ohio legislation would be true of any attempted legislation anywhere.

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For more than thirty years Christian Scientists have been proving their ability to heal diseases without medicine or other material means. Many thousands of cases attest this ability. It is no longer a matter of doubt or speculation. It is as susceptible of absolute proof as any other human fact, and Christian Scientists challenge the world to disprove the fact that its methods heal where all other methods wholly fail.

This article is already too long to go into the citation of particular cases, but all the cases desired can be furnished to any sincere seeker or inquirer. Cancer, malignant tumors, consumption, broken bones, and broken tissues have, in numerous instances, been healed through the power of Christian Science prayer, without the assistance of any material means whatever.

If this be true, and I confidently challenge its contradiction, as well might the Legislature attempt to legislate Almighty God out of His universe as to undertake to prevent healing by virtue of His law. S. J. HANNA.

As to Dr. Faunce.

WE republish from the Englewood (N. J.) Press the following communication:—

Mr. Editor:—A little investigation of the question raised in the article on this subject in your issue of December 24, will disclose the fact, I think, that Dr. Faunce was not treated unfairly or unkindly in the quotations I made from his Examiner article as a reply, signed Y Y, to the article of X X of the previous week.

First, "after noting the fact that I explicitly stated the nature of some of the portions omitted, that they were critical, and where the whole article was to be found, it is next to be observed that the very first paragraph I did quote contains his statement that he opposes Christian Science.

How, then, can the Scientists be fairly charged with endeavoring to represent him "as virtually belonging to their number"? The demand for The Examiner of March 31 last, in which his article appeared, was so great that the regular edition was quickly exhausted and a second edition was issued—a most unusual occurrence, I believe, for a religious weekly of thirty-two pages—and this, also, was soon exhausted. . Without doubt, the people who bought the bulk of all these extra copies were Scientists, and bought them, too, for circulation among those outside their ranks. I myself bought several dozen, mailing them, largely, to friends who do not believe in Christian Science because they do not understand it. I sent the papers as educators and without comment, believing that the "strictures and warning," answerable but unanswered, were overwhelmed by the conceded facts. And for months copies have been on sale at the Christian Science reading room in Englewood, where there are a few still to be had, and quite likely also in some of the reading rooms of the society elsewhere. Hence it would appear that the Scientists used their time and money in giving the *entire* article, notwithstanding its strictures and warning, the widest possible publication until it was out of print, and they made no attempt at claiming Dr. Faunce as one of their number.



But if I sinned in quoting him as I did, surely the doctor "tempted me and I did eat," for about one-seventh of his lengthy article consists of miscellaneous sentences quoted, *in a bunch*, from Science and Health, which sentences he says, "in spite of being torn from their context, represent fairly the whole teaching." I say the same thing as to my quotations from his address, and with this fact in my favor, that he was not competent to judge of his act, for he states he read the book "sometimes with utter bewilderment," whereas I contend that every sentence and paragraph I quoted stands for just as much when in the article as it does when out of it, because, as stated at the time, not one is qualified in the least by its context. And, if, as Miss Vermilye avers, there is "a want of agreement" between certain of his statements, then it were a kindness, were it not, to omit, as I did, the few and minor which contradict the many and major propositions? Let us examine as to this a little. He states as his conclusions:—

"1. This new doctrine, if it be new, must have some truth in it, because of its fruits. Jesus gave his disciples power to heal and that power has never been revoked. It will not do for theologian or historian quietly to assume that Jesus meant such power to fade with the lapse of years or to vanish at the end of the third century. Men will believe either that miracles are continuous throughout the history of Christianity, or that they never occurred in the Christian church. No middle ground is logically or theologically possible. It is absolutely certain that hundreds of men and women in this country have received in the healing of their diseases a demonstration that there is a fundamental truth in Christian Science. Beholding the men who are healed, we must beware how we declare ourselves against it. Even though many have died while hoping to be healed, even though many have forsaken the faith they once held, a marvelous number of cures are being daily performed. It is easy to pronounce this Satan's work; but Satan's work is to bind men not to loose them.

"2. Christian Science has recalled many from agnosticism to a living faith in God. The majority of the believers do not come from the churches. When I asked one man where they did come from, he answered, 'Out of their graves.' Ninety per cent. he averred, had come into the faith through the healing of apparently hopeless disease. Many of them have come out of atheism into radiant religious faith.

"3. The average Christian Scientist does have a victory over fear and care and sin that is not achieved by the average orthodox Christian. To the average church member, Christianity is the acceptance of a series of doctrines and historical facts, and the acceptance of a forensic transaction of nineteen hundred years ago, in consequence of which acceptance he hopes for heaven beyond. But he is a worried and fretted and fearful man; afraid of himself and his propensities, afraid of colds and fevers, afraid of treading on serpents or drinking deadly things, as the apostles of Christ were not. The average Christian Scientist—and in this respect he is like the Keswick disciples—has put all anxiety and fretting under his feet. Christ is to him no distant historic figure, but the incarnation of the divine Idea. God is no mere 'first cause,' but a very present help."



He previously said that "the sale of Bibles at all their book stores is enormous. Every convert must immediately possess a Bible and study it for the rest of his life," and that "in all their churches no sermon is ever heard. The service is conducted by readers, who read alternately selections from the Bible and from that book which is the full expression of Mrs. Eddy's views, 'Science and Health with Key to the Scriptures.' These readings, with hymns and silent prayers, comprise the entire service. Yet rapt congregations of most intelligent men and women hang upon the lips of the reader, as if the words were spoken from the sky, and cures are frequently wrought among the congregation during the progress of the reading."

Think of it! Think of it all!

Are we not then witnessing the dawn of the greatest revelation in thought and deed the world has known in fifteen centuries? Think of Christians being again able to do, even though, as yet, but in a small measure, the works the Master did and commanded his followers to do!

Nevertheless, after writing the foregoing, Dr. Faunce adds:—

"4. We may then say to Christian Scientists, 'Your at-

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tachment to Mrs. Eddy is a species of idolatry, is bad taste, bad theology, bad morals. Your exegesis of the Scriptures is childish and fanciful. Your whole system of allegorical interpretation is in defiance of modern scholarship. Your denial of some Christian truths is dangerous and deplorable.' "

Having said that the truth the Christian Scientists have is fundamental and *demonstrated* truth, and having in the body of his article considered in detail the question of these denials and himself shown that they are only in the seeming, how can he now say they deny some Christian truths?

If cures are frequently wrought among "congregations of most intelligent people" by simply reading the Bible to them and giving to the reading the Christian Science interpretation, how can such exegesis be childish and fanciful?

Undoubtedly it is in defiance of modern scholarship, but Dr. Faunce cares not a snap of the fingers for modern scholarship when it is opposed to the truth! How about the modern scholarship of Jesus' time, and of many another time since then? And of what significance is a question of taste, or even of theology, in the face of the stupendous fact, admitted by Dr. Faunce, that the healing of the Apostles and of the early Christians is actually being restored to us in this day and generation!

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Those Christian Scientists, if any, who worship Mrs. Eddy, do not heal the sick, because they cannot. Perhaps there is nothing in the Christian Science text-book that is made plainer than this, unless it be that "Christ is the way and the only way." People who have been healed and in turn have healed others usually and naturally have expressed the greatest love for and gratitude to Mrs. Eddy for having brought to them the blessed understanding of the Scriptures which works these wonders, and which therefore must be the true understanding, but it is unfair to say they worship her. Who is to judge where love and gratitude end and worship begins? "By their fruits ye shall know them." Now, how can idolaters and people of bad morals "have a victory over sin that is not achieved by the average orthodox Christian"?

Dr. Faunce says, "When Mrs. Eddy was asked if she herself was the 'second Christ,' she repudiated any such claim, yet in a recent address she really makes that claim." He then quotes the passage in which he thinks the claim is made. No one who understands her teachings can fail to understand that she does not make that claim in that passage.

If she is dishonest, how can she have "recalled many from agnosticism to a living faith in God," and "many out of atheism into radiant religious faith"?

Mrs. Eddy increased her charge for teaching until, it is true, it amounted to "$300 for twelve lessons," and then "she closed her college while three hundred students were applying for admission."

Three hundred by three hundred—$90,000—and for twelve lessons! By throwing away, so to speak, this large sum, how or why did she lay herself open to the charge of charlatanism? And is it because of this act he also says, "the peculiar personality which is the main spring of the movement defies analysis"? This was in 1889. She hadn't money enough, I know, nor had she lost her health or her faith in her doctrine. She wanted for the cause every dollar she could get, and nearly every dollar she does get goes to the cause, while she is content to live, as Dr. Faunce states, in a remodelled farmhouse in the suburbs of Concord, N. H. What possible explanation is there, other than that she deemed it to be for the good of the cause to suspend teaching at that time?

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My own understanding of it is she found some students, like the one Dr. Faunce cites, were departing from her teachings, and she concluded that "works rather than words" was the need of that hour. She would most surely be greatly astonished to hear a professing Christian Scientist say or imply that because "Christ is dead" he is no longer the way.

He says that Science and Health is to the stranger or beginner a tangled maze, a jargon, a strange compound, couched in a phraseology never before heard, whereas to the initiated—those instructed in the principles—and these he tells us are most intelligent people, the book becomes very rich and beautiful, and is defended by the verse, "They shall speak with new tongues."

How strikingly true all this is of the Bible!

If Science and Health, when it was first published in 1875, was received with shouts of derision by the press, and quite likely it was, so much the worse for the press, for a million people, Dr. Faunce tells us, are to-day in sympathy with its teachings.

Finally he says: "But the truth which you possess is our truth also. If we have neglected it we will do so no longer. We will preach it with joy and power, . . . and no man need leave our churches to hear such truth or live such life." To this all Christian Scientists fervently respond, Amen.

It matters not where or under what name this truth is preached and practised. But until it is preached and practised in the old churches, men will seek it in a new church.

WILLIAM A. CHILDS.

Church Dedicated at Peoria, Ill.

THE dedication of the new Christian Science Church or Temple as it is generally and appropriately called, from the character of its architecture, January 15, 1899, marked an era in the church history of Peoria in several respects. Perhaps the most remarkable thing about it is that it was paid for from foundation to dome before the first service was held in it. The organ is in place, as well as all the chandeliers, pews, and other furniture, and the church is complete in every respect.

The architecture of the building is a radical departure from that of other church structures in the city. It is severely classic, and is Grecian both in its exterior form and its interior finishing. The character of its ornamentation is a relief from the gaudy coloring that is sought after in so many modern American structures. The windows and skylights in the dome are of amber color, and cast a mellow golden light that is exceedingly restful and pleasant to the eyes of the audience.

The decorations yesterday were in harmony with the taste and elegance that marks the interior finishing of the building. They consisted of a modest display of palms and azaleas along the front of the pulpit, and a single spray of magnificent American Beauty roses in the rear. In the rooms below primroses furnished the only floral decorations. There was none of that bewildering profusion of plants and flowers usually seen on such occasions.

The history of Christian Science in the country at large and particularly in Peoria, is a story of phenomenal increase in few years in numbers and influence. It has been thirty years since Science and Health, which, with the Bible, constitutes the text-books of the society, was published by the Rev. Mary Baker Eddy, and it is now in its 158th edition. The Mother Church, which is located in Boston, numbers its members by the thousands, and is the largest single Christian Church in the country. The Peoria association was organized in 1892 with six members. It was without wealth, social standing, or influence, and had hardly a place to hold its meetings. Its members now number one hundred and eight, and the society, culture, and wealth of the city are to be found in its congregation. Despite criticism and opposition the organization has grown apace, and yesterday dedicated to its service a building that is at the same time a monument of art among the churches of the city, and a proud defiance, hewn in stone, to critics and adverse criticism.

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Special invitations to attend the dedicatory services were issued only to parties living outside the city. The Peoria public was invited en masse through the columns of the morning papers. The response yesterday afternoon to both these invitations was generous. Long before the opening of the doors, the Hamilton Street walks were thronged with an expectant crowd, eager to press in and secure seats, and before the beginning of the service Judge Lovett mounted the platform and requested members of the church to give up their pews for the accommodation of the visitors, which many courteously did. Aside from the crowd from Peoria about two hundred visitors from the churches and associations of the surrounding towns and cities were present. Chicago, Indianapolis, Moline, Henry, El Paso, Bloomington, Fairbury, Canton, Pekin, Normal, Abingdon, Terre Haute, Quincy, Galesburg, Decatur, and Chenoa were among the different places represented.

The services opened with congregational singing. This was followed by a vocal selection, "Fear ye not, O Israel," by Mr. Charles Burdick, whose singing is too well known in Peoria to need comment. Mr. Frederic Root of Chicago was the organist for the occasion. He is a member of the Christian Science Church, and is one of the best-known organists in the West. The entire musical programme was an excellent one.

The Scripture reading consisted of passages from Kings, describing the Temple, and from Revelation in regard to the heavenly city, that was without a temple, and yet was a temple in itself. It was given by Miss Jennie L. Bryan, C.S.B., who is the First Reader or leader of the Church. Then there was a few moments of silent prayer, according to the custom of the church, followed by the audible repetition of the Lord's Prayer with the spiritual interpretation as given in Science and Health, read alternately by R. O. Campbell and Miss Bryan.

This was followed by a vocal solo by Mrs. Elizabeth Levings of Chicago. The audience was particularly pleased with her charming rendition of "Forever with the Lord." Mrs. Levings is a member of one of the leading Christian Science Churches in Chicago, and is well known and very popular among the members of the denomination of the Middle West.

After the announcements a brief address of welcome was read by Miss Bryan. It is as follows:—

"Beloved Brethren and Friends:—In behalf of this Church I welcome you to-day to our new home—this great proof of God's presence among us, of our Father's love and care.

"To you who have come from other cities and towns to rejoice with us and lend your helpful presence in our dedicatory service, showing your good will and kindly concern in our work and your deep interest in the cause of Christian Science, we wish to assure you of our gratitude for your presence and earnestly hope you will realize that it is good to be here.

"To those friends so generously giving their aid in expressing harmony in the musical portion of our exercises, we tender our grateful thanks, trusting the dedication of this house to God will prove a Pentecostal feast to all who participate therein, lifting our thought to a better understanding of ever-present and omnipotent Good, and to a more earnest desire to present our 'bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.' As Mrs. Eddy has so beautifully expressed in one of her poems:—

> My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me.

"To our home friends who, by their presence here to-day, express their kindly feeling and interest in our work, and a desire to know more of Christian Science, we appreciate your presence. May you feel the welcome of the love symbolized in this house, not only to-day, but every day, and may those thirsting and longing for health, rest, and peace, here find the true understanding of God, the truth that makes man free from the bondage of material sense, from every ill that flesh is heir to; that knowledge of God which is Life Eternal, a refuge and strength, a very present help in time of trouble, and a rest to the weary and heavy laden, fulfilling the prophecy of the Psalmist, 'They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.' For 'Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.'

"Our text-book, 'Science and Health with Key to the Scriptures,' p. 574, defines Church as 'The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.' The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.

"May this branch of the Mother Church, The First Church of Christ, Scientist, in Boston, be a fruitful branch continually proving its faith by its works, obeying the Master's injunction to 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

"The theology that Jesus taught and proved the divine Principle thereof, healed the sick as well as the sinful, and he said, 'I am the Way.' 'He that believeth on me, the works that I do shall he do also.' He came to 'destroy the works of the devil.' He said of a sick woman that Satan had bound her. And to a man whom he had healed, 'Sin no more, lest a worse thing come upon you.' Affirming positively that sickness has no divine origin, but is error and must be overcome by the followers of Christ.

"Jesus said, 'Lo, I am with you always.' Then those who truly believe (understand) the Christ, must prove Divine government in the destruction of all the ills of mankind.

"Divine Love has met the great need of humanity in this age in the rediscovery of the healing and saving Truth, by the one whom He hath chosen to be His messenger—Mary Baker G. Eddy, Discoverer of Scientific Mind Healing and author of 'Science and Health with Key to the Scriptures.'

"The Truth gleaned from this divine message demonstrates the Principle of Christian Science, and when humbly and faithfully expressed in compliance with its rules enables man to regain his God-given freedom, dominion over the material senses, and realize the meaning of Jesus' words, 'The Kingdom of God is within you.' Thousands of intelligent people are to-day rejoicing in abundant evidence, proving the truth of these rules.

"This building—completed—is an expression of gratitude, supporting the claim of their adaptability to the varied experiences of life.

"Locally it stands a monument to the healing power of Christian Science—physically, morally, spiritually."

Mr. William Mockridge, who is a member of the leading Christian Science Church of London, England, rendered a selection from the oratorio Elijah, entitled, "If with all your Hearts."

After this selection responsive readings from the Bible and Science and Health, by R. O. Campbell and Miss Bryan occurred. These readings take the place of a sermon in the regular Christian Science service. The text selected was, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." This sermon was especially compiled for the occasion by Miss Bryan, the argument explaining the Christian Science creed.

The Doxology was then sung, and the benediction employed by the Church pronounced.

The Peoria (Ill.) Journal.

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The Lectures.

Mr. Weaver's Introductory Remarks.

In introducing Mr. Kimball to his audience at Webster City, Iowa, Mr. A. A. Weaver of that city, made the following apt remarks:—

The silent thinker in his closet, the bold reformer in the field, may conceive and enunciate sublimest truths; but rarely does public opinion immediately respond to the messages of God.

Public opinion is right by education, seldom by instinct. It is walled in by prejudices and treasured associations, which it deems sacrilege to scale or destroy; and whoever dares to pull down the imprisoning barriers to let the contented bondman go free does so at his peril: for, instead of being rewarded by those he would deliver and befriend, his life is often sacrificed to their bigoted and malicious hatred.

But let no so-called fanatic falter in his glorious work. His motives may be misapprehended, the truths he presents may not be recognized; but futurity will hold him and them in sacred keeping.

To-day, his contemporaries may offer insult and reproach to his ashes; to-morrow, posterity will stand guard by his tomb, and scatter flowers upon it, in token of grateful remembrance. His words once supposed to breathe the most pernicious heresies, will then take their place among the choicest legacies of thought. Time will unveil what the madness of the hour fails to discover.

The noble few will lose nothing when progress overtakes them. Their cause will have a hearing before an impartial tribune,—the tribunal of a regenerated and disenthralled public opinion.

And the despised and rejected, whose virtues and truthful words were masked to their own age will stand forth in bold relief against the clear sky of God's unchanging Truth.

At Cleveland.

Association Hall was filled to its full capacity the evening of January 13, with persons who wanted to hear E. A. Kimball, a member of the Christian Science Board of Lectureship of Boston, Mass.

Mr. Kimball delivered a very exhaustive discourse upon the subject of Christian Science. He began by saying that he had no proofless theory to advance, but stood before the audience upon the basis of a demonstrable science, verified by incontestable demonstrations.

He referred to the misrepresentations concerning Christian Science, and refuted many of them by explaining that Christian Scientists pre-eminently believe in God, the Bible, and the divinity of Christ, and all the fundamentals of religion. He explained at great length the scientific nature of the healing done by Jesus and the apostles, and presented arguments to show that the Principle which governed that healing is the same which governs Christian Science healing to-day.

He said that such healing was not miraculous or in contravention of law, but was in exact accord with the natural laws of God. The conclusion of the argument was that Jesus presented an unfailing exhibition of Christian Science mind healing, overcoming all diseases in accordance with the will of God.

The speaker said that the discovery of Christian Science involved the discovery of the Principle of this healing and its application to the needs of humanity in this age.

He dwelt at length upon the defects of the theory of the practice of medicine, and declared that the superiority of Christian Science mind healing was attested by the fact that all diseases that had ever been healed by medicine, and many that medicine had utterly failed to heal, had been cured by Christian Science.—The Cleveland Recorder.

At Lynn.

On Wednesday evening, January 11, 1899, a demonstration in Christian Science was completed by the First Church of Christ, Scientist, in Lynn, Mass., and the Rev. William P. McKenzie of Boston, Lecturer.

The temporary place of worship occupied by this society is the property of a sect known as the Christian Church, a pleasing, commodious edifice, with a seating capacity of five hundred.

The church was filled at half past seven o'clock, the Christian Scientists from several adjoining cities were also present, having closed their regular Wednesday evening meetings for the purpose of attending this lecture. The exercises opened with the singing of a hymn written by the Rev. Mary Baker G. Eddy. After the reading of the thirteenth Psalm and a selection from the Christian Science text-book, page 491, line 28, to line 9 page 492, a few moments were devoted to silent prayer, followed by the audible repetition of the Lord's Prayer.

The lecturer, was then introduced by the First Reader, and for one hour, with the sweet simplicity characteristic of this speaker, the message of Love as Christian Science was made plain to an attentive, responsive audience. The clear light in which the author of "Science and Health with Key to the Scriptures" was portrayed as an inspired benefactor to all mankind, was well calculated to incite listeners to read and study the "little book" and find for themselves a Saviour. The meeting was most appropriately closed with the hymn,—

How firm a foundation
Ye saints of the Lord,
Is laid for your faith
In His excellent word.

At Mason City, Iowa.

The Opera House was filled Tuesday evening, December 20, 1898, to hear Mr. Kimball of Chicago, discuss "Facts and Fictions concerning Christian Science."

Hon. J. E. E. Markley presided and introduced the speaker by calling attention, in a short speech, to the accepted fact that there is no universal agreement in the realm of religious thought and in the schools of medicine. There is room for new thought and new discussion in both these fields. Christian Science has entered both, and is rapidly winning attention and adherents.

Mr. Kimball on being presented began an interesting and candid talk about the comparatively new doctrine; the opposition it has met, the persecution it has suffered, and the triumphs it has won. He declared himself a visible example of the power of Christian Science to rescue a man from the grave.

Many lectures might be given on the different phases of the new doctrine, and yet we would be but upon the threshold of the illimitable subject.

The Mason City (Iowa) Globe-Gazette.

At Clinton, Iowa.

Edward A. Kimball, C.S.D., member of the Christian Science Board of Lectureship of the Christian Science Society, delivered an interesting lecture in the Economic here Tuesday evening, January 17, under the auspices of the First Church of Christ, Scientist, to an interested and good sized audience.

He was introduced by the Rev. H. H. Morrill, rector of St. John's Episcopal parish here, who said in substance,—

"Ladies and Gentlemen:—I am requested by the representatives of Christian Science now in your city to introduce to you this gentleman who delivers his address to-night.

"I infer from the large number present that you are here for the improvement of your minds.

"While at his hotel I called upon the gentleman who is to address us to-night, and engaged in conversation with him, asking him many questions about Christian Science, all of which he answered with great readiness, and I must say that

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I came away with some of my preconceived notions greatly changed.

"Our speaker comes well indorsed, and is an able exponent of the subject."

After a pleasing introductory the speaker proceeded at once with his interesting subject, which he handled with consummate skill.—Clinton (Iowa) Daily Age.

Christian Science in Chelsea.

THE Christian Scientists of Chelsea, Mass, held their first morning service in their home city Sunday, January 15. Fifty or sixty of them had been for some time regular attendants at the Mother Church in Boston, and it was with some questioning as to the number who could be counted on to form the new congregation that arrangements were made for meeting in Gould Hall, on Broadway, near the Postoffice building. But the number of those present when it came time for the service to begin was a surprise and a re-assurance. Not only were the sixty seats that had been first provided quickly filled, but four settees and almost a score of chairs had to be brought in from an ante-room. The hall was filled from platform to rear wall. Where it had been thought that possibly seventy might attend this first service, one hundred and twenty-seven were there. Several of the friends from the Boston Church who have been specially associated with the Chelsea Scientists were present to see the new branch well started, but they, though welcome, were not numerous enough to account for the special size of the gathering. The excess was composed of those who, though interested, have not associated themselves in any way with the Mother Church or been regular attendants there; and their number was taken as an immediate guarantee that the Chelsea Church has a work of its own to do.

Aside from the success in numbers, which carried with it a world of encouragement and cheer, there were other features of the morning that were pleasant. The little hall in which the service was held was perhaps as well adapted to its purpose as any place in the city not already used for religious worship. It is in a good location, and because of the fact that it is the meeting-room of one of the secret orders, it is well-furnished and devoid of a certain bareness that characterizes many halls. On Sunday, moreover, the room was flooded with sunshine, as if to assure a warm welcome to the new occupants. A soloist had been secured, and it was thus possible to follow the same order of service to which all attendants at the Mother Church had been accustomed. The generous offering of money was taken as an indication of the general spirit of enthusiasm under which the start was made. The Weekly and the Quarterly were on sale at the hall, and several copies of each were called for.

After the service the cordial spirit that pervaded the gathering made itself more evident than ever, and it was long after the close of the service before the friends finished their greetings and words of mutual encouragement.

It is hoped that a reading room may soon be opened in the city, where Christian Science publications may be kept on sale. Yet, though there has so far been no special room for this purpose, information on that subject has been spread, for the interest and watchfulness of certain Scientists have kept the reading room tables of the Fitz Public Library well supplied with the literature of Christian Science. The current copies of the Weekly and the Journal have regular places accessible to all readers; while on the shelves of the library are seven copies of Science and Health, three of "Miscellaneous Writings," one each of "The Mother Church," "Retrospection and Introspection," and "Unity of Good," while volumes 13, 14, and 15 of the Journal are preserved for readers. The first copy of Science and Health was bought by the book committee, but all the rest of the literature has been donated by Christian Scientists. The demand for the reading is good. On the evening when this account was prepared, every copy of Science and Health and "Miscellaneous Writings" was out. More copies will soon be added, as well as copies of other of Mrs. Eddy's writings. One copy of Science and Health has been placed in the Soldiers' Home and one in the Old Ladies' Home, while copies of "Miscellaneous Writings" have been accepted by some of the churches of the city for their Sunday School libraries.

Letters from the People.

Has Dr. Douglas Blundered Again.

Editor News-Press:—So far the medical profession in the great poison case has not shown itself in a very brilliant light. Or is it one of those rare instances when it stands revealed in its true colors of inefficiency and pretension? For statistics show that, as yet, it is all at sea as to the origin and treatment of such common and fatal diseases as Bright's disease, consumption, rheumatism, and a dozen others that are not self-limiting and curable by nursing alone.

And even if the most fascinating (because convenient) germ theory be true, it has not yet found the individual germicide for each, or, indeed, any disease.

To those acquainted with the awful death-rate of children under five years of age, and even of adults themselves, it would seem that the conscientious practitioner would go about with bowed head (metaphorically), or with the blush of shame.

Instead of that, one sees dapper little men with shining high hats and a great appearance of haste and responsibility, whose placid faces show that they are at peace with themselves, if not with all the world.

But, ah! that world that they have invaded with their brutal ignorance and death-dealing drugs, leaving behind ruined healths, broken hearts, and desolated homes!

Is it a wonder that thinking people, desperate parents and friends, take up Christian Science, or any kind of advertised healing arts, to escape from those old mossback traditions of the dead and gone ages?

By this time every one is familiar with Dr. Douglas' history in the Barnet poison episode that is under police supervision just now.

How he pronounced the young man's disease "faucial diphtheria," and wrote his death-certificate to that effect, when (as he afterward himself stated) no bacilli were found in the test "culture"—and when, also, he had not even reported a contagious disease case to the health board.

And then, how, when circumstantial evidence pointed to the theory that Barnet, too, as well as Mrs. Adams, might have been poisoned by a cyanide of mercury powder, he (Douglas) acknowledged he had known all along he had been so poisoned. With still another grave dereliction, this fact, too, he had not reported to the proper authorities.

And now, on the top of all this seeming ignorance and criminal neglect of a regular practising physician in New York City, of "good standing," Dr. Douglas, who seems to be hunting trouble, advances an opinion that it would be of no use to exhume the body of Barnet, as has been frequently suggested, to make a post-mortem examination, in the search for mercury, because he himself had treated Barnet with calomel (chloride of mercury), and, of course, it would be found there.

Pray, how much did he give? and could this record be beaten by any so-called quacks in christendom? Here is a man who did not take enough of a deadly mercurial poison to kill him outright (and it only required a grain), and evidently had some chance for his life left. A physician is called in who immediately proceeds to dose him with more mercury, according to his own volunteered statement since.

Bring on your quacks, I say.

What next in the Barnet-Adams-Cornish case?

M. S. P.

Poughkeepsie (N. Y.) News-Press.

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Another Stomach Excised.

SOME months ago I called attention through the columns of the Christian Science Journal to an operation performed by Dr. Schlatter of Zurich, who removed the stomach from a woman who recovered her health after the operation and continued to live when, according to "medical science," she should have been dead, as it had been held as a "scientific" fact, that without the organs removed from her a person could not live. She disproved the so-called scientific theory by continuing to live, despite the rule laid down in the books from which *materia medica* gets its inspiration.

Now, it would seem, that the law of mortal belief in that line having been broken, other disciples of *materia medica* realized that it never had any real value, and that they had been prevented from saving human life according to their lights by refusing to perform certain operations for fear that death would ensue, yea, from a positive knowledge, as they thought, that it would.

Emboldened by the work of Schlatter, doctors of thought dropped the old idea, and entered upon the new line mapped out by him, and as a result we read in the Boston Herald and other papers of January 11 and thereabouts, that a similar operation has been performed in the vicinity of Boston by one of its best-known surgeons, who has dared to go against the laws which he had thought before could not be transgressed safely, and he in turn has removed the stomach of a woman and she still lives and is comparatively well.

Why should not *materia medica* learn from these isolated cases that they are not infallible, and that laws which have been laid down for them since time immemorial can be broken with impunity, and to the betterment of civilization? Must they not realize that Life does not depend upon structural organism?

Listen to these conclusions of Dr. E. C. Wendt, a famous physiologist, after a careful study of Dr. Schlatter's case:—

"The human stomach is not a vital organ; the digestive capacity of the human stomach has been considerably overrated; the fluids and solids constituting an ordinary mixed diet are capable of complete digestion and assimilation without the aid of the stomach; a gain in the weight of the body may take place in spite of the total absence of gastric activity; typical vomiting may occur without a stomach; the general health of a person need not immediately deteriorate on account of the removal of the stomach; the most important office of the stomach is to act as a reservoir for the reception, preliminary preparation, and propulsion of food and liquids, and it fulfils a useful purpose in regulating the temperature of swallowed solids and liquids; the chemical functions of the human stomach may be completely and satisfactorily performed by the other divisions of the alimentary canal; gastric juice is hostile to the development of many micro organisms; the free acid of normal gastric secretions has no power to arrest putrefactive changes in the intestinal tract, and its antiseptic and bactericide potency has been overestimated."

In the papers of the same date also appears a notice of the passing away of the Hon. Nelson Dingley, that loved son of the State of Maine. He had the services of *materia medica* from the commencement of his illness to the end. Did it save him? Why then are not the doctors blamed for the result as the Christian Scientists who attended Harold Frederic were? In justice they should be. Is it not because *materia medica* loses so many cases that such a termination causes no comment, while the Christian Science healers lose so few that it is a matter of general comment when they do lose one? I realize that this is not the light in which the world views this, but it seems to me that it is a fair way to look at it.

HERBERT S. FULLER.

Brockton, January 11.

Christian Science and Doctors.

To the Editor of the Globe:—

In your issue of January 4, 1899, I noticed the following statement:—

"Atchison physicians are very indignant over the actions of people who believe in Christian Science. They say that in the last hour, the advocates of the religious medicine weaken, and send for a physician, when it is too late. They protest against being called at all under such circumstances."

When I read the above statement, it afforded me much amusement, for the reason that I cannot conceive of anything more helpless for a Christian Scientist to appeal to in such dire necessity, than a doctor of medicine. The fact is, people who have become Christian Scientists, have tried to its utmost capacity, and to their entire satisfaction, the efficacy of medicine, and the unscientific guesswork of those who dispense it.

To illustrate, physicians speak loftily of "our science of medicine." Let us examine this claim to "science." The most attractive feature of any science is that it demonstrates according to certain rules, which are unerring, unchangeable, immutable; made so not by man's opinion, but by the principle they represent, and all results must be demonstrated according to those rules if they would bear the seal of science. Now, you feel sick; you go to a physician of the regular school. He examines the case, says you have an ailment and you need one thing. You go to another of equal standing; he looks wise, diagnoses, and disagrees with his brother physician, and prescribes an entirely different remedy. Not being satisfied you go to a third, and behold! the same contradictory advice. Then you ask yourself, where is this scientific rule? Here are three physicians all claiming to practise the same rule, and no two will agree as to the method to be pursued.

Now take three mathematicians, call their attention to a problem in which you have made a mistake. One tells you that you must multiply where you have divided. You go to another, he gives you the same advice. You go to a third, and the advice is the same. What is the result? When you have taken their advice, your problem is correct, and the product is in perfect conformity with the principle of mathematics. Why did those professors agree? Because they were each demonstrating a science. But how about the three physicians? Only one diagnosis could have been according to science, for the rules of science are intact. How is the public to be protected from the quacks or the unscientific practitioners?

The public should remember that there are two sides to every question, and they are not familiar with the Christian Science side. Every one who says he believes in Christian Science, is no more a Christian Scientist than he who takes medicine, is a physician; neither is he required to be.

I make the following declarations without fear of contradiction: No present member of the Christian Science Church of this city, has ever employed a physician, or taken a dose of medicine; neither has there a death occurred in this Church since its organization, since Christian Science was first introduced in the city, although the Church numbers some seventy members, all of whom have been healed, and restored to health and harmony in Christian Science.

HATTIE E. GRAYBILL, C. S.
First Reader of First Church of Christ, Scientist.
The Atchison (Kan.) Daily Globe.

Another Good Newspaper Friend.

WE cheerfully publish the following friendly editorial from the Farmers' Friend and Grange Advocate of Mechanicsburg, Pa.:—

At different times during the year just closed we have

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given to the readers of the Farmers' Friend excerpts from the writings of Christian Scientists, so that they might have an opportunity of learning something of a faith that is now sweeping all before it, and is believed in and practised by men and women of great attainments throughout the entire country. We did this the more readily because rural and urban people have had but little opportunity to come in contact with the teachers of this faith or make the acquaintance of periodicals devoted to its exposition. Noiselessly as the bursting of the buds in springtime, costly and beautiful temples of worship make their appearance in intellectual centres, and gathered in them for worship are people of the highest culture, men and women who accept the new only after mature consideration and the most positive and convincing evidence of the excellency of the doctrine taught. To write of the great influence of Christian Science upon the world of religious thought, and the revolution it is effecting in medical practice, scientific thought, literature, business methods, and social conditions is a work of too great magnitude to be undertaken at this time. The age is eagerly discussing Christian Science and crying loudly for more light; its value to the present and future welfare of people can only be estimated when we fully know the number who, through its operations, have been relieved from dread disease, pain, error, hopelessness, and spiritual darkness. Its teachings reveal the promise of, and the way to, a new and higher order of society. That marvelous results have been wrought by Christian Scientists, no one acquainted with the facts will dispute, but as only a few leading papers, the Denver Republican, the New York Sun, the Washington News Letter, and the papers of Concord, New Hampshire, the home of Mrs. Mary Baker G. Eddy, the Founder of the faith, give information concerning the wonderful things done by Christian Scientists, and because a number of our readers have written us for more light on the subject, we have concluded that the readers of the Farmers' Friend shall have opportunity to learn what Christian Scientists are doing.

The Quality of Mercy.

BY W. P. MCKENZIE.

"BECOME compassionate," said Jesus, "as your Father in heaven is compassionate." "He shall have judgment without mercy who has shown no mercy," declared James. In Christian Science we are set free completely from one thing, that is, judging others; we are set free to love our brother. If there be a wrong it is God's to avenge and vindicate the right. Man's way is to take revenge and make the wrong greater. Resentment seems inseparable from human judgment; and such judgment implies the superiority of the judge above the culprit, such as was assumed by Caiaphas, who rent his clothes in pride of his sanctity and separateness from the Christ whom he called a blasphemer. Human judgment is the life and core of Pharisaism. It directs the gaze ever outward to the defects of others, and compares therewith the excellencies of the imagined self. But there is no tenderness possible, but rather hardness of heart, bitter injustice, selfishness, unruly will power, a life of lying, hypocrisy, acting. How can such escape punishment when their own acts against others react upon themselves?

But mercy rejoices against judgment. Mercy sets up one standard, not the self, but God. The merciful man sees how far he is from the compassion of his heavenly Father, and is humble; he seeks to bring others and himself to the right knowledge of God, and so is loving. It is in the very nature of things that the "merciful shall obtain mercy."

Having the human self for standard means gravitation hellward until Pharisaism is purged by retribution. Through making God All-in-all, the heart is melted, man becomes merciful, and finds heaven on earth.

To Leave Concord.

Rev. Mr. and Mrs. E. M. Buswell will Return to Nebraska.

THE Rev. E. M. Buswell, who has been in charge of the Concord Church of Christ, Scientist, since regular services of that faith were instituted a few years ago, is to relinquish his charge here and return at once to his former home in Beatrice, Nebraska. Mr. and Mrs. Buswell will leave Concord on Friday and the testimonial meeting in Christian Science Hall Wednesday evening, January 18, will be the last service at which Mr. Buswell will officiate as a Reader of the Concord Church.

Mr. Buswell has made many friends here, who will regret that urgent personal reasons now impel him to relinquish his work in this city, and they will follow him with their best wishes wherever his lot may be cast. During Mr. Buswell's residence here he has witnessed an increase in his congregations to more than two hundred from something like a dozen, and a handsome and convenient place of worship has been provided for the worshipers through the generosity of Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science. Mr. Buswell has endeared himself primarily to his people by his simple and unaffected and sympathetic manner, no less than by his sturdy zeal; and many not of his congregation have joined to testify to their regard for him.

Mr. Buswell will be succeeded here by the Rev. Irving C. Tomlinson of Boston, who is a member of the official Board of Lectureship of the Mother Church in Boston. Mr. Tomlinson was formerly a clergyman of the Universalist Church, as were also his father and grandfather. He has on different occasions preached in the White Memorial Church here in exchange with former pastors. He will conduct services for the first time next Sunday morning.—Concord Evening Monitor.

College and Church One.

THE following article is taken from a recent issue of the New York Sun:—

The Discoverer and Founder of Christian Science, Mary Baker G. Eddy, has conjoined the Massachusetts Metaphysical College with the Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

In the year 1889, to gain a higher hope for the race, she closed her College in the midst of unprecedented prosperity. She left Boston, and sought in solitude and silence a higher understanding of the absolute Scientific unity which must exist between the teaching and letter of Christianity, and the spirit thereof dwelling forever in the divine Mind or Principle of man's being—and revealed through the human character.

While reading "Science and Health with Key to the Scriptures" the light and might of the divine concurrence of the Spirit, and the Word, appeared; and the result is, an auxiliary to the College called the Church Board of Education, the maximum of whose students, taught annually, is less than one half the number formerly contained in one class at the Massachusetts Metaphysical College; thus giving opportunity for the accession of spirit, wherefor the letter should wait.

Our Master said: "What I do thou knowest not now; but thou shalt know hereafter;" and the spirit of his mission, the wisdom of his words, and the immortality of his works, are the same to-day as yesterday and forever.

Independent Statesman, Concord, N. H.

"Doctor, I am in constant dread of getting in a trance or something and being buried alive," said a Peoria lady to a well-known physician.

"Nonsense!" said the latter. "You take what I prescribe and drive such foolish notions out of your head. Such a thing as being buried alive never happens to my patients."

The Peoria (Ill.) Journal.

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Miscellany.

Medical Legislation.

In regard to legislation to regulate the practice of medicine, it may be well to observe that the choice of medical attendants and advisers is a matter which each man has a right to make for himself. It hardly comes within the range of subjects to be regulated by law as matters of sanitation or other things affecting public health.

The same principle applies to the theory of medicine to be followed. One person may believe in one theory and another in something very different. The decision of one may be wise and that of the other foolish. Or both may be alike unwise. Schools of medicine are matters largely of prejudice and taste. As a general proposition the person consulting a physician of a particular school knows nothing about the merits of the theory upon which the physician professes to practise his profession. Sometimes the physician himself knows but little more. So, in respect of the choice of schools and theories, it is for most persons a leap in the dark at best.

With all due respect to the medical profession, there is a great deal of guesswork about its practice. The feeling or mental condition of a patient has so much to do with the question of cure, that one doctor is often about as good as another. There is no guaranty in a diploma that the person holding it is qualified to treat diseases, much less effect a cure in a given case. But cure is the object sought by the patient, and it makes little difference to him whether it be effected in one way or in another.

Open and notorious charlatanism should be prohibited. But a doctor is not necessarily a charlatan because he is not connected with a recognized school of medicine. He may be able to effect cures by use of simple remedies, or, for that matter, by the employment of no medicine whatever. It would be carrying matters to an extreme to say that the work of all such medical or alleged medical men is a public evil which should be prohibited by law.

Editorial Denver Republican, January 6.

British Medical Journal.

From the British Medical Journal, a leading publication of the profession in England, we extract the following:—

Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady. This is not learnt at hospitals.

When we remember that mental science is yet in its infancy, it is not surprising that cures are not invariably effected. Allopathy has held the field for many centuries, yet people still die under its treatment. Does it therefore follow that Allopathy is quackery? When we remember how recent discoveries in animal chemistry, bacteriology, etc., have revolutionized medicine, and think of the bleeding and nauseous drugs of a century ago, surely we should remember that healing is not an exact science and suspend judgment. The fact is, the mind and the body are interdependent, the mind has influence over the body and the body over the mind; it is those who lose sight of either of these truths who go astray. It follows, therefore, that professors of the healing art should be trained in knowledge of the mind as well as the body, and *vice versa*.

Not to be Ridiculed.

While some people are disposed to ridicule the Christian Scientists because of peculiarities in their faith, no one yet has dared to ridicule the class of people who have associated themselves with that Church. The Ladies' Literary Club house was well filled recently with the members of the Church, and no more representative gathering of well-known business men, whose shrewdness and good horse sense are undoubted, and of equally well-known ladies, whose standing in social, literary, art, and musical circles is of the very highest, could be asked for. There are portions of the Christian Science doctrine which seem past belief when first heard, but it is a noteworthy fact that in this case unprejudiced investigation is always followed by respect, and in many cases by belief.—The Grand Rapids (Mich.) Democrat.

First Christian Science Services in Cambridge.

The members of the new Christian Science Society of Cambridge, have every reason for congratulation upon the success attending the first service held Sunday morning (January 22), in Brattle Hall, Cambridge. The service, which was attended by two hundred and forty ladies and gentlemen who reside in Cambridge, Belmont, and Arlington, was conducted by the Rev. W. P. McKenzie, C.S.B., and Miss Emma Gould Easton, C.S.B.

The Cambridge society is known as the First Church of Christ, Scientist, Cambridge, and is a branch of The First Church of Christ, Scientist, Boston. For the present, the Cambridge society will hold meetings every Sunday morning and Wednesday evening in Brattle Hall, but, judging from the interest taken in the branch movement, the building of a church is probable in the near future.

Boston Herald.

Smooth Words.

God pity the age or community which demands words as smooth as butter and as sweet as honey from those who are called to speak the truth in public places! There is the power of a strong man in strong words. Let them be heard, and let them ring like hammers on anvils. And let no hearer foolishly consider that man his enemy who speaks against his sins or his errors in words that may be more like hot lava than dead ashes. Martin Luther could denounce wrong like a giant, and then, weeping, put loving arms about the wrong-doer. Henry Ward Beecher could do the same thing. So could Abraham Lincoln. So did St. Paul. It was a trait of Jesus the Christ.—Morning Star.

Varnish instead of Honey.

The postmaster at East Greenwich was suffering from a cold contracted by an excess of ventilation produced by one fresh lad pushing another's head through a large pane of glass in the postoffice window. To relieve the hoarseness he accepted the advice of an old lady of his household to take some honey. She brought the bottle, and he swallowed a spoonful, not of honey, as he supposed, but of varnish. Like Mark Twain, Mr. Keelin felt for a minute as if he wanted to throw up his immortal soul, but he didn't. His hoarseness is relieved, but he isn't taking any more varnish internally, just the same.

From the News Letter.

The News Letter extends its congratulations to the Christian Science Weekly, which comes to us enlarged and improved in many ways. This great journal is the leader in Christian Science thought in the newspaper world, and we are glad to see it rising to the full realization of the situation. We salute it with joy and hearty appreciation.

Washington News Letter.

Hale and Hearty at 103.

Mrs. Lydia C. Tenny celebrated the 103d anniversary of her birthday December 6, at Concord, N. H., at the residence of her son, Daniel C. Tenny, the only survivor of her nine children. She was born in Bradford, Vt. She retains her senses to a wonderful degree, and her general health is apparently good enough to secure her many more years of life.

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Testimonies.

I wish to tell of my wonderful healing through Christian Science. I had been suffering for nearly three years with stomach trouble. My food soured and did not digest at all. There would be so much gas in my stomach I could not lie down or get any sleep until I threw it up. So my food did me no good and I was really starving. I was running down as fast as I could; the last year I went very fast. My flesh was nearly all gone; nothing but the skin over the bones remained, and I was so weak I could scarcely walk. I tried drugs until I was tired of them and knew there was no virtue in them. My faith was strong in the Lord to heal me, and I prayed almost continually to be healed, but still was not.

My son requested me to go and consult a specialist, and to please him I went. He put me on a prescribed diet, and gave me medicine, but did not tell me he could cure me. He said my age was against me. (I was sixty-two.) I thought it strange, for Jesus never told people he could heal them if they were younger. The doctor's medicine did me no good. He told my son I had cancer of the stomach. I came home much weaker than when I went away.

My daughter then prevailed on me to try Christian Science. No person could be more prejudiced against Christian Science than I was. I had been a member of the First Day Advent Church and a Bible student for years; but I consented to try it, with no intention of becoming a Christian Scientist, or changing my views in the least. I thought I had the truth, and therefore would not change my theology. I believed in a personal God and a personal devil, and in the literal coming of Christ. I thought I had given up everything for Christ, but I was made to see I had not given up anything, nor was I willing to do so. I had my idols set up in my heart, and I was not willing to give them up.

I wanted to be healed in my own way, and not in God's appointed way. Pen cannot describe what I suffered, or how very low I was. But as soon as I said, Lord, I will give up all my idols, all my preconceived ideas of God and the Bible, I will give up everything for Christ, I was healed. The day before I was healed all but my healer gave me up, and thought I would not live through the day. I was healed of the disease instantly, but was very weak and there was so much to contend with here, that it took me some time to fight the battle with error and come off conqueror through Him who has loved us.

It was in April I went to see the specialist, and the last of June I gave myself into the hands of the Christian Science healer. I was healed and went to Illinois on a visit in August. While there I was taken sick again. My son, unknown to me, called a physician and sent telegrams to my children to come at once. The doctor said I would not live more than four days at the longest. I had them send word to my healer. Strength was given me to go home, although my son hardly thought I would live to get there. Afterward I became so weak that I could scarcely be moved at all without fainting. Truly the last state was worse than the first.

I came home the first of September, and the last of September I was able to do my work, although very weak. That was nearly one year ago. Now I can do as much work as a woman ever ought to do, and truly I can say I have come up through great tribulation. I hope no one will be discouraged if he is not entirely healed instantly. I think sometimes the majority of the people here would rather I had died than been healed through Christian Science. They are willing to say the Lord healed me, but Christian Science must be left out. If I had been healed in ten years by drugs they would have thought it a miracle, but not so now.

Anna Gordon, Webster City, Iowa.

About six years ago I received an injury to my left eye which caused severe pain. An operation was performed which did very little good, and the M. D.s gave me to understand that sooner or later I would have to suffer the loss of the injured eye.

While on a visit to my sister at Independence, Iowa, I became interested in Christian Science. I began to read Science and Health, by Mrs. Eddy. I also began taking treatment from a Christian Scientist, and at the end of three weeks the pain entirely left my eyes, and has not returned.

I was also cured of the tobacco habit during this time. I had not read Science and Health long before the desire to be a better man began to take possession of me. I told the healer that I should like to quit chewing tobacco, and in a week's time I was perfectly cured.

This alone was enough to convince me of the truth of the teachings of Christian Science. My experiences this summer have made me a strong believer in Christian Science. I procured a copy of Science and Health, and it is my daily study, and through its teachings I find that I have been living in darkness all my life. There is a small class of true Scientists here. Meetings are held every Sabbath and every Wednesday evening.—George W. Kays, Villisca, Iowa.

Extract from a Letter.

'A year and a half ago I came here alone and a stranger to all. I commenced the Sunday meetings by reading the Lesson to the first patients who were healed, and thus they have come first for the healing, then to know more of the Truth. We now have an average attendance of fifty. The growth has been quiet and steady. One of the bright features of the work is the little Sunday School class. The children have placed Christian Science literature in the Public Reading Room, and now are keeping a little box supplied with tracts at the street car waiting room. You would enjoy hearing the beautiful demonstrations they have over error. I seldom meet with any who have an understanding of the Science, and I have enjoyed giving this testimony for Truth. I watch the Journal closely for every word of instruction, knowing if I keep close to the fold I am safe.—Lillian V. Weatherwax, Rockford, Ill.

Church By-law.

Duties of Readers.

ARTICLE IV. Sec. 6. Members of the Mother Church who are, or may be appointed, Readers to conduct public services, shall be thorough English scholars. They shall make no remarks explanatory of the Lesson Sermon at any time during the service; but they shall read all notices and remarks that may be printed in the Christian Science Quarterly. This Church By-law applies also to the Readers in all the branch churches.

Notices.

Attention, Subscribers.

ATTENTION is called to the fact that there is now no special price made for the Weekly when subscribed for in connected with the Jounal, as was done previous to the enlargement of the paper. The prices which now govern the Weekly will be found on page four.

No subscriptions for the Quarterly well be received for less than one year. No subscriptions for the Weekly will be received for less than six months. Orders other than subscriptions, for Weekly, Journal, and Quarterly, should be given for current issues and back numbers only.

Number 19 of the Weekly, January 5, is entirely exhausted, so that no further orders can be filled.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., FEBRUARY 2, 1899. | Vol. 1 No. 23

The Secret of Stilwell's Success.

He Has Raised Millions of Dollars for Railway Building Against Almost Overwhelming Opposition.

We take pleasure in republishing from a current number of Success. a weekly publication under the able management of Dr. R. S. Marden, whose headquarters are in New York City, the following article, relating to the successful business career of Mr. Arthur E. Stilwell of Kansas City. It may not be improper for us to remark that Mr. Stilwell is an ardent Christian Scientist. Those who attended the Friday evening meetings in the Mother Church about two years since will remember the impressive testimonial given by Mr. Stilwell, in which he spoke of overcoming apparently insurmountable financial difficulties, through his understanding and practical application of the teachings of Christian Science. Through this understanding, he declared, he had successfully tided over seeming crises in his enterprises, that under ordinary conditions would have been impossible.

Arthur E. Stilwell is another New York boy who, like Governor Fancher of North Dakota, went to Chicago, became a life insurance solicitor, and then went farther west and achieved great success. He was born in Rochester, New York. When twenty-two years of age he went to Chicago and obtained employment with a life insurance company. He was not successful as a solicitor, although his restless mind was always busy devising schemes for improving methods of insurance. He moved to Kansas City, and there formed a trust company. This undertaking flourished, and Stilwell became a man of prominence. His opportunity came when the president of the trust company, of which he was vice-president, brought to his attention an old charter for a belt road around Kansas City. The cost of cutting through the surrounding hills had deterred any attempt at constructing this road. Stilwell immediately responded, "Let's build it." Kansas City financiers sneered at the project, but Stilwell got the money and built the road.

Early in 1892, he secured control of a little railroad running south from Kansas City seventy miles, and almost immediately announced that he proposed to extend it south to the Gulf of Mexico, a distance of nearly eight hundred miles. The Gould lines, the Santa Fé, and the Missouri, Kansas and Texas, all had existing roads from Kansas City to Gulf ports. There did not seem any room for another road, even to the most sanguine, and Stilwell's project was ridiculed. He started construction work in earnest, however, in 1893, the year of the panic, sold his bonds, and then, existing lines finding he meant business, employed against him every weapon that wealth, experience, and ingenuity could suggest. They fought him in the courts, they contested his right of way, and opposed him in the legislature of every state he entered, but Stilwell went steadily forward, buying roads, building the links necessary to connect them, and extending his line south.

Shortly after the Atchison, Topeka & Santa Fé system went into a receiver's hands, with disastrous effect upon the standing of American railroad securities in Europe and this country, Stilwell was obliged to raise ten million dollars. He went to New York and Wall Street laughed at him. The strongest financiers told him to go home and abandon any attempt to borrow money in such a time of disaster. Stilwell reflected, and determined to go to Amsterdam. In that old conservative community, where any financial proposition is scanned from top to bottom and considered for weeks before it is acted on, he found buyers for his bonds. In the summer of 1896, he obtained millions from Holland, and the building of his road went steadily forward, while other new enterprises were forced to stop. He built towns, equipped them with fine new depots, electric light and water plants; secured emigration and opened up timber land and planted vast areas with rice as a new crop. He refused to join the traffic agreements of the roads running to the Gulf, and disregarded their rates. The Gulf Road, as it is called, reached the Gulf of Mexico eighteen months ago. No steamers landed at the point which Stilwell selected as a terminus of the road, and none could, for lack of deep water. He built a fleet of five five-thousand-ton steamboats, to trade with Great Britain, and another fleet to ply to Cuba and Mexico. He induced Congress to appropriate, altogether, three million dollars to deepen Sabine Pass, and he had started to dredge Sabine Lake when an enormously wealthy New York interest stopped him with an injunction.

He did not quietly await the result in the courts, but began a ship canal around Sabine Lake, seven miles long. In the face of litigation and derision, he got the money for it. Three miles of the gigantic ditch, which is cut through blue clay, are finished, and the rest will be done in a year. He did not wait for the completion of the road south to begin its northern extension. By purchase of existing roads he secured a line to Omaha, after announcing that he proposed to tap the wheat-fields of Manitoba. He filed a charter in Missouri a month ago which indicates that the purpose of pushing the Gulf Road up to the snows of the North will not be long delayed. Within two months he has secured a line to Quincy, and, by the building of an extension to Beardstown, can make a connection with the Baltimore and Ohio.

This projector, builder, and operator of huge enterprises is said to be possessed of only a small fortune, although he controls the investment of millions. It is said of him that one secret of his success in securing financial support at times when other men fail is in his enthusiasm, and his power of putting dry details in a novel and original form.

Stilwell, says the Kansas City Star, from which the points of this narrative have been taken, often passes through Chi-

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cago in his private car, and frequently calls on the one or two life insurance men who encouraged him ten years ago. One day he took half a dozen distinguished European financiers, among them a couple of English noblemen, into the little office of an old fellow-solicitor and introduced him to his party as the man who made him, by encouraging him when everybody else ignored him as an impractical dreamer. He has sought out other old friends and put them in the way to better things. A few months ago, he found one who was selling subscription books. He gave him a preliminary trial as a negotiator of bonds, and then sent him to London to handle a big bond issue under conditions that insured success. Stilwell spends much time in New York nowadays. Although a great talker, he says little about his plans, and the men who would like most to know them understand only that he has created a very big railroad system in six years, and that he means to extend it.

Items of Interest.

Woman Suffragists.

THE Massachusetts Woman's Suffrage Association opened its thirtieth annual meeting in Boston Thursday, January 2, with Mrs. Judith W. Smith of East Boston presiding.

The election of officers resulted as follows:—

For president, Mrs. Mary A. Livermore.

Vice-presidents at large, Mrs. Julia Ward Howe, Hon. George F. Hoar, Hon. John D. Long, Mrs. Quincy A. Shaw, William I. Bowditch, Mrs. Emma Walker Batcheller, William Lloyd Garrison, Elizabeth Stuart Phelps Ward, Colonel T. W. Higginson, Hon. William Claflin, Mrs. Abby Morton Diaz, Mrs. Oliver Ames, Mrs. Mary Schlesinger, Mary F. Eastman, Hon. J. W. Candler, Mrs. Susan S. Fessenden, Hon. W. W. Crapo, Hon. Josiah Quincy, William A. Bancroft, Mrs. Ole Bull, Mrs. Martha Perry Lowe, Miss Lucia M. Peabody, Rev. George Willis Cook, Mrs. Fanny B. Ames.

Clerk, Mrs. Ellie A. Hilt.

Corresponding secretary, Henry R. Blackwell.

Treasurer, William Lloyd Garrison.

Auditors, Amanda M. Lougee, Richard P. Hallowell.

Chairman of Board of Directors, Alice Stone Blackwell.

For Massachusetts member of national American executive committee, Mrs. Judith W. Smith.

Directors at large, Mrs. Esther F. Boland, Mrs. J. W. Smith, Miss Susan L. Whiting, Mrs. Josephine Currier, Mrs. Eleanor A. Noble, Miss H. E. Turner, Mrs. Helen A. Shaw, Mrs. Carrie Anders, Mrs. O. A. Cheney, Mr. W. L. Haskel.

In the opening address, Mrs. Smith said that the Massachusetts Woman's Suffrage Association has had a busy and prosperous year, and has a larger membership than ever before. The fortnightly meetings at headquarters have been well attended.

The Filipinos.

THE members of the Filipinos Junto at Hong Kong have issued the following statement:—

The purchase of the American authorities at Hong Kong of a number of steam launches for river work in the Philippine Islands is high-handed, unnecessary, and vexatious.

Domiciliary visits throughout Manila are exasperating the Filipinos. Their suspicions are aroused by such actions. The dispatch of re-enforcements is incompatible with peace, and the appointment of a commission is only a pretext to gain time. The American secret police is acting offensively toward the Filipinos at Hong Kong, who are British subjects.

The Filipino congress at Malolos has unanimously vetoed annexation.

The following also appears in the Independencia of Hong Kong:—

Reports from the interior indicate that Aguinaldo's authority is now generally recognized. Every available male is being recruited, and arms depots are being established at San Bernandino, Union, Trinidad, and other large towns.

An Interesting Coin.

A COIN recently discovered in Paris, the property of a well-known numismatist, M. Boyer d'Agen, has attracted much attention, as it is believed that it is of the Messianic period, and worn by Jewish Christians in Jerusalem during the first century after Christ. On one side of the coin there is a portrait of the Saviour, with the name of Jesus in Hebrew letters; on the reverse this motto: "The Messiah, the King, will come in peace. He is the incarnate living light of men." Later research shows that there is almost an exact duplicate of this coin in an English collection. This coin has a curious history. It was unearthed in 1812 in County Cork, Ireland, by a girl while digging for potatoes. The piece is of bronze. On one side is the head of Christ; on the other, in Hebrew, "The Messiah has reigned. He came in peace, and being made the light of man, He lives." Numismatists agree that this coin must be of great antiquity, because there is no nimbus around the head, the aureole having come into Christian art after the seventh century.

New York Times.

Postal Earnings.

THE remarkable improvement in business conditions during the closing months of last year is reflected in the postoffice returns of the issues of stamped paper, which have just been compiled. These cover postage stamps, stamped envelopes and all other forms of postage except the pound rates paid by periodicals for distribution to regular subscribers.

The actual issues of stamped paper were larger for the quarter ending December 31, 1898, than ever before in the history of the postoffice department, even without including an allowance for postage on periodicals. The total issues for the quarter had a face value of $24,656,356, of which $19,945,841 was in ordinary postage stamps, $1,950,928 in postal cards and $2,759,587 in stamped envelopes. An allowance of $800,000 for second class postage on periodicals would carry the total for the quarter to nearly $23,500,000. The total earnings are nearly $91,000,000.

A Female Nimrod.

MRS. CROFTS of Cork, Ire., can boast a record of big game which many a sportsman might envy.

During a recent stay in India, Mrs. Crofts had keen sport in the jungles of the Maharav of Kotah and the Maharajah of Thallawar, in Rajputana, a tiger—shot a few yards from the tree where Sir Edward Bradford was mauled and had his arm taken off by a tiger—a panther, four black bears, a wild boar, four stags, two antelopes, a small red deer, a hyena, and a lynx falling to her gun.

In all Mrs. Crofts has seen seventeen tigers killed, and innumerable panthers, bears, and crocodiles. One of her unique experiences was the shooting of two large tigers out of a steam launch on the Cambal River, Kotah.

Mrs. Crofts is as well an accomplished tennis and golf player, and has won many prizes in tournaments.

The Eagan Court-Martial.

THE General Eagan court-martial has been organized, and commenced business in Washington. The court consists of Major-General Wesley Merritt, U. S. A.; Major-General James F. Wade, U. S. V.; Major-General M. C. Butler, U. S. V.; Major-General S. B. M. Young, U. S. V.; Brigadier-General Royal T. Frank, U. S. V.; Brigadier-General George M. Randall, U. S. V.; Brigadier-General Jacob Kline, U. S. V.; Brigadier-General Richard Comba, U. S. V.; Colonel Peter C. Hains, corps of engineers; Colonel George L. Gillespie, corps of engineers; Colonel Charles R. Suter, corps of engineers, and Colonel Francis L. Guenther,

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4th U. S. artillery. Lieutenant-Colonel George B. Davis, deputy judge advocate general, is judge advocate of the court.

General Eagan pleaded not guilty.

General Guy V. Henry, governor-general of Porto Rico, has issued a statement to the people on the island, in which he said,—

"Porto Ricans will be preferred for office. Those Porto Ricans who have gone to the United States and received an education and are capable of filling places in this island will be selected first; Americans next in order.

"It is not my intention to put in office Spaniards or Spanish sympathizers. This is an island of Porto Ricans, and will be so considered. Americans must understand that this island is not one of conquest, but was surrendered to the United States by the Porto Ricans, who have been loyal to the government of the United States, and I purpose considering them for office as such in the future."

Scandal in Washington Insane Asylum.

WHEN the Senate convened January 24, Mr. Gallinger, through a resolution which he had passed, intimated that there might be a scandal in connection with the management of the Washington Asylum of this city, the responsibility for which he frankly placed at the doors of Congress. The resolution provides for an investigation of the asylum by the committee on District of Columbia.

Mr. Gallinger said there were 826 inmates of the institution. In the workhouse for males there were 216 bunks and 314 inmates. He deemed the situation to be a disgrace to Washington, and calculated to bring reproach upon Congress.

The Doukhobortsi.

TWENTY-THREE hundred Doukhobortsi, members of a Russian religious sect, landed at St. John, N. B., January 23. They are on their way to the Canadian West, where certain territory has been set apart for their occupation, by the English government. Two thousand more Doukhobortsi are expected in about ten days.

Word comes from Manila that Aguinaldo has proclaimed the Philippine republic at Malolos. There was no public demonstration in Manila. The Spanish civil prisoners will be set free by the insurgents.

It is reported from Washington that the peace treaty will probably have to wait for ratification until an extra session of the Senate, which the President will call early in March.

According to present indications, all the expenses of the island of Cuba for January will be met out of the customs receipts during that month.

Concord Items.

New First Reader.

The Rev. Irving C. Tomlinson, who succeeds the Rev. Ezra M. Buswell as First Reader of the Christian Science Church in this city, will begin his ministry to-morrow (January 22), conducting services in Christian Science Hall, corner of State and Second Streets, at 10.30 A.M.

Mr. Tomlinson is a graduate of Buchtel College, Akron, O., where he took his degree in 1880. His theological training was had at the Divinity School of Tufts College, and for some years he was a minister in the Universalist Church. Becoming interested in Christian Science, Mr. Tomlinson severed his relations with the Church of his fathers and became a Christian Science healer. He comes to Concord from The First Church of Christ, Scientist, in Boston. He is a member of the Board of Lectureship.

Concord Evening Monitor.

Christian Science.

A Disciple tells What it is and What it is not.

Editor Courier:—Seeing your kind notice of "Christian Science Propagators" in a Courier of recent date, will you please allow me to say a few words on that subject so that the readers of the Courier may get a more correct sense of what it is as well as of what it is not.

Webster defines medicine as "a drug used as a remedy for disease."

As the only remedy used by Christian Scientists is Mind—God—it can hardly be classed as "a system of medicine."

They recognize God as the only physician, the only healer—"I am the Lord that healeth thee."

It was the blessed privilege of the writer to be invited to a class recently taught by the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, and to hear from her inspired lips the words of love. Why, it was the song the angels sang! "Peace on earth, good will to men."

In that class were ministers, doctors, lawyers, editors, as well as common people, and "they all heard the Word with gladness." Three ex-judges to my knowledge received the benefits of this gracious call.

One of the most common mistakes of the public is to suppose it is only a system of doctoring. Said a physician who had occasion to look into it, "Why, it is not doctoring; it is Christianity." Equally erroneous is it to suppose it is only "a system of religion." It is religion itself.

Conversing with a very intelligent young lady one day on this subject, I said, "As Christian people, is not our daily prayer 'Our Father which art in Heaven, . . . Thy Kingdom come'"? "Yes," she replied; "but we should be awfully surprised if it did come."

This is the trouble with us all. "God—Good—is not in all our thoughts," hence we deprive ourselves of the benefits and blessings which a true knowledge of God brings.

Christian Science is founded on the fact that God is what the Scriptures declare Him to be—omniscient, omnipotent, and omnipresent Love. Jesus demonstrated this fact for the benefit of all mankind, and said, "He that believeth on me, the works that I do shall he do also; . . . I speak not of myself: but the Father that dwelleth in me, He doeth the works." This great truth has been demonstrated in the healing and reformation of hundreds of thousands.

Christian Scientists claim no special "gifts." It is the open fount of Love at which all may drink and be satisfied. In proportion as we become Christ-like, the works follow as a natural sequence.

Take up thy cross, the Saviour said,
If thou would'st my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

"Now if any man have not the Spirit of Christ, he is none of his. . . . For to be carnally minded is death; but to be spiritually minded is life and peace."

I was not sent to DuBois, as the article might lead the public to suppose, nor do I expect to open the work here. But I do hope the dear hungry and thirsty ones will turn to this ever-present and all-potent fountain of Love, and they will find in it a remedy for every woe.

RICHARD SMITH, C.S.B.

From the Morning Courier, DuBois, Pa.

If.

If men would cease to worry
And women cease to sigh,
Doctors would have to plod afoot
Instead of riding by.

If neighbor spoke to neighbor
As Love demands of all,
Then lawyers would make kindling of
Their shingles on the wall.—Selected.

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CHRISTIAN SCIENCE SENTINEL

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Another Falsehood Refuted.

THERE has been of late such an onslaught upon Christian Science on the part of many members of the Orthodox clergy, that if we were disposed to answer them all we should not be able to do so for want of time and space. We do not care, as a rule, to notice them. Occasionally, however, there comes to us one of so extraordinary a character that we feel called upon to pay some attention to it. Such an one is the sermon recently preached by the Rev. W. A. Bartlett, of Bristol, N. H., as it comes to us, by editorial comment, in the Bristol (N. H.) Enterprise of a recent date.

Inasmuch as the editorial assumes to quote literally from the sermon, we take it for granted that it is a correct quotation, so far as it goes.

We will notice the latter part of the quotation first. Referring to Christian Science it has this to say, presumably of the Rev. Mary Baker Eddy:—

"The woman who stands at the head of this movement, permits herself to be worshiped as a deity, and within a few days has accepted the title of Christ."

What authority the reverend gentleman had for making this assertion does not appear. The same silly slander has recently been repeated in other Orthodox pulpits.

The Rev. Mary Baker Eddy and all the adherents of her teaching, can better afford to be the objects of such malicious attacks, than can those proclaiming them afford to be the authors or repeaters thereof. We believe it to be in strict accord with the teaching of Scripture and with divine law, that every falsehood uttered will sooner or later, and in some form, revert upon the author and utterer of the same.



We notice this utterance of the Rev. Mr. Bartlett, not for any personal reasons, but for the purpose of protecting those who may be innocently misled and deceived by such falsehoods. It is not our province to undertake to control unruly and slanderous tongues. Fortunately, there is a higher law, a higher power in control.

By way of refutation of this falsehood, wherever, whenever, and by whomsoever uttered, we herewith republish a letter written by Mrs. Eddy to the New York World, and published in that newspaper, February 1, 1895. It is as follows:—

CONCORD, N. H., Feb. 1, 1895.

A dispatch is given to me, calling for an interview to answer for myself, Am I the second Christ?

Even the question shocks me. What I am is for God to declare in his infinite mercy. As it is, I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity enfolds.

My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals.

Christ is individual, and one with God, in the sense of divine Principle and its compound divine idea.

There never was, is not now, and never can be, but one God, one Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God's Idea, has most of the spirit of Christ, of that Mind which was in Christ Jesus.

If Christian Scientists find in my writings, teachings, and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines.

MARY BAKER EDDY.

Mrs. Eddy has never in the slightest degree unsaid a single word of the above.

In her book entitled "Miscellaneous Writings," which has taken its place among her standard works, Mrs. Eddy thus speaks of the worship of personality:—

"Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality. Every human thought must turn instinctively to the divine Mind as its sole centre and Intelligence. Until this be done, man will never be found harmonious and immortal.

"Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or of hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal the Way, and personal revelators will take their proper place in history, but will not be deified." (P. 307, 29th ed.)

Repeatedly in her other writings Mrs. Eddy has refuted such assertions as those uttered by Mr. Bartlett. It is to be hoped that those assuming to be preachers of truth and righteousness and justice and love, will some time learn better to discharge their sacred duties than to stand in their pulpits and malign a lovely Christian woman, who is devoting her whole life to the upbuilding of the Christianity taught and practised by Jesus of Nazareth, and whose whole purpose is to do, and teach others to do, the works that he did. These works he taught should be done through future revelation in even greater measure than he had done them.

There are many thousands of intelligent, thinking, earnest, Christian people who are as absolutely convinced that the revelation which Jesus prophesied has come to this age through the ministrations of the Rev. Mary Baker Eddy, as they believe in the verity of the universe. This conviction comes from their own inner consciousness, from the fact that in their own experience they have been enabled in part to prove the truth of her teaching and ministrations. They have evidence that can never be taken from them nor removed from their consciousness. It is as conclusive in their experience as is the fact that they themselves exist, and they are deeply and sacredly in earnest in their views and in their works.



We notice just one other point in this sermon. The reverend gentleman says,—

"If these healers claim to have power direct from Almighty God, they must be able to cure every time, or they will be pronounced frauds."

This is a bold statement. Suppose Christian Scientists were to retaliate in kind, and say to the gentlemen of the pulpit, "If these preachers claim to have power direct from

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Almighty God to save sinners, they must be able to save the sinner every time, or they will be pronounced frauds." What answer would they be able to make? How many sinners in their experience have they labored with to convert, who have not responded to their efforts? What percentage do they succeed in converting? And yet they claim their authority, do they not, from Almighty God? Is there not as much reason and justice in submitting this query to the clergy, as is embraced in the pulpit query above quoted?

The truth is, that if it were not for the bitter and unreasoning opposition of those who misunderstand and misinterpret the teachings and mission of Christian Science, the percentage of failure to heal cases of disease would be vastly less than it now is. In view of the prevailing opposition the percentage of success is marvelously great, especially when we consider the fact,—of which we so often have occasion to remind the outside world,—that the great majority of cases coming under the ministrations of Christian Scientists have been pronounced hopeless by the so-called regular curers of sickness.

It is not a pleasure, but a pain, to us, thus to hold the Rev. Mr. Bartlett as a falsifier before the many thousands of people who will read this article. The duty is laid upon us by his own folly. He lives almost a neighbor to Mrs. Eddy, and could, at little pains, have ascertained the truth of this matter. He preferred rather to stand in his pulpit and give out the falsehood as a solemn truth. How long can these members of the clergy expect the people to repose confidence in their word in face of such exhibitions?

Mr. Norton's Reference to Mrs. Eddy.

MR. NORTON concluded his lecture at Carnegie Hall, Pittsburg, Pa., with the following beautiful and truthful reference to the Rev. Mary Baker Eddy:—

The Founder of Christian Science recently stated in a published interview that its adherents number more than six hundred thousand believers. The magnitude of the work of the system, its healing, reformation, and widespread influence upon the thought of the present era, demand that its tenets be soberly investigated. To its Discoverer and Founder the race owes everlasting gratitude. Hundreds of thousands, long bound by chains of suffering and error, now call her career blessed and her mission to humanity divinely ordered. She discourages personal homage. Her strongest characteristic is lofty scorn for mere personal regard or any approach towards hero worship. She is liberal, consistent, and unselfish. As a friend she is constant; as a religious teacher, faithful and untiring; as a philanthropist, liberal and wise, giving in private and public charities large instalments of her time and money. As a Mother in Israel, tender, compassionate, forgiving. As a Reformer, courageous, with prophetic vision of a rare order. As an American woman, patriotic and democratic, yet it can be said of her that "the world is her country—to do good her religion." She stands as she always has done, the friend of the oppressed and downtrodden. Works, not professions, crown her years of toil, and willing thousands, with dignified gratitude, love to call her by the endearing term of Mother, for she has interpreted to a needy world the nature of the divine Maternity, yea, a Father and a Mother God.

Lecture in the Mother Church.

AT the regular Wednesday evening meeting, January 25, 1899, held in the Mother Church in Boston, Rev. Wm. P. McKenzie, C.S.B., delivered an able, helpful, and unusually thoughtful lecture, entitled, "The Health-Giving Theology of Christian Science." Although no previous notice whatever had been given, the auditorium was filled to its utmost capacity, standing as well as sitting room. That the lecture was deeply appreciated goes without saying.

A Correction.

In setting forth the list of places represented by applicants before the Board of Education we unintentionally omitted St. Paul, Minn. The fact is, St. Paul was represented, although, because of the proximity of Minneapolis to St. Paul, where there are several already authorized to teach Christian Science, and in view of the many demands from places more remote from teachers, it did not seem possible for the Board to award a teacher to St. Paul at this time. We regret the oversight, but feel sure that this correction will make all things right.

The establishment of branch churches in some of Boston's more immediate suburbs is another advance movement. The initiatory services have been most successful and encouraging. Expansion is manifestly the order of the day.

Questions and Answers.

What do Christian Scientists mean when they say there is no sin?

Absolutely speaking, they mean just what they say. They do not mean, however, that sin does not exist as a human law and human belief, nor do they mean that mortals, as long as they are under the dominion of sin, are not sinners. As long as they believe in sin and give it power, mortals are sinners. Christian Scientists mean by the unreality of sin that where Good prevails no evil exists. To the extent that Good obtains in human consciousness evil or sin is ruled out therefrom. If the belief in sin predominates in the consciousness of the individual, he is more the servant of sin than of righteousness. If righteousness has the preponderance, he is more a righteous person than a sinner. If a man is less a sinner this year than he was last, he has to that extent overcome sin, and to the extent that he has overcome it he has proved its unreality to himself.

Let us suppose a community of persons, each of whom has so far destroyed for himself the belief that sin has power over him, that he is more the servant of righteousness than of sin. What would be the aggregate consciousness of that community? More righteous than sinful, would it not? If we can go thus far in our supposition, may we not legitimately go farther and suppose a community whose aggregate consciousness is entirely free from sin? In that community then, surely sin would not be real, for it would have no existence.

Now, a community that would submit itself absolutely to the teachings of Jesus Christ, working out their salvation according thereto, would sooner or later become a sinless community; but the community, of course, would become sinless only as each individual thereof had overcome sin in himself. If sin were real in the sense that it constitutes a part of God's divine plan, it never could be overcome, for it would be eternal and indestructible.

Do Christian Scientists believe in punishment for sin?

Most emphatically. The sinner will be punished in due proportion for all his sins. As long as he continues to sin, the punishment will continue. If sin were a part of God's plan and therefore eternal, and the sinner never ceased sinning, his punishment would be eternal; but sin not being part of God's divine plan, sooner or later it must be destroyed in each human consciousness. As mortals awaken to the fact that there is no pleasure in sin, but that it brings certain punishment, they will turn from it; and the only way to overcome sin is to cease sinning. Jesus came to teach mortals how to overcome sin. Had sin been a part of the divine plan, and in that sense real, he would have been violating, instead of fulfilling, God's law, and would not therefore have

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been "about his Father's business," as he so often declared himself to be.

When the "last farthing" shall have been paid,—that is, when the last sin shall have been overcome by the individual,—the "eternal punishment" for sin will have ceased. Christian Scientists construe the word "everlasting," as used in Scripture, in its strict sense,—that it is age-abiding. When the age of sin ceases in each individual, the "everlasting punishment" will cease.

Do Christian Scientists believe the Scriptures to be inspired?

Whatever is dictated of Good is inspiration. To the extent that Good, or God, is reflected, either in words spoken or written, or in deeds, the person reflecting the same is inspired. The Biblical writers, as a whole, wrote from a high standpoint of spiritual perception, and were inspired in proportion. Their prophetic utterances were divinely inspired, as shown by the fulfilment thereof. God spoke through them of the past, the present, and the future, by virtue of their spiritual understanding. So it has been in all ages. So it is in this age. Spiritually interpreted, therefore, the Scriptures are inspired.

The Lectures.

At Fort Wayne, Ind.

Seldom does the Temple hold a larger audience than assembled January 20, to listen to an exposition of Christian Science from the lips of Mrs. Annie M. Knott of Detroit, a practitioner of this healing process. The audience was attentive from start to finish, and was metaphorically at the feet of the teacher and willing learners of her doctrine. Many of the ministers of the city were present, and not a few of the medical fraternity, who listened with intent ear and with all the respect due a modest, clear-spoken woman. If any had an idea the theories of the speaker would be subjected to the fire of cross-examination by some stalwart practitioner like Dr. Myers, they were disappointed. Dr. Myers was present, and to all appearances enjoyed the disquisition on Christian Science.

Mrs. Knott's treatment of the subject did not differ materially from the usual one based on the proposition that disease is of the carnal mind—is not an entity, and is contrary to divine Will.

Mrs. Knott said she was led to become a believer in the Christian Science doctrine through the recovery of her own child, a boy, who had swallowed carbolic acid by accident and was given up to die by the regular physicians. Christian Science neighbors, however, brought to bear the Truth, as they teach it, upon the child and herself, and whereas the boy had not been able to take nourishment when abandoned to die by the physicians, she was rejoiced and amazed to find the lad, in the course of a few hours, eating an apple. The lecturer closed her discourse with a poetical quotation in the strain of her argument, and a deep silence was maintained by the audience. It was apparent that her quiet conversational manner had not failed to impress the audience with her own mood, and applause would have seemed strained. It was not to be supposed, however, that the audience was not pleased, for all wore a thoughtful look. The address was undoubtedly and distinctly educational in its influence.

Fort Wayne Gazette.

At Arkansas City, Kansas.

The lecture given last night at the Opera House by Alfred Farlow upon the subject "Christianity made more Practical through Christian Science," was well received by a large audience. Rev. William Bird Shaw introduced the speaker in his usual happy manner. Mr. Farlow is a pleasant speaker, and this, together with his easy flow of language and good reasoning ability, pleases the attentive listener. He quoted largely from the Bible to prove his doctrine was the correct one, and the quotations made his arguments strong.

We are sure every one present learned much of the Christian Science doctrine they had never known before, and the arguments that can be produced in its favor. Mr. Farlow was for twelve years under the direct instruction of Mrs. Eddy, the head of the Church, and is thoroughly posted in their faith, and will doubtless strengthen the Church wherever he lectures.

The above clipping from the Arkansas City (Kan.) Daily Traveler of January 11, 1899, only expresses the value of Mr. Farlow's lecture to those not interested in Science. Those who realize the power of the "still small voice" will continue to see the good effects from the lecture for all time. The earnestness and understanding with which Mr. Farlow presented his subject was such as not only to remove many false impressions, but to cause those who were previously antagonistic to Science to inquire into it, and to accept what they previously ridiculed.

Mrs. Rosa Upton, Arkansas City, Kan.

At Pittsburg, Pa.

At the Pittsburg Carnegie Music Hall last evening a lecture was delivered by Carol Norton, of New York, member of the Board of Lectureship of the Mother Church of Christian Science, in Boston, Mass. The speaker took up the subject of Christian Science, starting with its religious basis, treating of its wonderful growth, its legal aspects and responsibilities, and citing instances of its power in healing. He touched on the famous "Harold Frederic case" and gave copious extracts from the opinions of eminent jurists and physicians. In conclusion he gave a brief account of the life and work of Mary Baker G. Eddy, Founder of Christian Science. The lecture was free, and was listened to by an audience numbering about fifteen hundred. Included among the auditors were a number of Protestant clergymen and several Catholic priests. It was in the strictest sense a cosmopolitan gathering. Mr. Norton was presented to the audience by Mrs. Lida Fitzpatrick, of Cleveland, in a few appropriate words, telling the story of his conversion to the Christian Science belief nine years ago. C. H. Miller, of Howe, Brown & Co., this city, also appeared on the stage with Mr. Norton and Mrs. Fitzpatrick, and at the close of Mr. Norton's talk, at the latter's request, told of the services that are conducted each Sunday in the Christian Science Church of Pittsburg. At the close of Mr. Norton's talk an impromptu reception was tendered him.

The Pittsburg Times.

At Galesburg, Ill.

An interested assemblage filled the Auditorium on the night of January 16, to hear Edward A. Kimball of Chicago lecture upon the principles and practice of Christian Science. For nearly two hours Mr. Kimball held his large audience with his plain but pointed discourse. To many he brought a new message, to others an old one in most attractive form.

The gathering was truly democratic in character. All classes and conditions of men were represented, and listened with the same interest. There were no ticket takers or reserved seats. It was free to all, and first come was first served. There were a number of leading physicians, prominent business men, people from the masses and classes alike. It was in itself a most interesting commingling of human elements.

Promptly at eight o'clock P. M. Johnson presented Mr. Kimball to his audience. Mr. Kimball is a prominent member of the Chicago Church of Christ, Scientist. He is a gentleman of fine presence and evident culture. He spoke without notes and without any attempt at oratorical effect;

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holding his hearers throughout his address without difficulty.—Galesburg (Ill.) Evening Mail.

At Fort Dodge, Iowa.

A good sized audience occupied the Opera House Monday evening, December 16, 1898, drawn there by the announcement of a lecture on Christian Science by Edward A. Kimball of Chicago. This gentleman is one of the number of lecturers now employed in spreading the faith of the order throughout the country, and proved to be a speaker of much ability, his discourse being earnest, thoughtful, and well expressed. Rev. H. D. Wiard introduced the speaker in a few words, complimentary to the speaker, and to Fort Dodge people as a class who sought the Truth in a liberal and broad-minded spirit. He disclaimed being able to accept the views held by the speaker, but anticipated with pleasure their presentation.

Mr. Kimball, whose appearance is that of an unusually healthy individual, prefaced his remarks by the solemn declaration that if it were not for Christian Science he would long since have been dead. He had been afflicted with a sickness which his physicians declared was mortal, but by Christian Science mind-healing he had been restored to health, and thus had been led to dedicate his services to the spreading of the faith.

Fort Dodge (Iowa) Evening Messenger.

At Waterbury, Conn.

January 19,—the first anniversary of the organization of First Church of Christ, Scientist, in Waterbury, Conn.,—about four hundred persons gathered in Leavenworth Hall to listen to the lecture on Christian Science by the Rev. Irving C. Tomlinson of Boston. The lecturer was introduced by Judge Cowell, a man standing high in the esteem of the entire community. The audience listened very attentively to every word of the speaker and the fruits of the lecture are already in evidence. One daily published the lecture in full, another a long abstract, and all showed great consideration in running notices of the event. A large number of the Christian Science Weeklies were carried home by the audience, and an extra issue of seven hundred copies of the daily containing the lecture was exhausted. All are greatly pleased with the success of the demonstration. This Church organized with five members, has twelve at present with an average attendance of about thirty-five. The amount demonstrated for the lecture was $117.50. There is a balance left.—Leon I. Wood.

At Pittsburg, Pa.

The attendance at the lecture on Christian Science in Carnegie Music Hall, Pittsburg, last evening (January 16), was a surprise to those who did not realize how many persons in Pittsburg are interested in this subject.

The Scientists have a Church of ninety-eight members in this city, and a building fund has already been started. The church will probably be erected shortly in the East End, a suitable site being now sought. Among the members of the Church of Christian Science are many prominent women of the city. A few of these are Mrs. William Moorhead, Mrs. David Oliver, Mrs. C. L. Magee, Mrs. J. B. Washington, Mrs. George Darr, Mrs. David Semple, Mrs. Stewart, Mrs. Warwick, Mrs. John Liggett, Mrs. DeWitt Dilworth, Mrs. George Sheppard.—Pittsburg (Pa.) Press.

At Fort Wayne, Ind.

The Masonic Temple was crowded to the doors last night, January 19, with persons who responded to the invitation to hear Mrs. A. M. Knott, C.S.D., of Detroit, explain the principles and doctrines of Christian Science. The crowd was so large that many persons were compelled to stand.

Mrs. Knott was introduced by Mr. Wood, and at once commenced her address. The lecturer has a charming stage presence, and spoke in a clear, strong voice, which was plainly audible to every one in the large auditorium.

Fort Wayne (Ind.) News.

At Junction City, Kan.

Alfred Farlow, C.S.D., delivered a lecture here December 6, 1898. His subject was "Christianity made more Practical through Christian Science," and his apt, clear, and logical manner of presenting it to the public made a good impression and disarmed much prejudice. Those who heard the lecture were greatly pleased, while those who failed to hear it now regret their absence.

From One in the Cause of Truth.

At Oakland, Cal.

Dr. F. J. Fluno delivered a lecture upon "The Mission of Christian Science" at Hamilton Hall Wednesday evening, January 11.—Oakland (Cal.) Enquirer.

What there is in Christian Science.

Note.—This department is conducted by a member of the First Church of Christ, Scientist, Denver.

It is a well-known fact that Christian Scientists, as a class, are the healthiest and happiest people of this age. Yet doctors, preachers, and prejudiced opponents say that Christian Scientists are crazy fanatics. If this be fanaticism, then fanaticism is just what the world most needs.

Why are Christian Scientists so uniformly healthy and happy, and why are so many others who lead, to the best of their ability, moral lives, and have the best of food and all the comforts supposed to be essential to healthful existence, sickly and miserable? Because Christian Scientists realize the important influence of thought on health, and others do not.

To show in a conspicuous manner the advantage one has in his daily battle with fear, when he has some understanding of Christian Science to lean upon, let us take a day out of the lives of two business men and contrast them. We shall suppose that both have about the same conditions to meet, the only important difference in their experience being that one is a non-believer in Christian Science and the other is a sincere believer.

The non-Scientist is about as superstitious about disease as a colored "Auntie" is about "hants." As every noise of a mouse gnawing under the floor, to "Old Auntie" is a "hant," so the average man honors every draft made upon his credulity in regard to disease. As "Old Auntie" seeks to protect herself against "hants" by wearing a rabbit's foot in her bosom to break the spell, so the average man tries to charm away disease by swallowing drugs.

The Christian Scientist refuses to be mesmerized by the thought of disease, whether he finds it in the newspapers, hears it voiced by others, or whether it comes unbidden in his own consciousness. He holds firmly to the realization that if he can shut disease out of his thought, it will not be manifested on his body, and so he is more careful to deny suggestions of disease, than he would be to deny an accusation against his character. He has learned that it is not nearly so harmful to call a man a liar as it is to accuse him of being sick.

When people study their Bibles more closely and learn that sickness is simply the physical manifestation of sin in thought, they will not be continually talking about their diseases, and they will not be so much gratified when friends sympathize with them and comment on their long endurance for sickness. It will finally be recognized that it is not any more creditable to endure sickness for years than it is to endure drunkenness or lust for years, without trying to cure

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it in the only right way—the way which Jesus practised and taught, and which is being practised and taught in this age as Christian Science.

EDITOR CHRISTIAN SCIENCE DEPARTMENT.

❦❦❦

Non-Scientist.

Wakes up feeling dizzy. Dresses in the cold bedroom and begins to sneeze. Thinks about the grip and wonders if this sneeze is the beginning of it. Hastens with his toilet and breaks a shoestring. Loses control of his temper. Takes a powder to cure the dizziness and wonders whether he hadn't better take something to ward off the grip.

Attempts to shave. Cuts himself. Outbursts of temper.

Arrives in the dining-room in an impatient mood. Frowns at his wife and maintains a sulky silence. Wife says, "John, look at the blood on your face, how in the world did you do that?" John replies gruffly. Wife feels hurt. John feels ashamed and would apologize, but wife says something that makes him provoked, so he picks up the morning paper. Reads about the smallpox and how many thousand people were vaccinated the day before. Reflects that he has not been vaccinated for ten years. Wonders whether he will catch the smallpox. Decides to stop at his doctor's office and get vaccinated.

Sneezes again. Wife says, "Why don't you take something for that cold. First thing you know you'll be down with the grip." Asks his wife what is good for the grip. Says she doesn't know, but quinine is good for most everything like that. Will he take some if she gets it? Yes. Takes ten grains. Tells his wife about smallpox, and advises her to have Tommy vaccinated. Starts down town, leaving wife worried about his cold and the prospect of Tommy catching the smallpox.

Continues reading newspaper on the street car. Sees an account of the death of three doctors caused by the grip. Sees an account of the failure of a bank at C., one of the towns where heavy obligations are due him. Wonders if any of his customers were caught. Stops reading. Man across the way relating his wife's experience with the grip, telling about the terrible after effects. Man back of him telling about an acquaintance who had been taken sick with smallpox. Man in front of him insisting that no child of his should ever be vaccinated, because he knew of a case where the arm was so badly poisoned that it had to be cut off.

Signals the car to stop. As he steps off notices a bicycle at hand. Dances from side to side and drops his hat in the mud. Bicyclist glides on by. Calls on his doctor. Doctor is letting a patient go. Hears doctor tell the patient that he cannot live through the winter and spring. Inquires about the patient. Is told that he had the grip once and it developed into consumption. While the doctor is getting ready to vaccinate him, swallows five grains more of quinine. Has a ringing in his ears and a dull headache. Thinks he must be getting the grip. Is vaccinated. Doctor warns him not to take cold.

Gets into the cold air and sneezes. Thinks about his arm. Gets to the office. Calls for Bradstreet's bulletin to find out about the failure of the bank at C. Sends for a special report, but cannot get definite information concerning his customers. Worries about the failure, the grip, smallpox, and vaccination all the time. Gets anxious to strengthen himself by collecting as much cash as he can, in view of possible loss. Dictates blunt letters to some of his best customers, who always pay satisfactorily, but who are a little slow this month.

Acquaintances tell him he is not looking well to-day. Says he doesn't feel well. Smokes hard. Takes another quinine capsule. Looks at his arm and finds it inflamed. Thinks about what the doctor said and sneezes again. Begins to feel flushed and sore. Tries to keep down his fears, but the harder he tries the higher his fever becomes.

Finally gives up and goes home in a cab. Continues to get worse. Arm swells up and looks very bad. Tommy has been vaccinated and his arm is swollen, too. John and his wife are both scared. Is confined to the house for a week. Gradually pulls through, after taking much nauseating medicine. Gets word that his customers at C. were not affected by the bank failure, and that the customers he sent the curt duns to have forwarded drafts and two have countermanded large orders because his letters offended them.

After a week's absence drags himself to the office and says he has just had an awful siege of the grip and now his wife has got it.

❦❦❦

Scientist.

Wakes up feeling dizzy. Refuses to concur in the report of the senses. Silently treats himself, declaring that matter has no sensation and cannot be dizzy, and that man is the image and likeness of God, reflecting health. Feels better. Begins to sneeze. Declares silently that he has no desire to sneeze and that his body, being unintelligent matter, cannot sneeze of its own volition. Quits sneezing. Thinks about the grip. Declares that sickness is caused by discordant thoughts; that disease is not contagious unless it is allowed to take root in thought. Declares that "in perfect Love there is no fear." Dismisses his fears of the grip.

Shaves himself smoothly. Thinks about the eternal harmony of God's perfect creation, and gets through shaving without being really conscious that the razor was on his face.

Arrives at the breakfast-table feeling refreshed and in a good humor. Comments on the fresh appearance of the roses he brought home the evening before, and compliments his wife on her success with the biscuits. Wife asks John to go with her that evening to a musical at the house of an old friend. John frowns and says testily, "I hate amateur music, and I don't like the people we meet on such occasions. Dear, you are always making engagements of that sort. Why can't we stay at home?" Wife frames a sharp reply, but closes her lips and silently declares that she has no selfish pride to be hurt. Wife says, "We need not go, then, John." John says, "Pardon me, dear, for being cross. I forgot." Wife answers with a smile.

John picks up the morning paper. Reads about the smallpox and vaccination. Suggests to wife that both had better take up the thought of contagion and destroy their fear of it. Wife asks what had better be done about Tommy if the school authorities insist upon vaccinating him. John says, "Don't worry about it. We will realize that God—Good—is the only authority, and that we shall not doubt that He will show us how to meet every problem." Wife feels satisfied and cheerful, and sits down to read the chapter on "Contagion" in "Miscellaneous Writings," by Mary Baker G. Eddy.

John leaves the house and takes the car. Resumes reading the paper. Comes to the item about the three doctors dying with the grip. Declares that the real man is spiritual and not material; that he reflects all the qualities of God, who is his life, and that therefore there is no death; that Jesus overcame death and bade all who should believe his teachings to be doing his works, assuring them that they should be able to do even greater works than he had done.

Reads account of bank failure at C. Thinks about his outstanding accounts there. Realizes that anxiety is a manifestation of fear, and declares that "Perfect Love casteth out fear." Puts the subject out of consciousness.

Man across the aisle is telling about the after effects of the grip. John declares that Mind is the only cause, and that every effect is a phenomenon of consciousness and not of matter. Denies that the thought of the grip can take hold of him. Man back of him telling about the smallpox. Denies fear and declares that God is omnipotent Good and

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governs all; that God never created the smallpox, and that man, governed by Good, cannot have the smallpox. Man in the next seat ahead telling about vaccine poisoning. Scientist denies that matter has any power to kill; that man is spiritual and cannot be poisoned. Takes a copy of Science and Health out of his pocket and reads in it until he leaves the car. Feels calm and perfectly free from fear.

Sees a bicycle coming. Denies fear and quietly stands still and lets it pass.

Gets to his office. Looks up the bulletin of the previous day's failures. Studies the report of the bank failure closely and sees nothing to arouse fear. To be certain, he sends telegrams to his customers at C. frankly asking if they were involved. He has always dealt with them honestly and in the spirit of good will, and so does not hesitate to ask them. They reply that they were not caught.

Acquaintances talk to him, and seeing him smiling and happy instead of scared and glum, remark how well he is looking. Says he generally feels well. Tells them how he keeps well by governing his life in accordance with Christian Science rules of harmony. A good deal has been said during the morning about the grip and smallpox. He begins to feel hot and queer.. Gives himself a silent treatment for fear, and feels well again.

After a very harmonious, profitable day at the office, where he has had the opportunity of telling several inquirers about the blessings of Christian Science, he goes home and finds his wife ready to receive him with a happy smile, telling him how peacefully she spent the day, and how her heart was full of gratitude for having been able to heal Tommy of a bad spell of fever in less than twenty minutes by reading to him from Science and Health, and both rejoice that they are one in mind and heart, striving to be disciples of Christ.

Denver Republican.

Failures in the Practice.

It is often asked why Christian Scientists are not successful in every case, if their system of healing be divine and therefore infallible. The fact that patients do pass away while under Christian Science treatment is accepted by many as proof positive that the system is either a delusion or a cheat.

Protests such as the following are often voiced by critics: "I am told that Christian Science heals by the power of Christ and is divine. Disease is error, and so on. I deny absolutely such power. I assert most emphatically that there is no evidence of such a power being in existence. I do not believe it ever was. If it is now in existence, in use, it is divine, and therefore infallible. Any one possessing it should be able to avert every ill, but Christian Science patients die right along the same as others. If it be said that this is due to the Christian Scientists not having the full power, or the patient resisting, then the element of failure is admitted, and the divine method is fallible, the same as allopathic, homœopathic, or that late idea, the osteopathic."

Reasoning like this, if valid, would turn all knowledge, human or divine, topsy-turvy. Let us apply it in a few examples. A boy having submitted to him the problem, "What is the sum of two plus two?" answers, "Five." He has failed to prove the truth of the science of numbers, and through his mistake in demonstration the element of failure creeps in, and the science of numbers is no longer infallible.

It has long been generally accepted that music is a science, which, if properly understood and exactly adhered to, must give infallible results. But if its claim to infallibility depend upon the ability of any of the believers in it to prove it in practice, how will it fare? A schoolgirl believing unreservedly in the infallibility of the science of music, attempts to compose a symphony. The result is a riotous succession of notes that are natural enemies to each other, which, when translated into sound, drive listeners to distraction. Is this failure due to the ignorance of the girl? O, no; it is merely a proof that the science of music is fallible the same as *materia medica.*

Orthodox church people, even, make use of the same fallacious argument against Christian Science. Why not apply it to the current theory of spiritual redemption through Jesus Christ. "Is this theory, as taught in thousands of pulpits, divine?" "Yes." "If it is now in existence, in use, it is divine, and therefore infallible?" "Certainly." "Any one possessing (a knowledge of) it should be able to save all sinners within its reach?" "Certainly." "But ministers preach and pray, and sinners continue in their sins much as usual?" "It seems so." "Well, if it be said that this is due to the Christian not having the full power, or the sinner resisting, then the element of failure is admitted, and the divine method of redeeming sinners is fallible, the same as the material methods of healing the sick."

This style of argument is very elastic. It could be warranted to reduce all the arts and sciences to absurdity.

To return to the initial question, "Why are Christian Scientists not successful in every case?" Liszt wrote music for the piano which only he among the great pianists of his day could execute. His rivals heard him play in despairing wonder. It seemed technically impossible to play such pieces. If Rubenstein or Taussig had been asked why they could not play like Liszt, if they pretended to believe in the science of music, it might have been difficult for them to have explained, especially to one who knew nothing about the science of music or the art of piano-playing. Both, no doubt, would have declared that the science of music was not to blame, but that their lack of command of the art of piano-playing was at fault, and that this fault would be corrected when they gained a clearer understanding of the science of music. The science is infallible, but the art and the finite artist are fallible.

Christian Science is divine law, and is infallible. Christian Science healing is an art which becomes infallible only when practised in strict obedience to divine law. The human finite artist or Christian Science practitioner meets with failures until he thoroughly masters the healing art. There has never been but one master of this art, Jesus the Christ.

Denver Republican.

What Fears of Human Mind have to do with Contagion.

The following thoughtful article is taken from the Omaha World-Herald:—

The question is being asked on all sides, "What does Christian Science think of smallpox and vaccination?" And, "Is smallpox all imagination, too?" As many of these are honest and civil inquiries, they would seem to call for a civil explanation.

Under no circumstance does Christian Science depart from its well-established position that disease, of whatever name and nature, is a product of human fear, imaged forth on the body. As human fear is not a creator, its ghosts cannot be reasonably considered a part of creation, and therefore we say they are unreal. Most people misunderstand the scientific usage of the words "real" and "unreal." These words are used in an absolute and final sense, and not in the common colloquial sense. To speak of disease as an unreality simply means that it did not originate in divine Principle, the acknowledged source of all that is real and good.

The beginning of disease is darkness; it is in the general human ignorance of the operations of life, in the unseen or mental realm. A fear conjured up from the very nothingness, is given a name by the doctors, and an outline by fancy, and is thus built up into an awful mind-picture and arouses more fear. This gradually gains control of the thought and

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soon manifests itself on the body, and shows itself in the form of fever, or eruption, or weakness, or any other symptoms that may be outlined by the doctors and other materialistic wiseacres. And no matter to what extent this disease is carried, it cannot disown its mental parentage, cannot rise above its source, and so can never be more than an unreality.

An epidemic comes about by flaunting the thought of disease before the public mind, and alarming the people with rash measures about vaccination and quarantines. Disease wants no greater assistance in its malevolent work than a few excited doctors to express their theories in a newspaper. The people pore over these stories about contagious disease, and fill their minds full of disease-thoughts. They think disease, talk disease, fear disease, and soon feel it too.

There could be an epidemic of toothache just as readily as of smallpox if the doctors and newspapers would start a theory and push it along a little ways till they got the people to worrying about it and talking it over, and the rest would be plain sailing for the epidemic.

The evidence, when viewed in this light, is so overwhelming to prove that contagion is wholly mental, that the microbe theory and contagion by exposure seem positively silly. All the evidence to prove material theories is swallowed up by the metaphysical theory, or fact—and in addition to this every other action in the universe demonstrates that all is mind.

Vaccination and material remedies are powerless of themselves, even as the strong arm of a Sandow could not lift a feather till bidden by mind; but because humanity blindly believes these beneficial, it satisfies their fears, and lessens their sense of disease; but it does not destroy the disease. It is very superficial to say that because a vaccinated man happens to escape the smallpox that it was the inherent power in the virus that saved him. The deeper view of it is the metaphysical view, which shows that the virus got its supposed power from the mind which applied it. For this reason vaccination is not rational, for it is one error casting out another error, and the stronger error afterwards occupies the field. It may lull to sleep the lion of disease, but it does not kill it by any means.

As may be readily seen, such a subject is too vast in scope to be thoroughly treated in a brief manner. But it may be said that when humanity comes fully to understand the metaphysical facts of creation, contagion and vaccination will be exploded theories, and health will be more "catching" than disease.

WALDO P. WARREN.

Doctors and Christian Science.

IN the Brooklyn Citizen of Sunday, January 22, 1899, appeared an article under the above head, containing the views of a physician and others upon the subject of Christian Science. Among the articles contributed was the following by Mr. Norman E. John, Second Reader in the First Church of Christ, Scientist, Brooklyn, which we take pleasure in republishing.

To the Editor of The Citizen:—

Dear Sir:—Gratefully accepting the courtesy of your columns, I desire to write briefly on the subject of Christian Science, which is rapidly becoming of universal interest. As a preface, permit me to state my early personal experience, which was sufficient proof until I gained by study and practice and by reason of irrefutable logic, reason, and demonstration the convincement of its divine origin and sanction, and the practical utility of Christian Science in ameliorating the sin and suffering of humanity.

My mother was afflicted with sunstroke in 1876, which doomed her in the years to follow to become a hopeless sufferer, the prostration affecting her spinal system, the specialists employed pronouncing her incurable.

The year 1888 found her still a bed-ridden sufferer, unable to lift her head from the pillow. At that time Christian Science was suggested, but we, like many to-day to their loss, refused to entertain it. Four years later found her the same helpless sufferer, my father a discouraged invalid, two sisters and myself physical wrecks from the care and anxiety of many years. Physicians were constantly employed, but were unable to cope with the inroads of disease, anxiety, and suffering. Once more Christian Science was brought to our notice, and this time we turned to it in our dire extremity as a last resort. By the help of Christian Science practitioners and the study of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, the text-book of Christian Science, one by one was healed, until the health of the family was completely restored, and for more than six years not a drop of medicine of any kind has been taken. During one of the brightest and hottest days in July, 1898, my mother accompanied me in a walk through Prospect Park, a test which was a remarkable contrast to the constant necessity of having her room darkened during her years of suffering. Thus through the practical operation of the demonstrable Principle of Christian Science the hopeless suffering and the unspeakable anxiety of one home has been transformed into a life of health, unbounded happiness and peace.

Christian Science needs must meet the test that all great truths and discoveries have encountered, the test of ridicule, scorn, and opposition through ignorance of its nature and beneficence. But, if true, no tide of ridicule or opposition can rise sufficiently high to drown it for "Truth (seemingly) crushed to earth will rise again." And if false it were useless to regard it—it would die for lack of support.

By its advocacy that man has a divine right to be well, free, and whole, Christian Science should and does appeal to the justice and common sense of humanity, for without the admission of the truth of this declaration, would it not be insincere to grasp at any and all of the means humanity has conceived of for relief from sickness and suffering? And if it be true that man has the divine right to be well, what system of material agencies has there been discovered or promulgated that has met the needs? What system is there now within the reach of a longing and suffering humanity that exposes the cause of disease and suffering and is thereby operative in destroying both the cause and effect of the misery with which humanity is burdened? Now, if granted that man has the divine right to be well and whole, and if no system or systems combined of material means has been discovered or formulated to meet the appalling presence of disease and suffering, ought we not to welcome and court investigation of a system whose Principle includes the embodiment of that Magna Charta regarding man's inalienable right to freedom from disease and suffering? "God speed the day for that discovery" should be our unceasing prayer. And to the Christian Scientist and the thousands who have experienced the healing proof that prayer is answered. Not through blind faith, but by the understanding of the practical principle which is proven by works.

Very truly yours,

NORMAN E. JOHN.

Churches Unite.

There is great rejoicing in the ranks of the Christian Scientists in our city over the acceptance by the Second Church of the invitation extended to it by the First Church to unite with them. This large addition to the membership of the First Church compels the securing of larger quarters for their meetings, and Linder's Hall has been decided upon until more suitable quarters can be secured. The importance of this step is fully appreciated by the adherents of this cause, and will be of untold good in upbuilding an organization that will manifest to the world the brotherly love and good will to man which is the result of the teachings of Christian Science.—The Evening Gazette, Burlington, Iowa.

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Friendly Editorial Comment.

FROM the Pittsburg (Pa.) Daily News we republish the following thoughtful editorial:—

Christian Science.

It was a useful service which the believers in Christian Science rendered in fetching to this city Mr. Carol Norton, who lectured on their behalf in Carnegie Music Hall the evening of January 16. He is an authorized and responsible expounder of it; what he says must be accepted as a trustworthy description of the belief. No person of judgment ever for a moment takes the statement of an average member of a Catholic or Protestant Church as authoritative of its creed, because that involves a body of historical and other learning with which he is unacquainted, to say nothing of the accuracy in the use of words to which he has not been trained. No person of judgment will accept the statement of the average person as to what there is in our most familiar laws. The judge puts a very different face on them. So it is of any of the schools of medicine. We remember when Christian Science began to be talked about in this town, and very distinctly remember that it was jumbled up with faith cure and mind cure and the old mesmerism which the fathers recalled. The people who undertook to explain it off-hand did not know what they were talking about. It was useful to bring here a man who can speak by authority, who, through the studies of years, knows what he is expounding. He took the right course, being purely expository save when he halted a moment to give faith cure and mind cure a Roman thrust, and give the iron-headed Calvinists a resounding blow. At bottom Christian Science is a new creed; about that there can be neither if nor and, according to Mr. Norton's explicit teaching; it is fundamentally theological, being, as he was strenuous in asserting, a new interpretation of the divine; a distinct discovery of that which for ages had been covered up, of the method of the divine operation of healing. He comes not from the mother society nor the mother organization, but from the Mother Church, which is in Boston, or he represents that, as a member of its Board of Lectureship. It was wise in him, as he said, not to attempt to defend it, saying that it needs no defense, but to explain it, and his own confidence in it was testified to best by his self-restraint in the face of prejudices which he had unavoidably to encounter. He did not awaken antagonisms by any serious attacks; as to his blow at the Calvinists, they were delighted by it, because they are so used to that sort of thing that they would think themselves neglected and be unhappy without it. Now that the people of this town, who cared to, know what Christian Science is, let them answer it, if they do not believe in it, and not denounce it. Mr. Norton has set them an example. He gave reasons; let them give reasons, and then stop.

A Remarkable Movement.

The address of Carol Norton, at Carnegie Music Hall, on the evening of January 16, on Christian Science, calls attention to a remarkable latter-day movement which, by reason of its magnitude, its claims, and the high average intellectual rank of its devotees, commands consideration. It has forced itself to be taken into account among the attempts to solve the great mysteries of life and being, and its manifestations cannot be passed over by those who are seriously seeking light on these great questions. Its doctrines are so at variance with all our preconceived notions, both of physical and spiritual things, and there have been so many misconceptions ignorantly spread abroad concerning its true tenets, that it has been vigorously combatted, both by the religious and secular world; but it has made its way, nevertheless, and the figures given in the address of Mr. Norton as to the number of its adherents and of its accomplishments, will surprise those who have not sought accurate information concerning the movement.

It claims not to antagonize Christianity, but to give it a truer meaning; not to controvert the Scriptures, but to interpret more fully the message of the inspired writers and teachers. It claims not to antagonize science, but to bring to bear the very highest attainments of modern science in aid of the spiritual and physical welfare of man. It is attracting its adherents and believers, too, at a time of the highest intellectual development that the world has seen. Whatever we may think or believe, it is certainly a remarkable outcome of the culture and mental development of the end of the nineteenth century, and it is worthy of investigation either to detect the error which has led so many hundreds of thousands astray, or to find in it the long-forgotten truths of Christianity, which its Founder claims to have rediscovered, and which, it is claimed, are conferring so many blessings on the believers in them.—Editorial in Pittsburg Times.

The Holy Shadow.

TRANSLATED FROM THE FRENCH BY RUTH CRAFT.

IN response to repeated requests, we herewith publish the following beautiful little allegory. It was published some years since in the Journal.

Long, long ago, there lived a saint so good that the astonished angels came down from Heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without even being aware of it.

Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance, and charity.

The angels said to God, "O Lord, grant him the gift of miracles!"

God replied, "I consent; ask what he wishes."

So they said to the saint, "Should you like the touch of your hands to heal the sick?"

"No," answered the saint. "I would rather God should do that."

"Should you like to convert guilty souls, and bring back wandering hearts to the right path?"

"No, that is the mission of angels. I pray, I do not convert."

"Should you like to become a model of patience, attracting men by the lustre of your virtues, and thus glorifying God?"

"No," replied the saint; "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself."

"What do you desire, then?" cried the angels.

"What can I wish for?" asked the saint, smiling. "That God give me His grace; with that should I not have everything?"

But the angels insisted, "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint, "I ask that I may do a great deal of good without ever knowing it."

The angels were greatly perplexed. They took counsel together, and resolved upon the following plan: Every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And so it came to pass. When the saint walked along, his shadow thrown on the ground, on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without ever being aware of it.

And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little they came even to forget his name, and called him only, "The Holy Shadow."

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NOTE.—This article was handed me by an orthodox minister who has filled the pulpit for upwards of forty years, and he assures me that he has gained vastly more in spiritual uplifting in a few month's study of Science and Health, by Mary Baker Eddy, than he ever would in forty times forty years in the old way. You are at liberty to publish it if you desire. Sincerely, A. C. ZIEMER.

Is Christian Science from God?

BY REV. JOSIAH ZIMMERMAN.

The great Teacher, who came from Heaven to instruct the human family, gave us this short, unerring rule by which to test the good and the bad: "By their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Now, what is the known, visible fruit of Christian Science? One of the most remarkable blessings conferred upon mankind is, *healing the sick without medicine.*

This is what Jesus himself did, and considered it a part of his mission. This he commanded the twelve apostles and the seventy disciples to do, as well as preach the gospel.

Now, it certainly is Christ-like to go about doing good and healing all that are "oppressed of the devil."

When the Jews said of the Saviour, "He hath a devil, and is mad; why hear ye him?" Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

When the man who was born blind had received his sight he said, "Why herein is a marvelous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. . . . If this man were not of God, he could do nothing." So we may justly conclude that if Christian Scientists were not of God they could not heal the sick.

The devil or his agents never heal the sick. But God proclaims himself as the healer. "I am the Lord that healeth thee." He heals through human instrumentality, and if Christian Scientists were not His children he would not honor them by working through them.

Again: Another proof that Christian Science is from God is: *That it gives us enlarged and more spiritual conceptions of God.*

The Christian Scientist realizes that God is an omnipresent reality. Not a God in a far-off Heaven, but that he dwells among men *now*, and is their ever-present help in every time of need. This realization of His presence is a constant source of joy, and comfort, and power to them.

They demonstrate God's power and love to a certainty, whilst others hold it only by faith. There is a marked difference between believing and knowing.

Another proof that Christian Science is from God is: *That it gives us a correct and spiritual conception of man.*

The Bible says that man was created "in the image and likeness of God." Our material bodies cannot be a likeness or image of God. The real man is spiritual, and with this conviction of our real nature we are prepared for real, true communion with God. The material man cannot commune with a spiritual and immaterial God. The vine and the branches must have a similar nature to have a living union, so the spiritual man alone can be one with God.

Christian Scientists know much about silent communion with God, and they have the witness of the spirit that they are truly the children of God. This gives them grace to bear up under the reproaches of their fellow-men, and only moves them with pity towards those who ignorantly and maliciously misrepresent and malign them.

It seems that the doctrine of eternal punishment has not yet been officially relinquished by the Congregational Church. Recently, in Cambridge, Mass., a candidate for ordination to the ministry was rejected because he repudiated this dogma.

Miss Gould Saves a Life.

THE following is clipped from the news columns of the New York Times:—

An interesting story, in which Miss Helen Gould figures, came to light yesterday at St. John's Hospital, in Brooklyn. Albert Duncan, a young soldier in Company D, Second United States Infantry, was brought to the hospital October 3, suffering from fever. He gradually sank, and the hospital authorities became convinced that his death was only a question of time. They wrote to the young man's father, a farmer near Ashland, Ky., saying that if he would see his son alive he must come at once.

The farmer wrote back despondently that he had not money enough, but hoped to raise some and come to Brooklyn soon. Day after day passed by, and still the old father was unable to get money enough together to see his dying son. At last a Miss Andrews, a visitor at the hospital, wrote to Miss Gould asking her to investigate the case. As a result of her investigation, Miss Gould sent money to the Duncans, and the father, mother, and little sister of the soldier, an eight-year-old girl named Minnie, started for Brooklyn on the first train. They reached the city Tuesday night.

The young soldier was overcome with joy at the sight of his family. Within twenty-four hours he began to improve, and last night it was said that Duncan would recover. Miss Gould, starting out with the intention of helping the Duncans to see their son before he died, ended by saving his life.

And here is an editorial in the same paper:—

A correspondent who describes himself as "a daily reader of the Times who has been interested in your campaign against the Christian Scientists," takes us to task because we printed a story about a sick soldier who was supposed to be dying, but who began to get better as soon as his family reached his bedside. Our correspondent sees nothing but nonsense in the idea that a man suffering from fever could be favorably affected by the proximity of those he loved, and concludes by asserting that the line which headed our account of this episode—"Sight of his Family better than Medicine to a Sick Soldier"—was not in keeping with the implied negative in our "All the News that's Fit to Print." This, it seems to us, is most amazing and unreasonable criticism. The tale as told was true, for one thing, and the Times does not make harmony with its theories or beliefs the condition on which facts otherwise acceptable can obtain a place in its columns. But wherein were the facts in this case inharmonious with our views of Christian Science? Never, never, never did we deny the influence of the mind over the body, and never, never, never do we intend to do so. It is a matter of the commonest observation that loneliness and discouragement such as this soldier felt before his friends came decrease an invalid's chances of recovery, and equally well known is it that happiness and relief of anxiety are favorable to the regaining of health.

"Fear Not."

BY E. L. C.

As each receives the light of this glorious Truth of Christian Science and begins to demonstrate or prove it, the temptation often comes to look at things from the material point. How difficult seem the conditions to be met; how stubborn and tenacious the clinging to the material or the false, and with it comes the thought of our weakness or inability to meet and overcome them.

To such comes the helpful experience of Jehoshaphat, King of Judah, recorded in the twentieth chapter of Second Chronicles. The narrative is truly wonderful in the light of Christian Science and will bear much study.

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Here is a great multitude of mortal beliefs, fear, pride, selfishness, stubbornness—coming against us to battle—to be destroyed. Mortal sense fears before them, but we set our face to seek the Lord and ask help of Him. Is not Jehoshaphat's prayer ours? "O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? . . . O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee."

Then Truth answers, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's, . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you: . . . fear not, nor be dismayed; . . . go out against them: for the Lord will be with you." It is to stand and know the allness of God, Good, and the nothingness of error —evil—with the song on our lips, "Praise the Lord; for his mercy endureth forever."

Then we too will see that there is nothing else to do—the demonstration is made; the claims of error can only destroy themselves and none shall escape. Then will come the "rest round about."

In the process of working out of the material into the spiritual, each is working from a different standpoint, no two natures or consciousness of thought being the same. Then it is not strange that we catch the different opinions of what Christian Science is or what constitutes a Christian Science life. Many a time there would have come to me confusion if I had not stopped my ears to the many voices and gone to the books—the Bible and the works of Mary Baker G. Eddy, the prophet of this age—where I heard only the Voice of Truth. This Voice so clear and sweet always helps me to know what is right to do. It says to me, "Love—love unselfishly, love truly, love everybody, love your enemies, love the good, the pure," and then will come through that love a sense of the divine Love that fulfils the law, that corrects and governs aright and meets our every need.

Moderation.

BY S. ACENIA PRICE.

"MODERATION is the silken chain that runs through all our virtues."

In "Miscellaneous Writings," our Leader says that "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute."

This article is designed to be a plea in behalf of lovers of art and nature. Wearied of a theology which teaches a revengeful God who tortures his children with eternal punishment for transgressing laws which are too contradictory to be obeyed, many weary searchers for truth turn their gaze toward the beautiful, as seen in art and nature. In "sylvan shades" and "peaceful solitudes" the struggling heart finds momentary rest. The artist seeks a realization of form, tone, and color. These are searchers for the perfect principle of things. Let us not hastily rebuke their sense of harmony.

Preceding my knowledge of Christian Science, my highest idea of harmony was that which was manifest to the senses material. I did not worship this sense of harmony, but it was a promise which made me long for the better reality. Contempt for the beauties as manifest in nature, was to me barbarism, lack of intelligence.

If I had read the article in "Miscellaneous Writings," p. 86, in answer to the question, "Is it correct to say of material objects that they are nothing and exist only in imagination?" I might have been saved the misunderstanding which resulted from my first impression of Christian Science. I thought all the beautiful and perfect things of life were being taken away to be replaced with I knew not what.

Jesus said that he came not to destroy the law, but to fulfil. He came to interpret the better Original of life's beauty and harmony. In "Miscellaneous Writings," p. 72, the paragraph answering "your heavenly Father knoweth that ye have need of all these things," explains this state of thought.

To say of the laws of art that have been established for ages that they are "nothingness," and to condemn the artist for his "materiality," while we are yet "babes in the Truth," some still struggling with physical diseases, is to go beyond our present understanding, and, like Peter, our impetuosity will be rebuked.

There have been radicals and extremists in every age who, however, have not proven their ability to rise superior to life's imperfections. Our Master knew letters, having never learned, but he was sufficient for these things.

The understanding of life's sweeter harmonies makes our work less laborious, but let us not try to dispose of the laws of art until we have fulfilled the intermediate steps, then we shall find that these laws are not destroyed but fulfilled.

Progress in Christian Science, as in anything else, demands order and peace, and let us not seek to climb the hill some other way.

A Lesson from a Plate-Glass Window.

BY A. I. C.

ONE evening as I walked thoughtfully along, revolving and considering the great "Truths of Being," I glanced up at a beautiful dwelling with immense plate-glass windows in every part. Quick came the comparison: even mortals are unconsciously seeking light (God's immutable Truth), for improvement and progression, are calling for and using more light, more transparencies in the homes (dwelling place of a belief of matter as substance). The number of openings called windows is constantly increasing, enlightening, cleansing, and beautifying the interior, until plants and foliage of various kinds can thrive in any part, and now the palm, the "symbol of victory," is considered an almost essential part of the furnishings.

Not long ago, a five by seven pane of glass was indeed a luxury, a wonderful discovery, a progressive step. Then back, farther back went thought to the formation of what is called glass, or transparency for light—to the tiny grains of sand, washed and rewashed by contact with or falling of water, separating from each tiny atom that which was not clear.

Then man takes the clear, clean sand, and after more purifying, it is put in contact with great heat, which fuses the tiny grains into one great transparent mass, and the greater the purifying process the clearer and more perfect the glass.

Quickly Truth brought the lesson home; the tiny grains of sand were likened unto our thoughts in mortal belief, which must be purified and cleansed by the washing of Spirit. As the housewife day by day uses freely the water to cleanse her home of every impurity and imperfection until every part shines clean and free from contact with any foreign nature, so pure and clean must every thought be before it can stand in the presence of God, else it would mar, discolor, make untrue the transparency through which God the Father would shine; the least little flaw would pervert the true idea of God's likeness. Should we murmur, then, when Truth uncovers an error in consciousness, and we seem to pass through trials and suffering? No; rather let us rejoice in the infinite mercy of the "Love Divine" which will admit naught but that which is holy.

This comparison brought out more clearly than ever before the passage, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image

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from glory to glory, even as by the Spirit of the Lord." Until is brought to pass even this:—

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory," for God is All-in-all.

Christian Science in the Practice of Dentistry.

BY CHARLES G. PEASE, M.D., D.D.S.

HAVING been a student in both the Allopathic and Homœopathic medical colleges, having studied in the dental colleges in New York and Philadelphia, having taught in the colleges of both professions, having been an active member of a large number of professional societies, a descendant of the Friends, educated in early life at the Friends' Seminary, later a member of the Methodist and Presbyterian Churches and actively interested in the missions and Christian Endeavor Society, and life Auxiliary Member of the Salvation Army, my investigation of Christian Science can be said to have been, though critical, without prejudice.

Accustomed to weighing evidence, and having been a close investigator and a broad and analytical thinker in the direction of my professions, I first approached Christian Science from the side of its spiritual teaching, which I absorbed readily, pursuing my investigation in this direction with interest, pleasure, profit, and uplifting. I then included in my investigation the practical application of the truth individually and in my practice of dentistry, which I now practise exclusively, and I have had beautiful and convincing demonstrations of the Truth,—some of them I shall never forget.

I can probably best express my present position by the statement that I have felt like one emancipated, and it is so. To launch out on the ocean of God's love, to understand in some measure the Science of Being, inaugurates a new era in one's experience, brings one into closer touch with the Master, and awakens a realization that the loving promises unto the children of God are all true, and that we can live in the experience of their fulfilment. When we arrive at this understanding do we not see that all is Infinite Mind—Spirit, and that there is no life, intelligence, or substance in matter, that God, Truth, Love is supreme?

The manifestation of the fruits of the Spirit is seen in the life and presence of those who are living in the Truth, and I was forced to exclaim on my introduction into the congregation of Christian Scientists, "Truly this is the evidence of discipleship, 'By this shall all men know that ye are my disciples, if ye have love one to another,' and I have found it here." What a blessing that this Life can be brought into all departments of life, healing the sick in heart and the sick in body in the dental office as well as elsewhere.

I am conscious of a debt of gratitude to Mary Baker G. Eddy for her faithfulness and love in opening the way that we might be partakers of her life work whereunto she was called, making plain the spiritual import of the Master's teaching.

College and Church One.

THE following article is taken from a recent issue of the New York Sun:—

The Discoverer and Founder of Christian Science, Mary Baker G. Eddy, has conjoined the Massachusetts Metaphysical College with the Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

Mrs. Eddy writes:—

"In the year 1889, to gain a higher hope for the race, I closed my College in the midst of unprecedented prosperity, left Boston, and sought in solitude and silence a higher understanding of the absolute Scientific unity which must exist between the teaching and letter of Christianity, and the spirit thereof dwelling forever in the divine Mind or Principle of man's being—and revealed through the human character.

"While revising 'Science and Health with Key to the Scriptures' the light and might of the divine concurrence of the Spirit, and the Word, appeared; and the result is, an auxiliary to the College called the Church Board of Education, the maximum of whose students, taught annually, is less than one half the number formerly contained in one class at the Massachusetts Metaphysical College; thus giving opportunity for the accession of spirit, wherefor the letter should wait.

"Our Master said: 'What I do thou knowest not now; but thou shalt know hereafter;' and the spirit of his mission, the wisdom of his words, and the immortality of his works, are the same to-day as yesterday and forever."

Independent Statesman, Concord, N. H.

We republish the above article, because of an error which crept in by oversight. This error was caused by the use of the word "reading" occurring in the third paragraph of the article; whereas it should have been "revising." It will be seen at a glance that the correction changes the entire sense of the article.—Editor.

Watch and Pray.

BY JAMES J. ROME.

WHEN in temptation's darkest hour,
I heard the Saviour say:
"Watch when the clouds around thee lower,
Be faithful, watch, and pray."

Watch in that darkness for the dawn,
Nor yield to timid fear;
With unseen foes around thee drawn,
An unseen help is near.

When gay prosperity would lay
Her trophies at thy feet,
Be not deceived, but watch and pray,
With panoply complete.

As up the mountain path we climb,
Along the narrow way,
List for that gentle voice sublime,
Beloved, watch and pray.

Testimonies.

For fifteen years I suffered with affections of the eyes. Three oculists said it was a complication of difficulties. That the muscles in both eyes should be cut; that I must wear glasses the rest of my life, and for a year or more must give up the portrait work in black and white which had been my profession for twelve years; that I must lie upon my back most of the time, and never ride in a carriage, because of "spinal congestion and irritation," which, they said, was caused by overwork of the eyes.

I took none of this advice at first, but the *fear* that I *should* have to, and the thought of failure in worldly attainment, brought upon me all that was consciously and unconsciously feared. Finally, as I worked upon portraits, they, and also the faces of people, would suddenly appear the size of an apple and distorted, the next instant wonderfully beautiful and the proper size, then immediately much too large. The physicians attributed this to brain trouble.

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This, and my right arm becoming disabled, compelled me to give up the work and submit to an operation upon the eyes and wear glasses.

Relief, physical or mental, did not come until four years ago, when I went among Christian Scientists to gain some understanding of the Truth I believed they taught. From this time I was able to lay aside the glasses at intervals, and to work again at pictures successfully. After two weeks' treatment I was told I could continue to progress by reading Science and Health without other help. The glasses had been put by before this, and have never since been used. I have used my eyes for hours steadily, upon taxing work, so called. The disabled arm is well, as are all other physical and mental conditions from which the physicians said I could never recover.

After anxiety and discouragement for more than three years previous to this healing, conserving the mortal law that we must keep in practice or lose our ability in any line of work, even better work resulted at once. And whereas I had never worked in colors, thinking it had been proven I had "no eye for color," I now find it possible to reproduce nature so that the result gives more or less pleasure.

N. M. Dunn, Boston, Mass.

The following notes from the experience of two Scientists who have gone from Boston to live in a Western town may be interesting to some readers.

"One pleasing incident of our trip, and one that shows the widespread interest in Christian Science occurred on the sleeper west of Chicago. As is now usual with us, we had finished our little morning service when the colored porter came to us, saying, 'I was glad to see you reading out of the good little book, it did me good, and I feel better for it.' We had a very interesting conversation with him, and were surprised to find the real interest that he manifested in the 'good little book,' as he called it.

"Compared to the well dressed and crowded church in Boston, it would take but a slight stretch of imagination to fancy one's self in a conventicle of the old Scotch Covenanters. Instead of a Claverhouse to fear this little band has to contend against the united opposition of ministers, churches, and doctors, and in a small, isolated place like this where each individual is known, the warfare is more bitter than in larger places. We enjoyed the simple, earnest service. The brotherhood of man was well illustrated by the cordial greetings we received after the service, nearly all came to take us by the hand; some were introduced, some not, but that made no difference in the hearty welcome extended to us; it made us feel as though we were not strangers in a strange land."

I was afflicted with sciatic rheumatism for seven months. My family physician attended me alone for some time, then in consultation with another doctor, but I gradually grew worse. Then a physician who made a specialty of rheumatism tried galvanic batteries, various kinds of medicines, and all kinds of experiments on me, but no relief. I tried other leading physicians until I had tried seven, and suffered so much that I had almost lost my reason. My pain was so great that I have taken six hypodermic injections of morphine in seven hours, before the pain would be subdued enough for me to sleep any length of time.

I was prevailed upon to try Christian Science. I was told how others had been healed, and if God would heal others He would heal me. So I put aside my medicine and morphine, and thought I would give Science a fair chance for a period of ten days, if I lived that long. Monday noon I began treatment, and on Saturday night the pain left my limb, and has never appeared since, and that was almost five years ago. The doctors had said that I would have to have an operation performed on my limb, and that I would always be an invalid. But I was cured without the operation and without being an invalid. I am stout and hearty, have made an earnest study of Christian Science, and have seen some wonderful cures performed since my healing.

A. A. Campbell, St. Joseph, Mo.

It may interest the Field to know that near our city, Dayton, Ohio, is located a Shaker settlement known as the Watervliet Village, where Christian Science has been introduced. The following letter from Sister Hester, the eldress of the village, is self-explanatory as to their appreciation of the Christian Science Journal donated to them by our Church. Also letters from some inmates of same home. They have been present at our services at different times, and were among the eager crowd of listeners at Mr. E. A. Kimball's lecture in the Grand Opera House.—Lloyd B. Coate.

WATERVLIET, O., September 4, 1898.

Mr. Coate:—Yours dated August 27 received. Glad to hear from you. We receive the Journal every month, for which we feel so thankful. We look for its coming with great interest. We all, that is, the Sisters, take pleasure in reading every article. O, yes, there is nothing better than a perfect understanding of Science. I thank the good friends of Dayton for the help they have given us, and we can assure you it is doing a good work among our people. Words fail me at this time to express my thoughts. God is All-in-all. Oh, what joy, what peace of mind! I thank the dear Science friends for all favors. God bless you all.

From your Shaker Friends,
Elds. HESTER and MARY.

Extract from a letter from Howard, Pa.

IN this little, obscure spot is a small band of faithful Christians, poor and struggling against big odds. Last Sunday after two services and Sunday School, we gathered in the cheerful Christian Science Room to read the article by John Gillespie entitled, "Scriptural References sustaining the Doctrines of Christian Science," in December Journal.

One brother read the article, and I read the Scripture references, which were listened to with profound interest till ten o'clock, then we sang a hymn before parting.

For myself will say, and may safely say for each one present, that we retired from the sacred place with a song of thanksgiving welling up from the depth of our inmost being to Mr. Gillespie for his labor of love, and to the Father of all, the Source of his inspiration.

From Washington.

1511 Twentieth Street, WASHINGTON, D. C.

Dear Sentinel:—The cause of Christian Science is prospering in this city. Our meetings are well attended, and our trustees are now looking about for larger quarters which we shall soon need for our Sunday and Wednesday evening services. The healing is good, and the testimonies are inspiring—a proof that "God is our ever-present help" the only power and the true Physician. The Christian Science Sentinel is a most welcome guest each week, and in its new dress reflects great credit on our Publishing House.

E. B. LINSCOTT.

Notices.

Attention, Subscribers.

ATTENTION is called to the fact that there is now no special price made for the Sentinel when subscribed for in connection with the Journal, as was done previous to the enlargement of the paper. The prices which now govern the Sentinel will be found on page four.

Numbers 19 and 20 of the Weekly for January 5 and 12 are entirely exhausted, so that no further orders can be filled.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., FEBRUARY 9, 1899. Vol. 1 No. 24

Friendship for America.

First Lord of the British Treasury Speaks of the Binding Ties.

THE Right Hon. Arthur James Balfour, First Lord of the Treasury and leader of the Ministerialists in the House of Commons, delivered his annual address to his constituents at Manchester, January 30, 1899. After speaking of the "intrinsic difficulty which Continental nations find in understanding Great Britain's aims," he continued as follows:—

"But there is surely one great country which, by community of language, religions, blood, origin, and even institutions, is well fitted to understand us, and a country which we should be well fitted to understand. Need I say that the country to which I refer is the United States? Some foreign critics, cynical by profession and training, hold the view that the friendship now happily subsisting between the English-speaking peoples on both sides of the Atlantic is but the growth of the moment and depends upon a transitory community of interests. They affect to believe that when this disappears friendship also will disappear. They hold that, if British trade should feel injured by some inconvenient tariff, immediately the sentiments so generally felt at this moment in Great Britain toward America would vanish like the leaves in autumn.

"According to my observations," said Mr. Balfour, "the world of cynics is always wrong. I believe the cynics wrong in this case. If our good relations really depended upon those fortuitous circumstances, while the latter might be the foundation of an alliance, they could not be the foundation of what is infinitely more important—of that species of friendship which, in season and out of season, through good report or ill, is not to be shaken by mere circumstances. It was in this hall in 1896 that I first spoke of the international relations between the United States and England—in those dark days of the Venezuelan controversy, when public feeling in America had been aroused by the wholly unfounded suspicion that we had some designs of empire in South America, and when, by a natural re-action, we felt that our brethren on the other side of the water had neither judged nor treated us with knowledge and fairness. I then expressed my firm faith that the time would come when all speaking the English language and sharing the Anglo-Saxon civilization would be united with a sympathy which no mere political divergencies could permanently disturb.

"I felt then, though I spoke my inmost convictions, that I must impress my hearers as something of a dreamer and an idealist, or as a prophet only hoping for what he himself can hardly expect to see realized. But the three years that have elapsed since have wrought a surely marvelous change in the relations between the two countries, a change which I believe is not destined to be reversed, a change which has brought back these two great communities to their normal relations, disturbed as those normal relations were by more than a century of unhappy discord; a change which, once made, is a change that ought to be permanent, for it is founded, as I hope, upon mutual sympathy, mutual comprehension, and the mutual belief that each great and free community desires to see the privileges it enjoys extended far and wide to all continents and among all nations.

"And if I am right, and that common sympathy be implanted deep in the breasts of these two great nations, there cannot be a greater guarantee for future peace, freedom, progress, and civilization, not only of this or that country or community alone, but of the whole human race."

Items of Interest.

Clash of Arms.

Reports from Manila are to the effect that a battle was precipitated by the Filipinos on February 4. The following despatch from Admiral Dewey dated Manila, February 5, 1899, in part tells the story of the engagement:—

To the Secretary of the Navy, Washington:—

The insurgents here inaugurated a general engagement yesterday night, which was continued to-day. The American army and navy are generally successful. The insurgents have been driven back and our line advanced. No casualties to the navy.—Dewey.

Further newspaper despatches are to the effect that the Filipinos made a desperate effort to break through the American lines and enter the city of Manila. The insurgent forces after fourteen hours of continuous fighting have been driven from the villages of Santa Anna, Paco, and Santa Mesa. They were compelled to retreat to a position quite a distance farther out in the suburbs than the one they held before taking the city. The casualties on the American side are reported to be upwards of one hundred and seventy-five. Those on the other side are as yet unknown but it is estimated that they run up into the hundreds. The fighting of the Filipinos was fierce, but the steady fire and dauntless courage of the American troops forced them to flight.

Aguinaldo Defended.

In a recent speech Senator Hoar openly championed Aguinaldo, and declared that he was a good and an able man, fully competent to be placed at the head of the Filipino government. He declared that what that leader had done up to this time proved his capacity for government, and that, if a native government were established with Aguinaldo at its head, he believed it would be able to maintain itself.

Mr. Hoar pleaded strongly for the independence of the islands, and said that if this government took possession there would be no end to the trouble that would ensue. For his

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part he would rather pay Spain $20,000,000 to take the islands off our hands than to pay her that sum of money and keep them ourselves.

Mr. Hoar declared that he wished to see the treaty amended so as to put the islands on the same basis as Cuba. He believed it to be the duty of the United States to see that a stable government was established in the Philippines; that after that was done we should recognize the independence of the islands, and with such action our duty would be done.

If this could not be done, then Mr. Hoar insisted that a resolution be passed declaring to the world that it was not our intention to retain permanent sovereignty of the islands nor to set up a colonial policy.

Crisis in the English Church.

The Royal Albert Hall, London, was recently the scene of a great demonstration on the part of ten thousand Protestants, including representatives of fifty Protestant organizations connected with the Established Church in England, Scotland, and Ireland.

Baron Kinnaird presided, and the proceedings were marked by the utmost enthusiasm.

Resolutions denouncing "Romish practices in the Established Church of England" were carried, and a telegram was despatched to the Queen praying her to direct Lord Salisbury, the Premier, to take legislative steps to suppress the practices condemned.

At the confirmation of Dr. Watkin H. Williams, as Bishop of Bangor, at the Church of St. Marylebone, John Kensit, the anti-ritualistic agitator, made a scene, protesting against the "Romish tendencies" of the bishop. The protest was received with cheers, and there were some hisses from others among the congregation. The ceremony then proceeded and the election of the bishop was confirmed.

New York Herald.

World's Longest Steel Shaft.

The Bethlehem Iron Company has just scored another triumph in modern steel making by the completion of the longest steel shaft ever made in the world. It is for the Boston Elevated Railroad Company, and will be used at its Albany Street station.

The company is engaged on eleven similar shafts for the Metropolitan Traction Company of New York.

The Boston shaft, with the fly wheel, generator hub, and two crank discs which will be forced on it before shipment from here, will weigh one hundred and seventy thousand pounds. It is 27 feet, 10 inches long, 37 inches in diameter, with an axle hole of 17½ inches. It is of fluid compressed steel, with an elastic limit of fifty thousand pounds. When is reaches Boston it will have to be skidded half a mile from the railroad station to the power house. The Pennsylvania Railroad car, that was used to haul the Krupp gun to the World's Fair, will be used in the shipment of the shaft.

The Progress of Imperialism.

[Current Comment up to Date.]

The Anglo-Saxon advances into the new regions with a Bible in one hand and a shotgun in the other. The inhabitants he cannot convert he gets rid of with the shotgun.—Congressman Sulloway of New Hampshire.

We must hold (permanently) our new possessions under military government.—Captain Mahan.

We have outgrown the Constitution. It is not worth while to discuss it.—General Merritt.

The Constitution must bend.—President E. H. Capen of Tufts College.

Governments derive their just powers from the consent of some of the governed.—Senator Platt of Connecticut.

My plan would be to disarm the natives of the Philippine Islands even if we kill half of them in doing it.—General Shafter.

We will whip them to death.—Senator Carter of Montana.

Doctors Experimenting.

The Vienna correspondent of the Morning Leader (London) says:—

"It has been discovered that the physicians in the free hospitals of Vienna systematically experiment upon their patients, especially new-born children, women who are enciente, and persons who are dying. In one case a doctor injected the bacilli of an infectious disease from a decomposing corpse into thirty-five women and three new-born children. In another case a youth who was on the highroad to recovery was inoculated, and he died within twenty-four hours.

"Many dying patients have been tortured by poisonous germs, and many men have been inoculated with contagious diseases. One doctor, who had received an unlimited number of healthy children from a foundling hospital for experimental purposes, excused himself on the ground that they were cheaper than animals."

Increase in Pig Iron Output for 1898.

The bulletin of the American Iron and Steel Association of Philadelphia, says the total production of pig iron in 1898 was 11,733,934 gross tons, an increase of 2,121,254 over 1897. Production in the second half of the year exceeded that of the first half by 34,528 tons. The production of Bessemer pig iron was 7,337,384 tons, an increase of 1,541,800 tons; of basic pig iron 785,444 tons, against 556,391 tons; spiegeleisen and ferromanganese 213,769 tons, against 173,695 tons; charcoal pig iron 296,750 tons, against 255,211 tons; stocks of pig iron unsold in hands of manufacturers December 31, 291,233 gross tons, against 656,489 tons.

No Protestant Clergy Allowed.

Bishop Santander has served notice that no Protestant clergyman can take an active part in the ceremonies over the graves of the Maine's dead who are buried in the Cristobal Colon Cemetery.

Bishop Santander, speaking of February 15, said, "The Colon Cemetery has been blessed according to the Catholic ritual. I can no more permit a Protestant ceremony there than I would allow one in the Catholic church. Many of those who died when the Maine was destroyed were Catholics. It would offend their memory to permit a Protestant ceremony, and none can take place within the cemetery."

Slight Increase in Value of Live Stock.

The Department of Agriculture at Washington has issued the following: The returns of the number of live stock on farms in the United States, January 1, 1899, show there were 13,665,307 horses, 2,134,213 mules, 15,990,115 milch cows, 27,994,225 oxen and other cattle, 39,114,453 sheep, and 38,651,631 swine. These figures show a decrease of 295,604 in the number of horses, 56,069 in that of mules, 1,269,972 in that of oxen and other cattle, and 1,108,362 in that of swine. There is an increase of 149,229 milch cows and 1,457,493 sheep. The average farm value of every description of live stock is higher than on January 1, 1898.

Anti-Vaccination Crusade.

London, February 3.—General Phelps, president of the Anti-Vaccination League has given notice that an international Anti-Vaccination Congress will be held in Berlin in June. In the mean time, the German League is actively petitioning the Reichstag for the abolition of compulsory vaccination.

William Tebb has just completed a two months' tour of the United States for the purpose of conferring with the leaders of the movement in America, where there is to be a renewed crusade. It is intended that American delegates shall be present at the Berlin conference.

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Gomez Becomes Our Ally.

General Maximo Gomez, the commander-in-chief of the Cuban army, placed himself squarely in position, February 1, as an active ally of the United States Government in the work of the reconstruction of Cuba.

As a result of the conference which Mr. Robert P. Porter, the special commissioner of President McKinley, has had with General Gomez, the latter cabled to President McKinley assuring him of his co-operation in disbanding the Cuban army and in distributing among the Cuban soldiers the three million dollars appropriated for the purpose of enabling them to return to their homes.

Our Minister to Honduras Recognized.

The State Department has been informed that the president of Honduras has formally recognized Dr. Hunter as United States minister to that country. This is the last chapter in a series of petty diplomatic incidents resulting from the formation and dissolution of the Greater Republic of Central America. The outcome is regarded as abundantly justifying the course of the State Department in consistently ignoring these quickly formed unions, before they had established a reputation for stability.

New Collections in the Peabody Museum.

Professor F. W. Putnam, curator of the Peabody Museum at Harvard, has announced that within a short time there will be acquired a collection of models of the permanent huts used by American Indians. These models, which were constructed under the supervision of the Indian Bureau at Washington, are probably the only correct models ever made, although many attempts to produce them have been made before from the remains of Indian villages still to be found in many parts of the West.

Army Re-organization Bill.

January 31 the army re-organization bill passed the House by a vote of 168 to 125. The bill provides that the regular standing army shall be not less than fifty thousand men nor more than one hundred thousand, at the President's discretion.

It is not thought that the bill can pass the Senate in its present form at this session. The time is brief and the power of the minority so great that probably only some temporary measure will now be provided, the real question of the reorganization of the army going over until the next Congress.

Unique Verdicts of Coroners.

A correspondent sends the London Chronicle the following unique certificate, given by a Welsh coroner on the death of a woman: "Fell into the Glamorganshire Canal, whereby she died, and being of unsound mind, did kill herself." This is nearly as good as the verdict once rendered by an old-time Buffalo coroner, who found that his "subject" died "from intemperance, chronic asthma, and the visitation of God."

The Merrimac.

The navy department has finally decided to remove the Merrimac from the edge of the channel in Santiago harbor by means of explosives. Lieutenant Blow, who was for a time in charge of the wrecking operations there, has reported that the vessel is not worth the money it would cost to raise her, and has recommended the destruction of the hull by explosives.

Blind Tom.

Blind Tom, the celebrated negro musician, recently gave two concerts in the Boston Theatre. He sang "Rocked in the Cradle of the Deep" to his own accompaniment. He played "The Rain Storm," a composition of his own, and his latest descriptive piece entitled, "The Battle of San Juan Hill." He is certainly a musical phenomenon.

Last Year's Export Figures.

The export figures for the calendar year 1898 have just been completed by the Treasury Bureau of Statistics. The revised figures show the total exports of domestic products to have been $1,233,564,828; of foreign, $21,929,530, making the grand total exports of the year 1898, $1,255,494,358, against $1,099,743,554 for the year 1897.

Honors for Judge Brewer.

London, February 3, 1899.—Judge David J. Brewer, Associate Justice of the United States Supreme Court, who has been in Paris for the purpose of attending the meeting of the Venezuelan arbitration tribunal, of which he is a member, was given a seat on the bench of the First Appeal Court here to-day.

A Magazine to Which Royalty Will Contribute.

Lady Randolph Churchill, formerly Miss Jennie Jerome of New York, is preparing for the production of a periodical magazine in sumptuous form, which will cost five dollars a copy. The magazine will be handsomely bound. Emperor William and other royal personages will be among the contributors.

American Goods in the Baltic Provinces.

The United States consul-general at St. Petersburg, Mr. W. R. Halloway, announces the establishment of trade agencies and permanent exhibitions of samples of American goods in the Baltic provinces and in southern Russia.

The Republic, official organ of the native government, announces that the congress at Malalos has adopted the Philippine constitution, prepared a vote of confidence in Aguinaldo, and empowered him to declare war on the Americans whenever he deems it advisable.

As a result of the Cabinet's discussion of General Eagan's case, it is learned that the President will impose upon the commissary-general suspension from rank and duty for six years, ending with his retirement from active service January 16, 1905.

Addison G. Foster was elected United States Senator from Washington at Olympia, Washington, February 2 on the twenty-fourth ballot. Mr. Foster has never taken any active part in politics, and was elected on his merits as a business man.

Rudyard Kipling was among those who arrived at New York on the steamship Majestic, from Liverpool, February 2.

Elias H. Cheney of New Hampshire has been nominated for consul at Curacoa, West Indies.

Admiral Sampson recently visited Boston.

Concord Items.

For the first time since the Hon. Nathaniel E. Martin vacated the office of solicitor of Merrimack County, ten years ago, Concord is yielding obedience to the prohibitory laws, and is essentially a dry town. When Mr. Martin assumed the office of mayor on Tuesday, he stated in his inaugural address that he should see that the temperance laws were enforced during his term of office, and almost the first official act to signalize his administration was to make good that promise. And so well has he fulfilled his pledge that not one of the many saloons that were running with wide open doors yesterday now ventures to continue in the interdicted business.

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What our Leader Says.

Beloved Christian Scientists:—Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil-thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil-thinker takes his own dose and dies of his own physic. The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, good will, health, and holiness.

MARY BAKER EDDY.

Pleasant View, Concord, N. H.

Reply to Dr. Huber.

THE following article was written by the editor of the Sentinel for publication in the New York World, he having been called upon by a representative of that paper. It is herewith published, as it contains matter of general interest.

I am asked by a representative of the New York World to reply to an article appearing in that paper January 30, entitled, "Christian Scientists denounced by Dr. Huber."

I comply simply because I am requested to, not because I desire to enter into any controversy with Dr. Huber.

I notice first, what he is reported to have said about me. After stating that he had submitted certain questions to the Rev. Mary Baker Eddy, he continues: "Mrs. Eddy did not deign to reply. She referred the matter to Septimus J. Hanna of Boston, her counsel. After a long time he sent an evasive letter."

It is true that Mrs. Eddy referred the doctor's list of twenty-nine questions to me to answer or not, according to my best judgment, as she is in the habit of doing, not as her counsel, but, I suppose, because I edit the Christian Science publications,—a monthly called the Christian Science Journal, and a weekly called the Christian Science Sentinel. Although a lawyer by profession, I am not in the practice of the law in any sense whatever. I retired from practice nearly ten years ago to devote my entire time to Christian Science work, which I have been doing. Mrs. Eddy is too busy a woman to undertake to reply to the communications addressed to her from all parts of this country and other countries. It would be a matter of physical impossibility under the circumstances for her to reply to more than a tithe of those she receives; and even if she were to do this, it would seriously interfere with her other work. The outside world little knows the demands upon her time, supervising, as she does, an immense field of labor. She labors incessantly, daily and nightly. It is not strange, therefore, that she should have referred Dr. Huber's long list of questions to some one else. She was under neither legal nor ethical obligation to answer his questions, asked in behalf of a medical fraternity, many of whom are essentially hostile to Christian Science, as evidenced by the doctor's bitter and denunciatory statements published. Neither was I under such obligation. Nevertheless, although exceedingly busy, as soon after his list was referred to me as I could possibly find time, I gave it careful examination. After some time had expired I received a letter from the doctor, in which he acknowledged the receipt of a former letter written for his information, from which he makes garbled extracts in his article published in the World. The concluding part of the letter from him is this: "I wish to thank you kindly for this communication." In reply to this letter I wrote the doctor as follows:—

Boston, Mass., December 5, 1898.

Dr. John B. Huber, New York City.

My Dear Doctor:—Your very kindly and courteous note is received. I gave the paper prepared by you, and referred to me for consideration, the best care and attention I could under the circumstances. I should have been very glad if I could have seen my way clear to answer your questions in such a way as would have been intelligible and satisfactory. But it was impossible for me to do so. Your questions reach the entire subject of Christian Science, and it is too large a subject to be covered briefly. The fact is, it requires the same investigation, study, and practical experience that other systems require, and in one sense may be said to be different from all other systems, in that it is based on wholly spiritual premises, and is, therefore, more difficult of expression in ordinary language than the material sciences. If you pursue your investigations of the subject further, you will see more clearly my reasons for not attempting to answer your questions.

I am, with very great respect,

Yours truly,

S. J. HANNA.

Certainly, no reasonable person will find fault with the general tenor of this letter, nor will any one who will stop to think, take exceptions to my conclusion in the matter. The list of questions submitted having sounded the depths of Christian Science, both in its theological and therapeutic aspects, the impossibility of answering them for use in a medical magazine or journal, is at once apparent. Besides, it is equally impossible to explain in a few words or short space that which requires years of study, investigation, and practical application to understand.

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The teachings of Christian Science, as is well known to every sincere student thereof, are based upon Scripture. To elucidate it in anything like its fulness requires an interpretation of Scripture. It has its text-book, called "Science and Health with Key to the Scriptures," written and revised by Mrs. Eddy, which has passed to its one hundred and sixtieth edition. This book must be thoroughly and conscientiously read and studied, as must be the text-books of any other system, in order to an intelligent understanding thereof. Some years ago Mrs. Eddy directed that the sermons of all Christian Science Churches should consist of selections from the Bible and correlative passages from the Christian Science text-book, to be read in the church services in lieu of a sermon. This is a part of the method of promulgating this Science. It has no secrets. Its entire purpose is that the whole world should know its teachings, and it is resorting to every legitimate means of making known this system. It seems not necessary further to elaborate the

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unreasonable position Doctor Huber assumes with reference to his categorical questions. As well might we (Christian Scientists) call upon him for the entire exposition of the system of *materia medica* for publication in the Christian Science Journal. Suppose we were to do so, is he ready to reply to our questions? Could he do so, so that all reading his explanations would understand all there is in connection with the medical profession? Could the theologian answer in a single article a list of questions covering the entire theological ground?

Both these professions have for ages been endeavoring to answer questions, and to prove their systems, but have they succeeded? Are there not any questionings concerning the efficacy or otherwise of the medical profession? Are there not any questionings concerning the system of theology? Are these matters absolutely settled? If so, why are the medical profession so exercised about Christian Scientists and their methods? And why the necessity of submitting a long list of questions for the information ostensibly of the medical profession and the outside world?

I assumed, upon receipt of Dr. Huber's questions, that they were asked in good faith and in a friendly spirit. I now see, from his published statements, that his motive was the very reverse of this. Otherwise he would not so vehemently inveigh against Christian Science and those representing it.

He complains of not having been cordially received by all upon whom he called. Inasmuch as many Christian Scientists have had experience with persons assuming to be friendly, but who later have proved otherwise, it is but natural that they should be somewhat hesitant when called upon by a member of a profession many of whose members are known to be antagonistic. But, notwithstanding the doctor's complaint, I have been informed by persons in whose word I have the utmost confidence, that by a number of Scientists at least he was very cordially received and given all the information that could consistently have been given him. One in so belligerent a state of mind as the doctor now shows himself to have been, was scarcely competent to judge judicially of either the Christian Scientists or their methods. All know that prejudice and hostility are not favorable to fair and impartial judgment. A man who reads the Bible in this spirit finds in it much that antagonizes and little, if any, that informs or helps. There must be a measure of spiritual attainment before there is a receptive attitude to spiritual truth; and Christian Science is an explanation of the spiritual truth of the Bible or it is nothing.

Not all the members of the medical profession are opposed to Christian Science. Some of its most celebrated members are in the habit of sending cases incurable by their treatment to Christian Scientists. This is a fact existing in Dr. Huber's own city, as well as in many other places. A number of physicians of large practice and good standing, upon coming into an understanding of Christian Science, have abandoned their profession and taken up the Christian Science method of healing. I do not feel at liberty to publish the names of those who have taken this stand, but I will furnish a list to any sincere inquirer.

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The fact is, that many, many thousands of people of equal intelligence, I believe, with Dr. Huber, have found in it a means of healing every form of disease, as well as an entirely satisfactory revelation of religion or Christianity. The experience of any given one of these persons in the affirmative is certainly more valuable than the doctor's hostile negations.

The doctor's attempt at setting forth a formula of treatment which he claims to have gotten from Christian Scientists, is sufficient evidence to any one having the slightest knowledge of the Science, of the profundity (?) of his understanding of the subject. It will be read by all Scientists with a smile of amusement.

If Christian Science is the ridiculous thing that the doctor and others of his profession seek to make it appear to be, it seems strange that they should honor it with so great notice. Silly and ridiculous things do not usually receive so much attention at the hands of the great professions of the world as Christian Science has recently been receiving.

I of course do not know upon whom Dr. Huber may have called for facts and data, in the course of his so-called investigation, but I do know, and abundant proof is at hand, that there are thousands of people in New York City who will testify to him, or to any other honest inquirer, to having been healed through Christian Science after all other known remedies have been exhausted and failed. I am aware that he met in New York a prominent business man of Boston, an old citizen here, who has been engaged in extensive and active business for many years, a man whose standing is of the highest and whose integrity is unquestionable, who might have informed the doctor that his wife was raised through Christian Science from an invalidism of many years' duration after the best physicians to be had had pronounced her incurable. She is a well and active woman to-day. Dr. Huber will at once recognize the gentleman to whom I refer.

If the doctor is not satisfied with his investigations in New York and will come to Boston as a fair investigator and not as an emissary representing that part of the medical profession whose sole purpose seems to be to arouse prejudice against Christian Science, with a view to obtaining prohibitive legislation, we will make him acquainted with very many persons who will satisfy him, if it be possible to satisfy one in his state of mind, that they have been healed through Christian Science in a way that, from any ordinary standpoint, would be deemed miraculous. I very much fear, however, from the tone of the doctor's article, that he is in the mental attitude toward metaphysical healing, so graphically described in the last verse of Luke, 16, "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

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The doctor's article closes with a repetition of one of the twenty-nine questions submitted by him, "Do you isolate a patient suffering from an infectious disease?" And this, he said, was evaded by Mrs. Eddy and every other Christian Scientist. There are many instances where infectious diseases have been reported to the authorities, but I will refer to only one that has recently come to us for publication. Our authority for this testimony is N. M. Dunn, 313 Huntington Avenue, Boston, Mass., whom we know to be thoroughly reliable. The case is briefly this:—

In the city of Berlin, Ontario, last February, a Christian Scientist was called to a family of thirteen children, one of whom had diphtheria. The parents notified the Board of Health, and a doctor came and said, "Examination proves it to be diphtheria and a very bad throat." The Scientist said to the mother, "Which do you want, Christian Science or *materia medica?*" The mother said, "Christian Science." The doctor, upon returning to his home, remarked to his sister, who is a Christian Scientist, "There will be a funeral at the S—— home." This was Saturday afternoon. The Tuesday following the boy was well, playing in the back yard,—all the outing allowed the family while in quarantine. The second day two more of the children complained of the same symptoms that the others did at first. The next day two more, and the next one. But these conditions were met by the Christian Scientist in a few hours. Three days after the first examination by the physician, another physician was sent by the Board of Health; he said, "I am to swab the throats of all the children, and each swab, with the child's name attached, will be sent to a specialist at Toronto. If the report of diphtheria is returned, the swabbing will be repeated in a week, and every week until no germs are found; then disinfecting will be done and the card removed from the house." The doctor said to the Scientist, after swabbing the throats, "I have looked into Christian Science, and it is bene-

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ficial in some cases, but this is different." The doctor then continued, "That child needs attention. His throat looks all right, but it has gone down. It is a serious thing to tamper with a human life." "Yes," replied the Scientist, "that is why we leave the child in God's hands." At the last swabbing the doctor acknowledged to the parents, "They have recovered very nicely." Outside he said, "You could not kill one of those S—— children anyway." In all there were three advanced cases healed, and four relieved in a few hours after the first symptoms appeared, and one relapse. At the same time, there were four more healed in another home not far away through Christian Science, and this notwithstanding the town's predictions that it would not be accomplished.

Many other cases were healed during the season by Christian Science, only one dying. At the same time a little girl having the same disease died in a closet filled with steam, where an allopathic physician had placed her, depending upon his method for her recovery. Not long before this, five cases had proved fatal under medical treatment, in this small city of Berlin. The doctor examining the first two cases, Freddie and Lucy, said Freddie's case was an advanced case of diphtheria with very bad throat, and he would undoubtedly die, and Lucy had the fever and spots on her throat. Three days later another doctor swabbed four, the above two and Eddie and Nelson, and said, "I do not see much the matter with their throats," but added that it had "gone down" in Nelson's case, and that he needed immediate attention. When the report came from the specialist in Toronto, that Eddie and Lucy had the above malady and the rest did not, Freddie's fever had been met in a day and night, and he had been free and skating for two days; but when he heard that he had diphtheria he relapsed, and it was several hours before it was met.

The writer of this article significantly adds: "The healing of the cases above referred to was made possible through 'Science and Health with Key to the Scriptures,' and other writings by Rev. Mary Baker G. Eddy, which prove the truth in the Scriptures to be practical."

I could cite almost innumerable cases. Every month in our Journal and every week in the Sentinel we publish well-authenticated cases of healing after drugs and medicines and all material means had failed, a very large percentage of which have been given up by physicians.

These facts are open to Dr. Huber and to every citizen of the world. The text-book and all other writings upon this subject are available to him and to all others. He has the same opportunity of informing himself that I had when I began my investigations about thirteen years ago, and even greater opportunities, because of the accumulated writings and evidence since that time. It is only necessary to lay aside prejudice and investigate in a candid spirit, to learn what Christian Science is, and what it does.

Questions and Answers.

In compliance with requests, we republish the following from the Christian Science Journal:—

We endeavor below to answer some of the questions that are most frequently propounded to Christian Scientists.

We may remark, by way of preface, that it is much easier to ask questions than to answer them, especially when a single question may sound the depths of an infinite subject. A child can easily ask, What is God? but the answer has not yet been made to the satisfaction and comprehension of most of mankind. So with some of the questions asked us: the answer cannot be made, to the satisfaction of most persons, briefly or through the columns of a magazine or newspaper; yet, appreciating the spirit of the inquiries, we shall endeavor, in the same spirit, to make such effort at answering as the circumstances afford.

What is the difference between Christian Science and faith healing?

Christian Science is based upon the immutable law of God. Its conception of God is that He is greater than personality as that term is commonly used and understood. He is personal only in the sense that Supreme Intelligence, Infinity, Eternity, Boundlessness, and Limitlessness are personal. His is the personality of Love, of Life, of Truth, of Good. Love is infinite and eternal; Truth is infinite and eternal; Good is infinite and eternal,—hence God is infinite and eternal, and this destroys the belief in His personality as a corporeal being, an anthropomorphic individuality, or a magnified mortal.

Love is not His attribute,—He is Love. Life is not His attribute,—He is Life. Truth is not His attribute,—He is Truth. Good is not His attribute,—He is Good. His is the personality of the I AM (Exodus, 3 : 14), and of the repeated definitions of the Old Testament, such as, "I am God, and there is none beside me," and of Jesus in his frequent declarations such as, "The Father is greater than I;" "The Father and I are one." This leads, by logical deduction, to the further and larger definition which Christian Science gives of God, viz., divine Principle.

Take, for instance, the Websterian definition of Principle: "Beginning; source or origin; that from which anything proceeds; fundamental substance or energy; ultimate end or cause."

If God is Creator, He is Cause. God is He from whom all things proceed, therefore, He is "fundamental energy or substance." As divine Principle His Omniscience, Omnipresence, and Omnipotence may be easily comprehended; as personality, in its ordinary or limited sense, His all-power, all-presence, all-wisdom are inconceivable and impossible. He is the "same yesterday, to-day, and forever;" therefore that divine Law or Principle which is the Supreme Intelligence of the universe, the God-head, the Father of all, in so far as He is known or comprehended, may be appropriated or applied, at all times and under all circumstances. There is as much Truth to-day as there ever was; there is as much Life to-day as there ever was; there is as much Love to-day as there ever was; there is as much Good to-day as there ever was.

It is evident that the method of applying the divine Law to human necessities rests, not upon faith, but upon understanding. In the measure in which Godness—Goodness—is understood it may be demonstrated. Whatever measure of understanding there is, however small, rises above the quality of faith.

Yet Christian Science by no means undertakes to abrogate faith; it seeks rather to ripen it into understanding. It knows that if God is Life, He must be the author of, and can reflect only, Life; therefore death becomes a delusion of human, material sense. It is that which, "seemeth to be, but is not." It is real to mortal sense, but unreal in the realm of the divine Law which is Life. It knows that Life is Health; hence sickness is not of divine Law nor origin, but of human. God not being the author of sickness, it must be of human origination; this is why it can be measurably overcome by human methods; but it has its basis in sin,—the law of transgression of the divine Law, and sickness, as effect, cannot be destroyed until its cause has been annihilated. It follows that sin must be overcome before its sequence, sickness, can be fully destroyed, and this requires the application of the law of God. The divine Law is unchanging, limitless.

If God is Life, Life cannot change into death. If God is Love, Love cannot change into hate. If God is Truth, Truth cannot change into error. If God is Good, Good cannot change into evil. Hence, death, hate, evil, error, pertain not to God's eternal and infinite economy, but belong on the side of humanity; they are the result, not of divine Law, but of the transgression of divine Law, and the

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only true and permanent cure for sickness is the destruction of its cause, transgressed law,—sin. It requires more than blind faith to remove sin. Sin is removed by *overcoming* it. To "overcome evil [sin] with Good," is the Scriptural edict. A knowledge of the fact that sickness is not of God, but is of human origin, coupled with an understanding and continual realization of God's power as greater than human power,—nay, strictly speaking, as the *only* power, for His almightiness, His omnipotence, omniscience, and omnipresence make Him so,—the repeated declaration, accompanied with such relative understanding as is now possible to finite comprehension, that God is our Life, our Strength, our Health, our All,—these remove pain and sorrow and disease, and bring one up toward that heaven of peace and joy and contentment for which all are hoping and seeking.

All this, as will be readily observed, implies more than faith as that term is understood and defined; yet, in so far as faith or trust in God brings with it improved health or better physical and mental conditions, Christian Science has no fault to find with it. In so far, however, as God is believed to exercise a merely judicial discretion in each particular case which appeals to Him, healing or refusing to heal as the Divine fancy dictates, or the circumstances of the case warrant, Christian Science has nothing in common with faith cure. Christian Science rests upon the immutable law which declares that the divine Will is that of health, happiness, and harmony to all His creatures; and that in the measure in which mankind brings itself into true relation with the divine Will, by yielding faithful and implicit obedience thereto, health, happiness, and holiness (wholeness) follow as a natural sequence.

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What are the points of difference between the school of Christian Science headed by Mrs. Eddy, and other schools of Christian Science which do not accept her leadership?

A question, the most satisfactory answer to which, from our standpoint, would be that there are no points of difference, because there is no school of Christian Science. This answer would be a strictly correct one, but we are aware that it would not meet the spirit of the inquiry.

There is no school which teaches the principles of Christian Science as laid down in its text-book, "Science and Health with Key to the Scriptures," whose author is Mary Baker G. Eddy. Many of the so-called schools do not even assume to do so, although claiming the name of Christian Science. Others, assuming the name, expressly repudiate both its teachings and its author. It is safe to say that the great majority of these schools teach the very antipodes of genuine Christian Science. Many of them teach all sorts of ologys and isms, which are alike atheistic and pantheistic, having neither reason, right, nor religion as their basis. Some of them are worse than Pagan in their interpretations of the Bible, and if Christian Science were, in fact, what they teach, it would merit all the criticism and condemnation which have been, or could be, heaped upon it. It is one of the persecutions to which the Rev. Mary Baker Eddy and her followers are subject, that her system is made to bear the brunt of the many attacks made upon everything bearing the name Christian Science, the so-called as well as the genuine. Many suppose it is what the various "schools" claim it to be, and they attack, indiscriminately, everything bearing the name, under the supposition that it is all one and the same thing.

The only strictly correct answer, however narrow or bigoted the assertion may seem, is that there are no schools of Christian Science; there is only one Christian Science as there is only one Truth. Speaking by way of analogy, one might as truthfully and consistently claim to be a Presbyterian who repudiates Calvin or denies his authorship of the Calvinistic faith, or a Methodist, while denying that Wesley was the founder of Methodism, or a Swedenborgian, while denying the writings of Swedenborg, as to claim to be a Christian Scientist and yet refuse to acknowledge Mrs. Eddy's leadership thereof.

Medical Legislation.

We herewith publish interesting extracts from a vigorous article by Dr. Delap, a prominent homœopathic physician of Kansas City, by way of protest against proposed medical legislation in Missouri. Much of his argument is good anywhere, and the whole is well worthy of perusal. The proscriptive and inquisitorial character of this kind of legislation would have done credit to the Roman Inquisition. Manifestly the medical trust is one of the serious menaces of liberty and free government in these days of growing monopoly.

Following are the extracts:—

With the annual or biennial meeting of the legislatures of the various states, there comes the usual January grist of medical bills. In Kansas some of the members are evidently endeavoring, one to outdo the others, in the radical measures introduced for the purpose of aiding a coterie of doctors to get at the throat of the medical profession. Indeed, they are not confining their operations to that of creating a medical monopoly, but are proposing the same methods of regulating the plumbers and barbers by proposing the enactment of a law for the creation of state boards, whereby the barbers and plumbers may be enabled to throttle competition by a successful effort to keep all new-comers out of the State. We are disposed to look with complacency at this scramble of the various trades to align themselves with the medical profession in a struggle against the new-comer, who is yet to be, and who has no means of defending himself against attacks of those who hold the fort and stand ready to assault him as soon as he shall have the temerity to set foot upon forbidden ground. We are disposed to think that this phase of the question will appeal to his sense of justice, for the average legislator is generally found to be desirous of recording his vote in the interests of justice and against oppression, when he is really enlightened upon the various subjects of legislation. Any man, not of the medical profession, only needs to investigate thoroughly this question of medical legislation, to be convinced that all bills that give to a few medical men, without responsibility to the profession or to any one but themselves, the exclusive right to say who shall practise medicine in the states, and the power to revoke the license of any physician whom they may be pleased to dub "unprofessional" or "dishonorable," should be promptly buried under large majorities.

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It is highly improbable that the homœopathic profession will get more than one representative on this board of seven, and his influence will be utterly without avail in any question of school that may arise. In case it should be determined that the religious affairs of the people should be protected by a state board of theology, and by the provisions of the bill it were possible for the Catholics to be confined to one member in a board of seven, would any sane man entertain any confidence that the Catholics of the State would be treated justly, and would the liberty-loving people of the State be willing that a continuance of a license to remain in the office of the priesthood should depend upon what this board might regard as "professional" and "honorable"? The make-up of the board, viewed in the light of section ten, ought alone to be sufficient to kill the monster during parturition. Then to think of the irrelevant sop that not more than four members shall belong to the same political party!

The legal profession would not tolerate the existence of an irresponsible board, with power to prohibit a lawyer from engaging in a single act of legal practice after it had decided that the lawyer was "unprofessional" and "dishonorable." The history of the medical profession is such that no one who

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is in the least informed will doubt for a single moment the abuse of such power, even if entrusted to the profession, to say nothing of a few irresponsible individuals who may be among the most bigoted of mortals.

But there is a broader view to take of this whole question. It is the paternalism of government. Germany, through its autocratic head, may wish to know every act of its citizens, and may endeavor to dictate by law what each one shall do, leaving little for individual effort in carving out a future career. Russia may likewise seek to know the thoughts of her people and proceed to throw around each one the protecting arm of the law. But in this country we regard the law as the rules adopted by an intelligent people for their sole benefit, without reference to him who, for a time, may perform the functions of the executive. We have laws against fraud, but the arm of the law has never yet undertaken to point out to the would-be purchaser where he can buy cheapest and best, and the class of dealers he must patronize. There are some things to be left to individual judgment. The people who patronize the fakir and mountebank are the same ones who are attracted by "fire sales," and to whom appeals are made by goods "marked down one-half," in the show window. And it sometimes happens that the man whom a coterie of doctors dub a "quack" has merits superior to his traducers. And not all doctors are quacks to whom this sobriquet is given, else many of the greatest discoverers in medical science would not have been obliged to listen to this word of contempt. Let the physician be obliged to record his evidences of medical education, and any other documents that may be required, under oath, as matters of public record. These will be supplemented by the evidences of skill he has shown in his community. If the people are satisfied with all these, it is no further the affair of other doctors or the State. A man can choose his own physician better than can be done by a state board in the capacity of a trades-union committee, bent on taking care of the craft against all others, and especially solicitous of themselves.

While the foregoing constitute the most objectionable features of the bill, there are others similarly vicious in their tendencies.

For the State to permit each young medical graduate who enters the State to be taxed twenty-five dollars for the sole benefit of this board and its rule over the medical profession, amounts almost to the collection of blood money. Seventy-five to ninety per cent of the medical graduates are pinched to the last degree to obtain money enough to complete their course. The privations they often endure are known only to themselves. Then to lay a tax of twenty-five dollars upon his head before he is able to earn enough to maintain an existence, is an outrage that no State ought to tolerate for a single day. This provision will have the effect sought by the framers of the bill, of keeping all out of the State except the sons of the wealthy. It will thus happen that the chief revenue of the board will be obtained from fines and that intangible source traceable to the individual who is willing and finds it necessary to purchase his professional freedom. It would be a gross wrong to the physicians of this State were the bill to become a law, in that a premium would be placed upon malicious prosecutions for the fines that would accrue to the board. It was found in Kansas City that so long as the justices of the peace were paid out of the fees collectible from litigants, that a premium was placed upon litigation, and many suits were begun solely for the fees. The custom reached such a point of abuse that the Legislature found it necessary to have all fees paid into the treasury, and the justices are now paid an annual salary. The change in the law has wrought a most desirable reform in pernicious litigation. The proposed medical bill should embody this reform, that has been demonstrated a necessity, if the State wishes to avoid becoming a party to malicious prosecution. And it is safe to assume that the men who propose such legislation are totally unfit to be entrusted with any powers delegated by the State.

The bill is also objectionable in the fact that it permits the board to fix the salary of the secretary of the board. This should be fixed by the State. As it stands, the secretary will find it very desirable to institute prosecutions under the law and thus obtain fines sufficient to pay himself a liberal salary. With such a temptation before him, few would be found morally strong and generous enough to resist the temptation.

No other profession except that of medicine attempts to cast discredit upon its educational institutions. In medicine it is only attempted by the unduly ambitious doctor, who is desirous of obtaining political control of his fellows, and the bigot who wishes to crush out other schools, or systems, of medicine.

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The requirement of evidences of preliminary education is one based upon impossible conditions. The branches enumerated are English grammar and composition, arithmetic, United States history and geography. For these the applicant must bring, not only a diploma from a college or high school, but the institution must have the approval of the board, or in lieu thereof, a certificate from the State superintendent of public schools. In many of the states the State superintendent does not conduct examinations in the branches named; in some he does not conduct examinations of any kind in the branches of a literary course, and in probably all the states the applicant could not get a State certificate, irrespective of his attainments, unless he had experience in teaching. There are many eminent practitioners of medicine all over the country who are the possessors of a good literary education yet they are not graduates of a literary college, or of a high school, and have never taught school. By the enactment of this bill, all these men are barred from entering the State. They are unqualified even to apply for an examination by the State Board. And then the framers of this bill face about and declare when it comes to the question of how the applicant became sufficiently proficient in medical work, "the State Board of Medical Examiners shall not be permitted to inquire the source of information of any applicant for a certificate to practise medicine or surgery." If the ear-marks of a job are carefully concealed in the other sections of the bill, it is here in the fifth section where they become manifest.

The penalties are out of all proportion to the criminality of the offense. This bill reminds one of the penalties he reads as having been inflicted in Cuba or the Philippines while Spain mercilessly oppressed the natives. These severe penalties are only another illustration of the abuse of power that would soon follow in the wake of this board.

The Little Church Built by Children.

In the February, 1899, Journal, we published Judge Ewing's very interesting account of the building and dedication by children of a church at Schofield, Wis. We have since received a letter from Mr. Ira C. Hubbell of Kansas City, Mo., relating to the same church, which is as follows:—

Office of Ira C. Hubbell,
Purchasing Agent, Port Arthur Route.

Kansas City, Mo., January 27, 1899.

Dear Brethren:—I send you in to-day's mail a marked copy of the Wausau Pilot, published at Wausau, Wis., under date of Tuesday, January 3, 1899, which relates to the dedication of the Christian Science church built by the Sunday School children of Schofield, Wis.

It was my pleasure recently to meet Mr. E. W. Brooks, who is referred to in this article, and who is, I understand, a member of our Church in Chicago. This gentleman told me that for several years past various other denominations had undertaken the construction of a church in this lumber camp, but were not successful in their efforts. The success of the Church described in the article herein referred to is covered

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entirely by the realization that, "Divine Love has always met, and always will meet, every human need" (see Science and Health, page 490), which is only an expression in the language of our thought of to-day as covered by Jeremiah, 33 : 3, which is, "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." Literally, in our day, the Scripture contained in Hebrews, 9 : 28, is fulfilled, and we have the second appearing of our Saviour: "And unto them that look for him [Christ] shall he appear the second time."

I thought perhaps you might not have seen this article, and as it is such a beautiful illustration of the Truth, I felt that the Field would be benefited by its reproduction, if you can give it the space. Yours in Truth,

IRA C. HUBBELL.

Mr. Hubbell's letter gives additional significance to this very beautiful bit of history in connection with the Christian Science movement. In still further emphasis of the event, we herewith republish from the Wausau (Wis.) Pilot the following account of the building and dedication of the little church referred to in Mr. Hubbell's letter:—

New Year's Day the church built by the Christian Science Sunday School at Schofield was dedicated. Two services were held during the day. Miss Margaret Scholfield rendered a vocal solo entitled, "Love Watches over All." The children were then asked questions by the First Reader, and they answered, repeating separately or in concert passages from Scripture and Science and Health. After another hymn, the morning lesson on the subject of "Christian Science" was read. A short history of the growth of Christian Science in Schofield was then given by the First Reader.

At three o'clock the church was again filled. This time the services were more informal. They were conducted by Mr. Hugh McDonald of Green Bay, who read passages from Luke, 21, and Revelation, 21. Judge G. W. Ewing and Adlai Ewing of Chicago, and E. P. Arpin of Grand Rapids, each spoke for a few moments of the practical good of Christian Science in business and social life, in healing and preventing disease, and in destroying sin, and all complimented the Sunday School upon its success in building and paying for the church. At the close of the service a telegram of congratulations from the First Church of Christ, Scientist, of Sheboygan, was read. Miss Jessie Graves presided at the organ during both services.

Mr. E. W. Brooks, of the Brooks & Ross Lumber Co., who has been greatly interested in the building of the church, came up from Chicago to attend the services, bringing with him his friends, Judge Ewing and Mr. Adlai Ewing. Mr. Hugh McDonald of Green Bay, Mr. E. P. Arpin of Grand Rapids, and the members of the First Church of Christ, Scientist, of Wausau, also accepted invitations, and attended the dedicatory services.

The church stands on a lot adjoining the Town Hall, and is the first church ever built in the village. The building is painted white, is twenty by forty feet in size, and will comfortably seat about one hundred people.

From the vestibule one enters first a pleasant room which will soon be opened as a free reading room; this room is divided from the main room of the church by large doors, and by opening or shutting these the interior of the church can be used as two rooms or one as desired. The pulpit faces the door, and over the pulpit in gold letters against the white wall are painted the words of Jesus: "Suffer Little Children to Come unto Me, and Forbid them Not, for of such is the Kingdom of God." Within and without, the church is simple in design, but substantial and harmonious in all ways. For this occasion the chandelier was trimmed with holly, and smilax and roses adorned the pulpit and table.

The first copy of Science and Health was brought to Schofield by Mrs. George Reed, early in 1885, and during that summer Mrs. Hugh McDonald, a graduate of the Massachusetts Metaphysical College, came to the village and gave informal talks upon the subject. In the fall of 1886, Miss Mary E. Graves entered a class taught by Rev. Mary Baker G. Eddy. The present Sunday School was organized in 1896, and met at first from house to house. Finding larger quarters necessary, the village schoolhouse was used, and that has been their meeting place until Christmas Day, when the first service was held in the new church.

The church cost about $600, and is insured for that amount. When dedicated it was entirely paid for. This seems quite an accomplishment, when it is known that three months ago when this little band of workers, numbering about twenty, most of whom are little children, started out to build their church, they had less than ten dollars in their treasury, a chandelier which had been donated to them, and a small amount of cull lumber for beams, rafters, etc. This is absolutely all there was in sight in the way of material and means, and at that time there was no hint of help from any person except the promise of a lot upon which to build. But they knew the need existed, and they knew that "Divine Love always has met, and always will meet, every human need" (Science and Health, page 490). So, trusting in the loving Father as the source of all supply, they learned the definition of Church from their text-book, bought the rock for the foundation, and wrote for plans and specifications with all the assurance of millionaires. Without solicitation, gifts of money or material came every week, and at no time were they embarrassed for funds. And now that their church is completed, they feel that it is indeed, as they learned it would be, "the structure of Truth and Love."

What there is in Christian Science.

FEAR rules the human mind, and it is always expecting trouble. Bad news hardly ever needs a corroborating witness to be believed. Good news must be vouched for by many witnesses before people will even investigate. This bent of the human mind must be changed, so that people instead of looking for sickness, sin, death, and disaster, will look confidently for health, goodness, enduring life, and peace.

Tell a man that the bank where all his money is deposited has failed, and he will believe you. Tell him that a big vein of rich ore has been struck in his mining claim, and he will doubt it.

Tell a man that his boy has swallowed a table fork and died, and he will believe you. Tell him that his little boy who has always been deaf has suddenly had his hearing restored, and he will not believe you.

Just at this time, tell a man that his daughter has caught the smallpox, and he will say, I was afraid she would. Tell him that smallpox can be rendered harmless by Christian Science treatment, and he will say, What are you giving me?

Tell a man that evil is ever present, and that it has irresistible power over men, and he will say, I know it. Tell him that God is Good, and is just as near to man now, and just as powerful to save him from sickness, sin, and death as He was nineteen hundred years ago, and he will say, Perhaps He is, but I don't believe it.

Let a man climb a tree, expecting every moment to fall, and his expectations are almost sure to be realized, but let another climb fearlessly and confidently, thinking nothing about falling, and he will not fall as a usual thing. When all the faculties of the human mind are attuned to fear, this extreme sensitiveness makes it impossible for one to escape having grip, smallpox, diphtheria, colds, and every ill that is much talked about—and many people seem unable to talk of anything but sickness, death, and bad weather.

I think it is related in one of Herbert Spencer's books that a traveler in Africa found a hardy tribe in one of the elevated portions of the continent the members of which were singularly free from fear of illness. They wore no clothes and usually slept with no covering but the blue sky. At certain

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seasons of the year it grew very cold in the night, and these naked savages on waking in the morning would be covered with frost. They never took cold or contracted chills and fever from such exposure. Yet these people were flesh and blood human beings. What gave them such immunity from colds, sore throat, consumption, and ague? Was it not the absence of fear?

Doctors have a thousand times as much faith in disease to kill as they have in their drugs to cure. Orthodox Christians seem to have far less faith in the power of God to save than they have in the power of whiskey and evil passion to damn. What the despondent, helplessly fearful world beings need is robust reason, and a wholesale faith in Good to give them moral courage to overcome this blighting dread.

Christian Science is good news. It is a light to show the way out of the darkness of fear, disease, and sin. If a report were printed in the newspapers of Denver that there was to be an awful earthquake at a certain hour which would engulf the whole city, everybody would quit work to watch for it. They accept such reports with unreasoning faith. But here is Christian Science with its good news of Life, Truth, and Love; health, harmony, and mastery of sin, and in spite of its daily proofs of healing, men will not take time to inquire about it. Christian Science offers just what men have for ages been longing for, and if they could believe the reports they hear they would not rest day or night until they found out about it, but they think that nothing so good can possibly be true, and go on fearing, suffering, sinning, and dying.

The good news proclaimed by Mary Baker G. Eddy in Science and Health is true. Do not listen to the bad news of sin, sickness, and death a minute longer.

Denver Republican.

Address to Mechanical Engineers.

Mr. C. W. Hunt, on retiring from the presidency of the American Society of Mechanical Engineers recently, delivered a most interesting address, an extract of which we republish from an engineering journal published in New York, called "Power." Speaking of the labors and achievements of the mechanical engineers, Mr. Hunt gave expression to the following philosophical thoughts:—

Working in a field and in touch with a body of his fellowmen having similar tastes, he sees on every hand scenes of engrossing interest. The telescope recording the position and motion of stars which no human eye has ever seen; the spectroscope analyzing the materials of the sun and stars with all the accuracy which it would show if the articles were in the laboratory. Looking with Roentgen rays through a double-barreled rifle he sees not only the leaden bullets within the steel barrels, but also the wads and the charges. He photographs lines in the ultra-violet spectrum far beyond the reach of our vision. He stands by a quartz filament galvanometer which indicates an electric current so minute that if it should be increased in magnitude eight hundred thousand times it would still be only the one-millionth part of an ampere, and on the other hand he sees the Niagara electric generator of five thousand horse power, with a current so much larger than that of the galvanometer that the difference can only be expressed mathematically, not in colloquial language. He sees with entrancing interest the liquefaction of hydrogen by the physicist at a temperature of only twenty-three degrees centigrade above actual zero. He shares in the enthusiasm at the results of two years of unremitting work in the photo spectrum in isolating a new element—monium, in the Hertz electro-magnetic waves now applied in wireless telegraphy; and in the newly discovered element in the salts of Uranium, whose radiations make the air through which they pass a conductor of electricity. More nearly touching him personally comes the work of the biologist, whose quest for the thing we call life has continued from the primitive man to the present time. Constantly flitting from his grasp, it has seemingly passed from fire and storm to mountain and deep, from animal and plant to seed, to cell, and now it has been followed to the molecule or the atom, and yet it as completely eludes his grasp or even his comprehension as ever it has. But followed it certainly has been, by all the laws and forces of nature at the command of man, until the search for it is now in the molecule or the atom, a space physically so small that only the trained imagination can even faintly comprehend its minuteness.

And there, on the outskirts of this unexplored world, stands man, with spectroscope and polarized light, peering over the sphere of action, which we call an atom, well knowing that therein lie wonderful forces, activities, and at least the effects of that mysterious entity, life itself. He sees a field for investigation so fraught with possibilities, so infinitely beyond the comprehension of any conception of the capacities of the human mind that he stands gazing into the abyss with the same devout wonder and awe as does the astronomer when viewing the illimitable heavens. The two are standing as it were, back to back, and each gazing into an infinity—one into the infinitely great, and the other into the infinitely small.

Thus stands the engineer in the midst of a countless number of earnest explorers in the field of unrevealed nature, and so to speak, sees the tools forged and the materials discovered with which he is to work. Cheerfully can he enter upon his daily tasks with the consciousness that his application of these discoveries is of real service in lightening the burdens of life, as well as elevating and ennobling his fellow men.

Cullings from the News Letter.

Texas Doctors Desperate.

We have been forwarded a bill which is now pending in the legislature of the State of Texas, regulating the practice of medicine, so-called. The Medical Trust in that state, not being satisfied to control the action of those who practise medicine, has gone farther and entered into the domain of thought, and seeks to control by legislative enactment the actions of all who attempt, directly or indirectly, by "medicine, mind, or otherwise, to heal the sick." This means that if a person should pray to God for the recovery of the sick, that person will be amenable to the laws of Texas and subject to fine and imprisonment for thus invoking the aid of Deity.

Texas is a grand state and, with its thirteen representatives in the lower house and two in the upper house of Congress at this capital, presents a spectacle of which any person might justly be proud. Many of her representatives here are men of more than ordinary ability, gentlemen of wide understanding, comprehensive learning, broad statesmanship, and they are a credit to the government of the United States, of whose law-making power they form a part. Texas, heretofore, has proven too liberal, too broad, and too just to allow the Medical Trust to take possession of its law-makers, and it has not as yet been able to bribe, intimidate, or control the legislature of that state to the extent of obtaining prohibitive, un-Christian, and unconstitutional laws regarding the practice of medicine, and it is now believed by those who are informed that the passage of such a bill as is pending before the legislature is an impossibility, because of the superior enlightenment, statesmanship, and fairness of the people and the members of the legislature of that state.

When a profession becomes so far degenerate or in such straits as to solicit the passage of laws prohibiting the worship of God in accordance with those rights guaranteed by the Constitution of the United States and of the different states, it is time for that profession to die. The practice of medicine is a rank farce, bound up in ignorance and superstition.

It is a well-known fact among physicians that medicine

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given at one time will have a different effect when given at another time. In other words, that the whole system of *materia medica* is a system of guesswork and not of science. You take the three prominent schools of medicine, allopathic, homœopathic, and eclectic, and they are as wide apart in their systems of treatment as was the old Hindoo practice from the supposed enlightened practice of to-day. In fact, what is good practice in one is rank quackery in another, and they join each in condemning the other, and then combine to destroy the liberties of the people in a community of rascality and of public plunder.

The legislators of Texas and other states cannot fail to see that every indictment and every charge which we make against the profession of *materia medica* is well founded, and that these iniquitous laws should not be allowed to be put on the statute books, while the repeal of those in force must, and will, be demanded by the people.

The time of rule of the Medical Trust is nearing its end; its grave is dug; its tombstone is engraved, and all the ceremony yet to be performed is to hide its unholy carcass beneath the sod of oblivion.

Those Spoons.

Noting the Mother's request that we should obtain a Souvenir Spoon, the editor of the News Letter sent for nine, being one for each member of his and his children's families.

Sunday morning at breakfast these spoons were used for the first time. They preached a sermon with the lovely motto, Mrs. Eddy's autograph, and the likeness of her blessed, beautiful face.

One's thoughts took in the past of humanity, the great Discovery of 1866, the advancement of the present and the infinity of happiness, Love, and Truth in store for the human family in the future because of the blessed religion—"Love God, Love Man"—known as Christian Science. We thank the Mother for the beautiful idea of the spoons.

Christian Science Sentinel.

Again the great weekly devoted to the cause of Christian Science comes to us improved. This time the name is changed from Weekly to Sentinel, with the motto, "What I say unto you I say unto all, *Watch*."

We are proud of the Christian Science Sentinel, and shall look for its weekly visits with pleasurable anticipation.

A New Richmond.

The Daily Reform Press of Pueblo, Colorado, is another influential journal which has opened its columns to the cause of Christian Science. Come on, brothers!

Words of Gratitude.

Philadelphia, Pa.

Dear Sentinel:—I feel that I must send a few words of greeting and grateful thanks to God and our beloved Leader and Teacher, for the Christian Science Sentinel with its new dress and helpful motto.

Our beloved Mother is *ever* on the watchtower sending her loving, inspiring words to us her children. Through her pure thought God speaks. When the Truth first appeared to conscious mortal, the Virgin Mary, consecrated to the service of God, in the temple from her birth, was the purest type, in that age, to bring forth the child Jesus. So our Mother, when she brought forth the impersonal Truth, must have been in the sight of God the purest and best. We are accused of worshiping *her* personality. We who are striving to follow in the way she has pointed out for us, *love* her for her courage, her life of self-abnegation, her constant sacrifice, and untiring devotion to the Cause of God. We love her for the grand work she has done, and is doing. Thousands of grateful hearts throughout our land and elsewhere are blessing her for their freedom from suffering and from the slavery of the senses that bound them. She is, after many years of unceasing toil, beginning to reap what she has so long and so patiently been sowing, and, thanks to God, the crown of rejoicing is hers.

Sincerely and gratefully in Truth,

HENRIETTA E. CHANFRAU.

Chicago, January 30.

Dear Editor:—When I received the first copy of our own little paper, I felt that another human need had been met. The brief summary of things worth knowing, and the condensed items concerning the Field, seem like a supplement to our Journal. To-day the *Christian Science Sentinel* arrived. How that name and quotation remind me of the patient, loving, watchful Mother, ever on guard, and ever giving us of her richly endowed, God-inspired wisdom. Every blessing I have I owe to Christian Science. May I be worthy to work "in the Master's vineyard."

JULIA TOMLINSON.

Kansas City, Kan., January 16, 1899.

REV. MARY BAKER EDDY.

Dear Mother:—As one of your children in Christian Science, I would oft have answered the impulse of my heart to write you of my deep and sincere gratitude for the practical revelation of man's relation to God, so fully and so completely set forth in your works, and bequeathed to us as a life heritage, and also for the tender and loving admonition to hungry hearts looking heavenward; for the pitiful patience and forbearance with those seeking Christian Science, but "for the loaves and fishes." But words that would express what I felt failed me.

The present hour, however,—one made full by the blessed privilege of attending the sessions of the Board of Education,—impels me to express to the best of my ability my true sense of this great blessing.

No one that was concerned can doubt that this occasion was but the fruit of your self-less toil and love; a means to the end, in the interest of the genuine spiritual growth of Christian Scientists.

The happy and more than satisfactory result was mainly due to the marked obedience of your faithful lieutenants whom God ordained for the purpose.

Words fail me to express how important it was to me. So I must leave at God's altar my unvoiced thanks for this priceless boon. This, "God's hour," that only Mother knew how to prepare for her loved ones.

But I would say, that the only feeling that constantly animates my thought, is, "so to live that my life attests my sincerity."

Gratefully Yours,

JNO. H. WHEELER.

The Lectures.

At Louisville, Ky.

Mrs. Sue Harper Mims of Atlanta, Ga., delivered a lecture on Christian Science Thursday evening, January 19, at Library Hall.

The audience was a large one, comprising many of the most prominent and cultured people of the city, among whom were judges, lawyers, ministers, and physicians.

The lecture was most enjoyable and instructive to all present, the charming manner and exquisite voice of the speaker lending beauty to the powerful, concise handling of her subject.

She held the undivided attention of her audience through-

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out, and received an appreciative outburst of applause at the close.

The newspapers were all very favorable in their comments on the lecture, and it is published in full in the Louisville Dispatch.

Mrs. Mims was introduced by Mr. T. M. Gilmore, a gentleman well known in business and literary circles, who spoke as follows:—

"Standing on one of millions of worlds, whirling through space, little atoms, and yet possessed of God-like powers; standing there with a vast eternity stretching behind us, of which we know nothing, and a vast eternity stretching before us, and into which we are plunging, but of which we know nothing, overwhelmed by the mystery of being and by the certainty of dissolution, is it any wonder that mankind cries aloud for truth, for light, and guidance?

"It is a cry that has ascended from all peoples and tribes in all times, nor have there been wanting those who profess to be able to guide into truth and light.

"Of prophets and preachers there is no lack, but the cry goes up as strong as ever, for the world demands demonstration of faith and power.

"We call ourselves a Christian people, and we point to the Bible as the word of God, but how few of us prove by our lives that we believe its teachings.

"It is true that we build magnificent churches, and some few attend them to hear the music, and, at times, the preacher; but these fine temples have always seemed to me like stones that we give to God, while his poor cry for bread all about us. We read in the Bible that a faith, as a grain of mustard seed, will remove mountains, and yet were a man to offer in this day to remove a mountain by the exercise of his faith, would he not be laughed to scorn by those who profess to believe in Christ?

"'What is Truth?' cries the world, and philosophers, astronomers, naturalists, and theologians are striving to answer the question.

"The world is not satisfied, however, for it wants something else than mere assertion.

"We have with us to-night one who professes to be able to answer this momentous question, 'What is Truth?' one who holds that faith is as potent to-day as it was nineteen hundred years ago; one who represents a movement that seems destined to become a tremendous factor in our civilization; one who will speak to you, not of the natural law in the spiritual world, but of spiritual law in the natural world. I have the honor, ladies and gentlemen, to introduce Mrs. Livingston Mims of Atlanta, Ga., who will speak to you of Christian Science."—From Courier Journal, January 20.

At Rock Island, Ill.

The Rock Island Argus of January 20, thus speaks of Mr. Kimball's lecture at that place.

Mr. Edward A. Kimball, of Chicago, appeared at Harper's Theatre Thursday evening, January 19, as a witness to the efficacy of the healing art as practised by Christian Science proficients, he having been recalled from the verge of the grave by its aid some twelve or thirteen years ago. The house was crowded, both main floor and gallery, the lecturer being moved to ask that no more be sent up-stairs before he began his discourse. He was introduced by Mr. Charles K. Mixter, and after opening his subject found it desirable to stop until the people who were a little late in arriving had disposed themselves to listen. Then he launched into his discourse, the main portion of which was devoted to the reality of the healing work done by the Church, that extends into fields not entered upon by medicine.

Mr. Kimball said: "Although I have been announced as a lecturer I prefer to speak of myself as a witness, for if it had not been for the intervention of Christian Science in my behalf I should have been dead years ago."

Note.—We are specially pleased with what Mr. Kimball said, as to his being a witness of the healing efficacy of Christian Science. The healing work of Christian Science should not be overlooked or belittled by our public lecturers or any one else. It is too important, in connection with the work and to the human race to be in any sense under-rated.

Editor.

The Rock Island Union of same date has the following to say of the lecture:—

Christian Science was intelligently explained at Harper's Theatre last night by Edward A. Kimball, C.S.D., of Chicago. The house was filled to overflowing. The audience was in the highest sense representative, and such an audience as was, indeed, in itself a great compliment to the lecturer. Charles K. Mixter introduced the lecturer, who, on noticing that the theatre was already taxed to its capacity, requested that no more people be admitted to the gallery. Mr. Kimball said that instead of a lecturer he would rather appear as a witness of the curative power of Christian Science, which he said rescued him from what he was told by his medical advisers was sure death some twelve years ago.

At Madison, Wis.

An overflowing house greeted Mr. Edward A. Kimball of Chicago, the Christian Scientist lecturer, at the Fuller Opera House, recently. The entire lower part of the house as well as the balcony was filled. The audience was also most attentive throughout. Professor D. B. Frankenburger introduced the speaker in graceful terms. He reminded his hearers that there are about one hundred and seventy-five Christian sects, and that the Scientist has shown a most remarkable growth in its thirty years of existence. While a Unitarian himself, he was glad of the opportunity to hear any new doctrine, and particularly whatever pertained to a broadening of soul and the projecting of the spiritual into life.

The Madison (Wis.) Democrat.

The following is an extract from the Wisconsin State Journal of January 25.

"It was a mingled crowd that attended 'Fuller's' last night to hear Edward A. Kimball of Chicago expound Christian Science doctrine. Except for the upper gallery, the Opera House was comfortably filled. Probably eight hundred people were present. They came with a wide diversity of motive: some merely attracted by curiosity for what to them seems an odd combination of a religious and medical schism; some from real desire to learn more of the doctrines and beliefs of what they know to be a serious and growing sect; and then those (of whom the number is apparently not small in Madison) to whom Christian Science is a new light, a refuge from the woes of this world and an answer to the religious craving in the hearts of men and to the tantalizing mystery of this life and the hereafter."

At Eau Claire, Wis.

Every seat in the Christian Science church was occupied last night to listen to E. A. Kimball, C.S.D., of Chicago, the great exponent of Christian Science. It was a large, a respectable, and intelligent audience, composed of the best classes of our citizens. Mr. Kimball is a gentleman of a fine presence and a powerful and fascinating voice. He was neatly attired and looked like a prosperous banker or wholesale merchant. He used choice language, and his diction was remarkably clear and impressive. He was well received, and those who heard him came away much pleased and benefited by the lecture. As in the time of St. Paul, when he stood on Mars Hill at Athens, and for the first time expounded the Christian religion to the idolatrous Athenians, many last night said in their hearts as the great apostle's audience did then, "We will hear thee again of this matter."

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Mr. Kimball was a prosperous hardware merchant in Chicago. Some seventeen years ago he became afflicted with an incurable disease. The Christian Science people healed him. Since that time he has been a devout believer, and has dedicated his life to the propagation of Christian Science doctrine without fee or reward.—Eau Claire (Wis.) Daily Leader.

At Eel River Valley, Cal.

Dr. F. J. Fluno, M.D., C.S.D., who is a member of the official Board of Lectureship appointed by the Mother Church of Boston, Mass., addressed a very large and attentive audience on the subject of Christian Science at Hunt's Hall, Fortuna, on the night of January 17. The speaker was introduced by Mrs. D. S. Newell, who is one of the most ardent workers in the Christian Science field in this valley. The lecture was under the auspices of the First Church of Christ, Scientist. Dr. Fluno explains that the object of these lectures is to destroy erroneous impressions which may have been entertained concerning the Christian Science doctrine. The large audience listened with attention and the greatest respect to his expositions of Christian Science teachings and his exposure of fallacies which are urged against them. It was a most satisfactory effort to the adherents of a faith which boasts a large following in this valley, and those who listened, yet have not adopted it, gave the speaker respectful and candid attention. He teaches that in common with all theories in comparative infancy, whether of religious or other nature, time must be given for education, and that hastily formed judgments should, as far as possible, be avoided.

Eel River Valley (Cal.) Advance.

In New York City.

Sunday evening, January 29, a large and representative audience gathered in the auditorium of West Side Church of Christ, Scientist, West 82nd Street, New York City, to hear a lecture on "Christian Science and Common Sense," by Carol Norton, C.S.D., of the Board of Lectureship, and Second Reader of West Side Church of Christ, Scientist. The audience was thoroughly cosmopolitan, and among the most attentive listeners was a prominent Jewish Rabbi, one of the city physicians, the president of one of the largest Western railroads, and many of the workers in the world of thought in the metropolis. Mr. Norton was introduced by Mrs. Caroline W. Frame, C.S.D., First Reader of the Church, with the following appropriate words:—

"As I look over this sea of faces my heart is filled with gratitude to God and with tenderness unutterable to the woman who, through divine obedience, was found worthy to give to a suffering and waiting world this health-giving Christian Science. I take pleasure in introducing to you," etc.

The audience listened to the lecture throughout with marked attention, and one of the first persons after the lecture to make an appointment with the lecturer for an interview was a regular physician.

At Guthrie, Okla.

On Thursday evening, January 19, Mr. Alfred Farlow, C.S.D., a member of the Christian Science Board of Lectureship, delivered an interesting lecture on "Christianity made Practical through Christian Science."

The McKenson Opera House was filled with people anxious to hear what might be said on the subject. They came from all parts of the territory, and some traveled many miles. In this we have encouraging evidence of the far-reaching influence of Christian Science in our community. Some that were in doubt, are now convinced that Christian Science is Christian, and founded on the Bible.

If the grave is the gateway to immortality, then immortality is the child of mortality, or Life the child of death. Can this be?

Miscellany.

The Religion of the Future.

An address was delivered before the Church Congress, recently held at Bradford, Eng., by the Right Rev. W. Boyd Carpenter, Bishop of Ripon, containing some passages which have excited a great deal of comment. Bishop Carpenter was president of the congress, and his subject was, "The Opportunities, Needs, and Characteristics of Our Age." The closing passage, on "The Religion of the Future," which is copied from the report of the London Chronicle, is as follows:—

"The future of the world does not belong to sectarianism, and so the dream of catholicity will be fulfilled. Of another thing I am certain. As increasing light falls upon great problems, and men begin to realize how much of Judaistic, pagan, and scholastic thought is mingled with popular Christianity, how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust the Church. For every new epoch has added new dogma to faith, and with every new dogma has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas of the Churches which have separated communion from communion will fall off as autumn leaves before the fresh winds of God. Many views which in the very Providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs; they will not think God's world will fall apart because we tear up parchments more or less. The Church of God will renew its youth. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican to lead it. It will be satisfied with simpler thoughts and a purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

Literary Digest.

About Vaccination.

The published accounts of the continued progress of smallpox in Manila shows that it pays no more attention to our vaccinated and re-vaccinated troops than it does to the uninoculated public. According to the medical philosophy of provaccinationists and their solemn assurances reiterated for a century past, it ought not to be possible for a case of smallpox to exist, much less for a person to die of it after having received the alleged Jennerian "protection." Still, in spite of the special "protection" received by our soldiers, they continue to have smallpox, and die of it, too, while there are constantly recurring outbreaks of the loathsome disease among the "protected" people. And yet, in spite of these hard facts, the doctors continue to preach and practise what has been aptly designated a "grotesque superstition," and the people still continue to put faith in this medical fetish.

The absurdity of the thing would be manifest to the dullest of dull minds were it not for the fact expressed in Shakespearean brevity and force concerning the folly of mortals, of whom doctors form so large a portion. There is about as much relationship between inoculation and smallpox as there is between gravitation and Barnum's white elephant, but the people love to be humbugged, and are willing to pay for it, too.

FRANK ENGLISH.

New York Evening Journal.

A Biography in a Nutshell.

Born, welcomed, caressed, cried, fed, grew, amused, reared, studied, examined, graduated, in love, loved, engaged, married, quarreled, reconciled, suffered, deserted, taken ill, died, mourned, buried, and forgotten.—London Tit-Bits.

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Testimonies.

To constantly absorb the good things that appear with each issue of our Journal and Sentinel, and give nothing in return, is not consistent with our teachings, so I want to give this little tithe from my storehouse.

If there is any one class of unfortunates (according to sense testimony) that ought to be more grateful than another for the blessed revelations of Christian Science, it is that one which finds their "teeth set on edge" because their parents, their parents' parents, or some other progenitor betwixt them and Adam, have "eaten sour grapes." And of this class, those that mortal mind condemns to die quickly are to be envied when compared with the nervous prostration sort, that grow fat suffering torture. The isms and ologies are all very glib with their various explanations of the whys and wherefores, but not one of them could controvert the laws of heredity or set up a defense against them, until it was revealed to our dear Mother, who our true Father and Mother are, and what Jesus meant when he said, "Call no man Father." Who but those who have participated in the "new birth," wherein we learn that instead of being heirs to sin, sickness, and death, we are "joint heirs with Christ," and that our only ancestry is Life, Truth, and Love, can appreciate the burden that is lifted, when this great fact is unfolded as a reality in consciousness?

Christian Science found me twelve years ago, suffering as indicated in the foregoing, and after about five months' treatment lifted me out of my misery. However, the healing was so slow that I doubted that Christian Science had healed me, and was inclined to think that I had simply worn the disease out; hence, like the nine lepers, I hardly returned to give thanks. Is it surprising that five years later I had to be whipped even more severely with the same trouble? Proving that mortal mind doesn't even know itself, I was not long getting back to the dear Scientist again, whom I had not seen nor hardly thought of during the intervening time, and there I found her, still working for God, the same loyal, self-sacrificing standard bearer that I have always found her.

After this second lesson the soil was ready, and the seed of Christian Science has sprung up in my consciousness, and, although I have since had this same battle to make through my own demonstration, it has been more than compensated for by the heightened understanding, and while the old has been emptied out the new has been poured in. Furthermore, by this process of weaning, we are able to have some little measure of appreciation of what the Mother has undergone to make this Truth possible to us.

I have brought Christian Science into practical operation in almost every phase of every-day life, and have yet to see it fail. Particularly in the business field has Principle solved many perplexing problems. Not always in the way that sense would have them, but after a manner that proved to me that "Principle makes no mistakes." Many of us have to learn, in the application of Christian Science in business, to let Principle govern, and not try to govern Principle. Or, as the Mother has so clearly illustrated in "Miscellaneous Writings," we must not try to "tend the regulator."

Above all, is the constant joy and peace of knowing that God is all, and that there is no power opposed to Good. That no matter what discord seems to comfort us, it is no-thing, and we have our remedy right at hand. Can any service we can perform repay for this "pearl of great price" that is ours? May our works rather than our words evidence our gratitude.

JAY G. ROBINSON.

We send to you a sketch of the work in Lima, Ohio, that when enumerating the organized Churches of Christ, Scientist, we may be included, and thus share to a degree the realization of what "Church" means in the scientific sense.

It is ten years since the first case of healing was demonstrated in our city; and through this, a family of five were awakened to inquire into the means by which it was accomplished. In the succeeding year another case, just as remarkable, brought another family of three into the same light of spiritual life. The seed had been sown and had fallen in soil, prepared by suffering, where it took deep root, for though it seemingly had many vicissitudes and hindrances, it grew.

In March, 1897, a hall was secured and public meetings started. In a few months we secured and furnished rooms of our own. In October, 1898, the First Church of Christ, Scientist, of Lima, Ohio, was organized and chartered, with twenty-two charter members, twelve of whom are members of the Mother Church.

Through the realization that our supply is infinite and inexhaustible, we have been able to demonstrate the financial problem in a manner wonderful, seemingly, even to us who know that others have done marvelous things in this line.

There is much room for growth, individually and collectively, among our members, but we realize that this demand of God is being met in each consciousness, and will of necessity manifest itself in the growth of our Church.

God grant the daily prayer,—"Thy kingdom come,"—with a glimpse of its glorious fulfilment, may be more and more realized by all who have named the name of Christian Science.

We are ever grateful to those at the helm, the Lesson Committee, who guide us into the security of the "Harbor of Love" every Sunday, where we renew our stores for the coming week's voyage. Our work is so systematized that it is a delight to know and follow the leadings of those of greater experience and understanding. And our Journal, and the new child of Love and Life, the Sentinel, such dear good friends—we greet their every appearance with renewed inspiration. It is with humble hearts we express our loyalty and deep sense of gratitude to the beloved Mother in Israel. We were rejoiced to know that many were called to receive the blessing of her teaching. Every demonstration of Love is for each loyal, patient worker in the vineyard of the Master.—Florence E. Fullerton, Lima, Ohio.

I recall a time, when in stepping down from a stool in order to prevent falling, I stepped on the edge of a platform, turning my ankle. The manifestation of fear and pain was such that I began to faint. Applying Christian Science immediately, I was soon able to stand and walk. Then the ankle commenced to swell, but Christian Science stopped the swelling at once. After a few minutes' silent mental work in an out-of-the-way corner, I used my foot; and at that time I had to be on my feet a great deal. The third day after, I looked at the foot for the first time since the occurrence, and was surprised to see several black and blue places on it. These impressed me more strongly with the severity of the sprain and the powerfulness of Christian Science in destroying it. What a great power and blessing is Christian Science, which in a few minutes enables a man to resume action, whereas, without it, he would be confined several weeks!

At another time, I had typhoid pneumonia so severely that I was in a critical condition. The Truth, through one of the Leader's loyal students, healed me, and I returned to my business in less than one half the time decreed by physicians in similar cases, and with no consequent ill effects.

Henry F. Whittier, W. Somerville, Mass.

Ludington, Mich., January 26, 1899.

At last a Church of Christ, Scientist, is added to the great number in our land. We organized December 10, 1898, with twenty charter members. The trustees are negotiating with parties for a place of worship that is better than the one we have now. We hope the deal will soon be closed satisfactorily to us all, and that we can get to work, for this field is white and ready for the harvest. Only four of us

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have been taught personally, but all are loyal students of Mrs. Mary B. G. Eddy's works. All pseudo-literature has been cast out.—SARAH A. WEBB, Clerk.

Collingwood, Ont., January 24, 1899.

We have a church membership of seven; have held services in a hall for nearly two years; our progress has been seemingly slow, but knowing in whom we trust, and that "God giveth the increase," we are encouraged to work on, gaining a clearer understanding of God, "whom to know aright is Life eternal." We have had some good demonstrations. Claims of erysipelas, rheumatism, clots of blood on brain, blood poisoning, congestion, and many other diseases have yielded to Truth. The Church has lately placed Science and Health in the public library, and the Sunday School is pledged to keep the Quarterly with it. We have met the usual opposition, but God is for us, and has met our need.

CHATLEE CUNNINGHAM, Clerk.

Souvenir Spoons.

582 Monroe St., Brooklyn, N. Y.

C. S. Souvenir Co., Concord, N. H.

Gentlemen: — Will you kindly inform me the price of the Souvenir Spoons? I have observed that sometimes when we did not obey promptly we have forgotten to be obedient. Many are awake now to the request to purchase the spoons but do not know the price, and a little delay may leave them somewhat indifferent. Error is so deceiving.

Sincerely yours,

M. A. WORTHINGTON,

January 25, 1899.

For the information of Christian Scientists we will herewith give the

PRICE OF SOUVENIR SPOONS.

Silver, prepaid, each . .	$4.00
Gold, prepaid, each . .	$5.00

Stanzas on Freedom.

MEN! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

. . . . . .

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

JAMES RUSSELL LOWELL.

The Board of Lectureship.

THE following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Applications from branch churches to the lecturers should be made through their clerks.

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

Sections and Lecturers. The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the Journal or Sentinel, or to the Clerk of the Mother Church, but to lecturers in their sections.

Eastern Section.—The lecturers for the New England States and Great Britain, are, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.; Rev. William P. McKenzie, C.S.B., 367 Harvard St., Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 367 Harvard St., Cambridge, Mass.

The Province of Quebec, the city of Ottawa, and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Middle Section.—For the states of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario, Carol Norton, C.S.B., 170 Fifth Ave., New York, N. Y. Rev. Arthur R. Vosburgh, C.S.B., Powers Block, Rochester, N. Y.

Southern Section.—Kentucky, Tennessee, Georgia, Florida, South Carolina, Alabama, Mississippi, Louisiana, Mrs. Sue Harper Mims, C.S.B., 575 Peachtree St., Atlanta, Ga.

District of Columbia, Maryland, Virginia, West Virginia, North Carolina, Mr. Edward H. Hammond, C.S.D., 1900 Bolton St., Baltimore, Md.

Western Section.—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, C.S.D., 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, C.S.D., 759 Woodward Ave., Detroit, Mich.

Pacific Coast Section.—F. J. Fluno, M.D., C.S.D., 1319 Grove St., Oakland, Cal.; A. A. Sulcer, M.D., C.S.B., 1062 Ninth St., Riverside, Cal.

Notices.

Lecture in Boston.

Rev. Irving C. Tomlinson, C.S.B., will lecture in the Parker Memorial, Berkeley St., Boston, Monday evening, February 27, upon the subject, "The Claims of Christian Science on People of Liberal Thought." This lecture is one of a series of public meetings on public questions arranged for by Rev. B. Fay Mills.

No subscriptions for the Quarterly will be received for less than one year. No subscriptions for the Sentinel will be received for less than six months. Orders other than subscriptions, for Sentinel, Journal, and Quarterly, should be given for current issues and back numbers only.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

A perusal of the article on the Board of Lectureship will disclose the fact that the Rev. Arthur R. Vosburgh, C.S.B., has been added to the Board.

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Works on Christian Science.

Written by Rev. Mary Baker G. Eddy.

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In one volume, 665 pp. Revised and Enlarged 1894. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., FEBRUARY 16, 1899. | Vol. 1 No. 25

Our New Territories.

In order intelligently to answer the question of the standing of our new territories under the Federal Constitution, Professor Langdell ascertains that there are three meanings of the term "United States."

First. It is the collective name of the states united together by and under the Constitution, or, in other words, it means the same as the forty-five United States.

Second. It is the name of a sovereign, the body politic, a corporation aggregate.

In the first sense, the term "United States" is always plural; in its second sense it is, in strictness, always singular.

Then there is a third sense in which the term "United States" is used, namely, to designate as well the territories of the United States as the states themselves. This third use shows plainly the need of such a word or term as would signify directly not territory but sovereignty, sovereignty being the only thing that can be predicated alike of states and territories.

Professor Langdell points to the importance of understanding that the use of the term, like the similar use of the word "empire" in England, is "purely conventional, and that it has no legal or constitutional significance. Indeed, this use of the term has no connection whatever with the Constitution of the United States, and the occasion for it would have been precisely the same if the Articles of Confederation had remained in force to the present day, assuming that in other respects our history had been what it has been."

Professor Langdell's "conclusion, therefore, is that, while the term 'United States' has three meanings, only the first and second of these are known to the Constitution; and that is equivalent to saying that the Constitution of the United States, as such, does not extend beyond the limits of the states which are united by and under it—a proposition the truth of which will, it is believed, be placed beyond doubt by an examination of the instances in which the term 'United States' is used in the Constitution."

Professor Langdell then gives an exhaustive, detailed examination of these instances, clearing away by his keen observation and logic all doubts on the question.

As to the expediency of the acquisition of the islands, Professor Langdell contents himself with a few brief comments, but emphasizing the opinion that to each of the groups of Hawaiian and Spanish islands there should not be extended the revenue system of the United States, but that each should be given a revenue system of its own.

Professor Langdell concludes with these sage observations:—

"If we are to undertake the government of dependent countries, with any hope of gaining credit for ourselves, we must enter upon the task with single eye to promoting the interests of the people governed, and we must content ourselves with such material advantages as may accrue to us incidentally from a faithful discharge of our duty. Does the Constitution of the United States prevent our attempting such a role? If it does, one will be driven to the conclusion that the authors of that instrument were either less successful in saying what they meant, or else were less sagacious and far-sighted than they have had the reputation of being."

Harvard Law Review, February, 1899.

Items of Interest.

War Inquiry Board Has Finished Its Task.

The war investigating committee has finally completed its labors and sent its report to the President.

The report makes an important feature of the beef issue, and dismisses, as a general proposition, the charges that have been made against the beef furnished the army. It finds, it is understood, that most of the beef was such as could be properly furnished as an emergency ration, pointing out that the evidence showed it was never intended to be anything but an emergency ration. It says there were only two witnesses who really testified against the beef, General Miles and Major Daly, the chief surgeon, who made the report regarded as the most sensational, forwarded to the commission by General Miles.

As to the testimony of these two witnesses, the commission, it is understood, goes on to point out the mass of evidence submitted to the contrary, as offsetting this testimony.

As to such of the canned beef as was found to be objectionable, the commission points out the effect of the tropical climate in producing liquefaction of the fat in the meat, and the consequent rendering of the contents unpalatable. Most of the beef, though, is found to have been satisfactory for emergency use, where fresh beef or beef on the hoof could not be procured.

The report finds that the statement of chemical treatment made by General Miles, on the authority of Major Daly, are not borne out by the chemical experts who were also placed on the stand. It quotes from Major Daly's testimony, and then takes up the testimony of Chemists Clarke of the geological survey and Bigelow of the agricultural department, who examined an analysis of the beef submitted, and finds that as a chemical expert Major Daly is not supported by other chemical authorities, and therefore his testimony is regarded as not worthy of credence.

Eagan Will Go to Hawaii.

Brigadier-General Eagan is going to Hawaii to live next spring. His son has a plantation there, and General Eagan wants to get away from Washington. Before he goes he may ask to be placed on the retired list, out of consideration

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for his subordinates, and especially his friend, Colonel Weston, who would have to wait six years for promotion otherwise. In this way, too, he would obtain immediate remission of his commuted sentence of suspension.

It would be a distinct saving in money to the government to have him transferred to the retired list at once, and would also be in the interest of his subordinates.

A Court of Inquiry.

The President has appointed a court of inquiry to examine into the charges made by General Miles touching the meat furnished the American army during the war with Spain. The court will convene in Washington, February 15, and will consist of Major-General Wade, Colonel George W. Davis, Ninth Infantry, and Colonel Gillespie, Corps of Engineers, now stationed in New York.

General Miles when seen had nothing to say respecting the appointment of the court. He has been accumulating a large amount of evidence along the lines of the inquiry, but he has not chosen any counsel, and a large part of his evidence has been already transmitted to the War Investigating Commission.

Filipinos' Fatal Haste.

The following cablegram has been received from Manila at the War Department from General Otis:—

"It is reported that the insurgent representative at Washington telegraphed to Aguinaldo to drive out the Americans before the arrival of re-inforcements. The despatch was received at Hong Kong and was mailed to Malolos, and Aguinaldo decided on an attack to be made about the 7th instant. The eagerness of the insurgent troops to engage precipitated a battle.

Armor for Warships.

The question of armor for the battleships and cruisers is practically settled. The appropriation bill will call for the best armor made without naming it, at a limit of $545 a ton. The expectation is that the amount allowed will supply Krupp armor, to be made in this country. The amount is made large enough to cover the cost of the armor and the payment of the royalties on the Krupp patents.

Admiral Cervera to be Prosecuted.

The Supreme Military Court, which has had under consideration the loss of the Spanish squadron at Santiago de Cuba, on July 3 last, has decided to prosecute, in connection with the disaster, Admiral Cervera and Commandante Emilio Diaz de Moreu, formerly captain of the destroyed cruiser Cristobal Colon.

Secretary Alger on the Treaty.

Secretary Alger, after the ratification of the peace treaty, said, "The ratification of the treaty, while rather tardy, is a source of gratification. The Senate's action greatly simplifies matters and clears the way for a peaceful and satisfactory settlement of affairs in the islands."

The President has sent the following nominations to the Senate: Charles J. Bell, to be assistant treasurer of the United States at New Orleans, La.; Fenton W. Gibson, surveyor of the port of New Orleans; Frank N. Wicker, appraiser of merchandise for the district of New Orleans.

An amendment to grant full suffrage to women has just passed the Oregon Legislature by a vote of 50 to 6 in the House and 25 to 1 in the Senate. Oregon women are calling Senator Fulton, who introduced the measure, "The Theodore Roosevelt of Oregon."

The nomination of the Hon. George A. Marden of Lowell, Mass., to be assistant United States treasurer at Boston, and that of Major C. K. Darling of Boston to be marshal of the district of Massachusetts, have been confirmed by the Senate.

The Senate has finally ratified the treaty without amendment, by the small majority of three votes. It is thought that the recent battle at Manila had a tendency to hasten the ratification.

Miscellany.

About Disinfectants.

As to whether infected school books can be sterilized authorities disagree, as they do on a great many other questions relating to the preservation of the public health. The agitation of this and other problems touching sanitation in the schoolroom is happily hit off by the following dialogue which we clip from an exchange:—

Teacher (to applicant for admission): "Johnnie, have you got a certificate of vaccination for smallpox?"

"Yes, sir."

"Have you been inoculated for croup?"

"Yes, sir."

"Been treated with diphtheria serum?"

"Yes, sir."

"Had your arm scratched with cholera bacilli?"

"Yes, sir."

"Have you a written guarantee that you are proof against whooping-cough, measles, mumps, scarlet fever, and old age?"

"Yes, sir."

"Have you your own private drinking cup?"

"Yes, sir."

"Do you promise not to exchange sponges with the boy next to you and never use any but your own pencil?"

"Yes, sir."

"Will you agree to have your books fumigated with sulphur and sprinkle your clothes with chloride of lime once a week?"

"Yes, sir."

"Johnnie, you have met the first requirements of the modern sanitarians and may now climb over yonder rail, occupy an isolated aluminum seat, and begin making P's and Q's as your first lesson."

Religion before Business.

The action of the merchant down in Kentucky, who a few days ago sacrificed a large and valuable stock of tobacco and cigars because their use was contrary to the tenets of his religion, has caused a great deal of comment all over the country, but he is not the only business man who has sacrificed his property because of his religious belief. There is one man in Milwaukee whose self-sacrifice goes to greater lengths than that of the Kentucky man, because the Kentuckian is wealthy and the burning of his stock cannot be said to have entailed a real sacrifice, according to the ecclesiastical view, on his part. But there is in Milwaukee one who is slowly but surely stifling his own trade through his voluntary actions and with a full knowledge of what he is doing. He is a druggist and a firm believer in the principles of Christian Science, and, to his credit be it said, he practises his belief. To such extremes does he go that when his patrons come to him with prescriptions to fill and for medicines of different sorts, he frankly tells them that the medicines will do them no good, and that they are simply wasting time and money. To the stranger this advice is hardly reassuring, but it is the doctors who find the greatest objection, and in consequence his drug store is avoided by them, so far as possible. The physicians claim that without the confidence of their patients they are powerless to help them, and the druggist by his advice tends to destroy this confidence,

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so that some of the doctors are up in arms against him. It is the confidence of the patient that makes efficient the remedy of the Christian Scientist, so that, after all, there is much in the belief of physicians that savors of Christian Science, although doctors as a rule will not admit it.

The Evening Wisconsin, Milwaukee, Wis.

We know of a druggist in Boston, who takes the same position as the Milwaukee druggist above mentioned.—Editor.

The Mind's Capacity for Activity.

"The activity and capacity of the mind is past human comprehension," observed a locomotive engineer to a Washington Star reporter. "I had an experience in connection with my own mind which convinces me that the speed of a locomotive is as nothing compared with it. I was running on the road between here and New York, and it fell to my lot, in consequence of a misplaced switch, to be pitched over into a creek, locomotive and all, from a bridge. I knew exactly when the locomotive left the track, and it was not long, I assure you, before the locomotive and I reached the bottom, and yet during that time hundreds of occurrences in my life were vividly flashed through my mind. Things that I had not thought of for years passed through my mind, and appeared to remain there long enough to have had consideration. I thought of all my family, my own family, and of my father, mother, sisters, and brothers. I even thought of some children I had buried years before, and could see them as plain as if I saw them in real life. I thought of every passenger and railroad employe on the train; of the events of my whole life; how glad I was when I was given my first locomotive to run, and how proud my dear old mother was when I told her of my good fortune; of her trip from Jersey City to Philadelphia in a train that I pulled, and of what she said about it to her friends in Philadelphia and elsewhere, and of her trip back to Jersey City again; how she got out of the car at each station and came up to the locomotive to see me. All of this happened, remember, from the time the locomotive left the track till it struck the ground below—not over a few seconds."

Scientists' Annual Meeting.

Directors Elected and a Movement Started for Building a Church Edifice.

The annual meeting of the Church of Christ, Scientist, was held last Thursday evening, January 26, in the church hall, ever the Wells-Fargo Express Company office on North Cherry Street. Almost the whole membership of the church was present. The annual election of directors was held, those chosen being as follows: P. M. Johnson, Mrs. Phil Seridan, Miss Mary Hunt, Mrs. Laura Hearin, and Sam B. Jordan. Mr. and Mrs. P. M. Johnson were elected First and Second Readers, respectively.

There was started in the meeting a movement toward the erection of a church building. This matter has been considered in a general way by the church members for some time past, but no formal action has ever been taken on it. The membership of the church is not large, but there is a keen desire on the part of the congregation to secure a suitable and comfortable edifice, and accordingly the first steps were taken in Thursday's meeting. A subscription was started, and within a few minutes $225 was pledged to the building fund. An active canvass for the enlargement of the fund will be carried on. The members of the church hope to be able to build within a year or two.

Galesburg (Ill.) Republican Register.

"Apologizing to God."

Rev. F. S. C. Wicks Compares Many Over-Modest People with Moses.

"When Moses received his commission to become the leader of his people he attempted to excuse himself, saying: 'Lord! I am not eloquent, for I am slow of speech.' A divine commission is laid upon us, and we make the same evasions. We are asked to champion a righteous cause; to speak a word for truth, freedom, justice.

"We begin by stammering excuses for evading duty. We are called upon to do God's work, and we try to evade it. God's work is man's work divinely done. All honest work is God's work. If God waited for perfect men to do His work, mighty little of it would be done. It is the glory of God that He can take such poor stuff as we and do such wonderful work with it. And He could not do it unless there was something great beneath our apparent littleness.

"If you can do nothing but a worm's work, that is all that is expected of you. Do it, and don't apologize for it. Our trouble is that we are conceited when we ought to be modest, and modest when we ought to be conceited. If we only knew how great and strong and rich we are in resources, we would not be so niggardly in drawing upon them. We never know what is within us until we make demands upon ourselves."—Boston Transcript.

Peace and War Strangely Associated.

At the very moment when, after weeks of needless delay and mistaken opposition, the Senate of the United States confirmed the treaty of peace with Spain, which was negotiated at Paris, an American army was facing insurgents on the battle line in the Philippines. Surely never were peace and war so strangely associated on a single day. Surely never before in the history of the world did "manifest destiny" show itself in two such opposed manifestations on the stage of nations. Earlier ratification would have prevented, in all probability, the outbreak on the part of certain Philippine islanders. But it is certain that nothing could have so strongly influenced Senate sentiment in favor of the ratification which was agreed upon as the tidings that came on the very eve of the day appointed for the vote, of open and overt attack upon the flag and the forces of the United States by the adherents of Aguinaldo.—Boston Globe.

Services at Berlin.

It may be of interest to know that Sunday Services have been commenced in Berlin, Germany.

Among the students of the various arts and professions, were found eight Scientists, who were glad to establish a regular service. One gave the use of her home for the gatherings; and another, from the one Hymnal in the American colony, copied the words of Mother's Hymn—"Shepherd, show me how to go."

On the first Sabbath morning there were sixteen who attentively and thankfully listened to the readings from the Bible and Science and Health.—H. W., Chicago.

He Demonstrated Over It.

Our friend, Jurgen Renken, says The Mail of Tuesday, erred in saying he had the grip. Brother Renken adheres to the faith which teaches one how to triumph over the ills of the flesh, and he says if he had the grip he "demonstrated" over it and has since had a firm grip on the grip. As Jurgen seemed to be wholly free from every ache and pain we hasten to make the correction and set him right. A fellow who can down the grip as he says he did or can, has something which many other good people might well wish to have.—Sheldon Mail, Sheldon, Iowa.

An amusing little incident prefaced the Christian Science lecture at Columbia Hall recently. Just before it began the large audience was amazed to hear one of the ushers call out loudly, "Is Dr. Fox in the room? He is wanted at the door immediately." It came as a gleam of comfort to the medical profession, telling them they could have butter on their bread for a short time to come at least.

Recorder, Janesville, Wis.

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Falsehoods Refuted.

In view of the recent revival of the old, and, as we had hoped, outworn falsehoods as to the authorship of the Christian Science text-book, "Science and Health with Key to the Scriptures," we herewith republish certain articles heretofore published in the Boston Post and the Christian Science Journal.

The Rev. Mary Baker Eddy is so generally known and so universally recognized as the author of Science and Health, that it seems incredible that persons at this late day should have the hardihood to raise any question relative to such authorship. Nevertheless, there are those who are persistently publishing, in newspapers and elsewhere, the ancient fable that Dr. P. P. Quimby is the originator of Christian Science, and that Science and Health is a plagiarism of his writings.

It is true that the origin of this fiction is traceable, in every instance, to those too wicked and dishonest to meet the strict demands of Christian Science, or whose ambitions have been thwarted because they have not been able to carry out their purposes within the ranks of Christian Science, and have, in consequence, broken away therefrom, in the hope of building up for themselves a personal following. The desire for leadership, independently of the leadership divinely bestowed on Mrs. Eddy and by virtue of her labors and achievements—such leadership growing out of the very necessity of the situation—lies at the root of the varied and persistent attacks of a personal kind upon Mrs. Eddy. This is the mainspring of the malicious fabrications which have been so industriously put into circulation in the past, and which are again coming to the surface from a similar source.

Letters to Boston Post.

First: we republish two letters which appeared several years ago in the Boston Post.

The Founder of the Mental Method of Treating Disease.

To the Editor of the Boston Post:—

We were interested in your late article on mental healing, having been acquainted with the late Dr. Phineas P. Quimby, who died many years ago, and whom we regarded highly. He was a contemporary of the noted mesmerist, Dr. Newton, and often amused us with his unique descriptions of their mesmeric performances. He, Dr. Quimby, told us one evening, on our way to a lecture at the city hall in Portland, Me., that he would exhibit some of his power to us in the hall. Accordingly, after we were seated, he said to us, "I shall set them to coughing," and immediately one after another commenced coughing, until the assembly in general joined in chorus, longer or shorter, according to directions. Then all of a sudden the coughing stopped, but our laughter was not over, for immediately the people commenced sneezing as if a sudden coryza had seized them, and pocket handkerchiefs were in quick requisition.

Dr. Quimby's method of treating the sick was manipulation; after immersing his hands in water he rubbed the head, etc. He never called his practice a mental method of treating disease, to our knowledge; and we knew him and his history. He was very successful in many cases of lameness. We asked him several times if he had any system of treating disease aside from manipulation and mesmerism, and he always evaded the subject. We were his patient, but he never gave us any further information relative to his practice, but always said, "It is a secret of my own, and I have thought best not to divulge it." After treating the sick he would retire to a side room and note with pen the especial case, with such other paraphrase as he thought best. This copy he gave to certain individuals to bring out, or, as he said, "put into shape." His scribblings were fragmentary, but sometimes very interesting. He requested us to transform them frequently, and to give them different meanings, which we did. He never took a student, to our knowledge, or gave information of his healing that was practical. He called his scribblings, essays, but never the "Science of Health." Science and Health is a work by Mrs. Mary B. G. Eddy, issued in 1875. She discovered the science of healing embodied in that work, after years of practical proof through homœopathy, that Mind instead of matter is the Principle of pathology, and finally sealed her proof by a severe casualty, from which she recovered through her exercise of mental power over the body, after the regular physicians had pronounced her case incurable.

For eighteen years Mrs. Eddy has been toiling with pen and tongue to explain her discovery of the science of mental healing, and thousands owe their recovery from hopeless suffering and their knowledge of mental healing to her unselfish labors. Her books have been widely circulated. Science and Health is in its fifth edition, and the first edition was one thousand copies. A grateful multitude acknowledge the blessings of her mental system of treating disease. Perhaps the following, in the words of her husband, the late Dr. Asa G. Eddy, best expresses it: "Mrs. Eddy's works are the outgrowths of her life. I never knew so unselfish an individual."

The last time Mrs. Eddy saw Dr. Quimby, and a short time before his death, he said to her, "I owe to you all the popularity I have in Portland." She had sent some leading articles through the press that helped destroy the prejudice against Dr. Quimby, and announced his practice an improvement on animal magnetism. Mrs. Eddy has established a Metaphysical College in Boston, chartered by the Commonwealth in 1881, where the mental treatment of disease is taught on the strict principle of Christian Science.

Eugene Greene, Providence, R. I.

To Whom it May Concern.

Mr. George A. Quimby, son of the late Phineas P. Quimby, over his own signature and before witness, stated in 1883, that he had in his possession at that time all the manuscripts that had been written by his father. And I hereby declare that, to expose the falsehood of parties publicly intimating that I have appropriated matter belonging to the aforesaid Quimby, I will pay the cost of printing and publishing the first edition of those manuscripts with the author's name:

Provided, that I am allowed first to examine said manuscripts, and do find that they were his own compositions, and not mine, that were left with him many years ago, or that they have not since his death, in 1866, been stolen from my published works. Also that I am given the right to bring out this one edition under the copyright of the owner of said manuscripts, and all the money accruing from the sales of said book shall be paid to said owner. Some of his purported writings, quoted by J. A. Dresser, were my own words, as near as I can recollect them.

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There is a great demand for my work Science and Health, hence Mr. Dresser's excuse for the delay to publish Quimby's manuscripts, namely, that this period is not sufficiently enlightened to be benefited by them (?), is lost, for if I have copied from Quimby, and my book is accepted, it has created a demand for his.

MARY BAKER G. EDDY.

Boston Traveler, May 21, 1887.

Letter from a Student.

Second: we republish from the Christian Science Journal an extract from a letter written to Mrs. Eddy by one of her students.

Uncovered.

BY REV. MARY B. G. EDDY.

The following extract copied from a letter to me recently received from a well-known Christian Scientist, may at least amuse the readers of our Journal.

After doing justice to this subject, I had dropped it, as we naturally turn away from a fossilized falsehood. But evidence and testimony on the side of Truth are always in order, and proverbially better late than never.

"It might be interesting for you to know that Mr. A. J. Swartz of Chicago, went to see the late Dr. P. P. Quimby's son, and procured his father's writings for the purpose of having them published in order to show the world that your ideas were borrowed from Quimby. After having examined them, to their utter disappointment, it was found there was nothing that would compare in any way to Science and Health; and he, Swartz, concluded that it would aid you too much to publish them, so they were returned to the owner.

"Mrs. Swartz saw and read these MSS. and she gave me this information. MARY H. PHILBRICK.

"Austin, Ill., May 18, 1892."

Decision of United States Court.

Third: we republish from the Journal of Christian Science of October 6, 1883, parts of a decision of the United States Circuit Court at Boston, bearing essentially upon the subject in hand. The defendant in the action having since deceased, by request of Mrs. Eddy we do not publish his full name—"Tread lightly on the ashes of the dead." The article was written by the Rev. Mary Baker G. Eddy, and is thus entitled,—

Infringement of "Science and Health," etc. The Decision of the United States Circuit Court.

This decision was based upon a proceeding instituted by Mrs. Eddy against one E. J. A—, to restrain him from publishing a pamphlet printed and issued by him, which, for the most part, contained matter pirated from the works of Mrs. Mary Baker G. Eddy. Some time later, the said A— having published another pamphlet differing a little from the first one, the bill was amended to include this second piracy. A—, in his answer, alleged that the copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscript originally composed by Dr. P. P. Quimby; further stating, that he had not published nor distributed any of the pamphlets complained of for more than a year previous to the time of his answer.

Testimony was taken on the part of Mrs. Eddy, the defendant, A—, being present in person and by counsel, which testimony showed that the sworn answer of A—, in which he averred that he had not distributed any of such pamphlets within the past year, was wholly untrue; and also showed a gross and wholesale piracy committed by A— on the copyrighted works of Mrs. Eddy, as set forth in her bill of complaint.

The time for taking testimony on the part of the defendant, A—, having nearly expired, he gave notice, through his counsel, that he should not put in any testimony, and a stipulation for a judgment and decree in favor of Mrs. Eddy was drawn up and signed by his counsel. [NOTE. Mrs. Eddy in her "Miscellaneous Writings," page 381, referring to the failure on the part of defendant A—'s counsel to introduce proof in support of his answer, says: "Mrs. Eddy requested her lawyer to inquire of defendant's counsel, why he did not present evidence to support his claim that Dr. Quimby was the author of her writings? Accordingly, her counsel asked the defendant's counsel this question, and he replied, in substance, "There is no evidence to present."—ED.] Upon the filing of this stipulation, the following decree was made by the Court:—

CIRCUIT COURT OF THE UNITED STATES.
DISTRICT OF MASSACHUSETTS.

Decree for perpetual Injunction.

Sept. 24, 1883. It is ordered, adjudged and decreed as follows: that the copyright heretofore obtained by the complainant under the name of Mary Baker Glover, upon the book entitled "The Science of Man, etc.," and the copyright upon the book entitled "Science and Health," Vol. 2, by Mary Baker Glover Eddy, whereby there was secured good and valid copyrights, that the said complainant has infringed the said copyrights and upon the exclusive rights of the defendant under the same, by publication, sale, and distribution of the works "The Understanding of Christianity, or God, etc.," and "Christianity, or the Understanding of God, etc.," by E. J. A—.

And it is further ordered, adjudged and decreed, that a perpetual injunction be issued against the defendant according to the prayer of the bill.

And it is further ordered, &c., that the complainant recover of the defendant her cost of suit taxed at ($113.09) one hundred thirteen and 9-100 dollars.

By the Court,

ALEX. H. TROWBRIDGE,
Deputy Clerk.

And upon such decree the following injunction was issued and served upon A—:

UNITED STATES OF AMERICA.
MASSACHUSETTS DISTRICT, ss.

The President of the United States of America to
E. J. A—, of Boston, in the
State of Massachusetts.
Your Agents and Servants send
GREETING.

WHEREAS

MARY B. G. EDDY, of said Boston, has exhibited her Bill of Complaint before the Justices of our Circuit Court of the United States for the First Circuit, begun and holden at Boston, within and for the District of Massachusetts, on the Fifteenth day of May, A.D. 1883, against you, the said

E. J. A—,

praying to be relieved touching the matters therein complained of; and whereas, by an Order from said Court, made on the Twenty-fourth day of September, A.D. 1883, it was ordered that a Writ of Injunction issue, under the seal of the said Court, to restrain you, and each and every of you, from doing all the matters and things, from the doing of which you are prayed to be restrained in said Bill, according in full with the prayer of said Bill.

We, therefore, in consideration thereof, enjoin and command you, each and every of you, that from, and immediately after the receipt and notice of this, our Writ, by you, or any of you, you shall not, directly or indirectly, print, publish, sell, give away, distribute, or in any way or manner dispose

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of a certain work or book entitled "The Understanding of Christianity or God, etc.," by E. J. A—: or a certain work or book entitled "Christianity, or the Understanding of God, etc.," by E. J. A—: which said books are copies from, and infringements of the copyrighted works of the complainant, as set forth in the Bill of Complaint in this cause.

Whereof, you are not to fail, on pain of ten thousand dollars, to be levied on your and each of your goods, chattels, lands and tenements, to our use.

Witness:

The Honorable Morrison R. Waite, at Boston, this twenty-seventh day of September, in the year of our Lord, one thousand eight hundred and eighty-three.

Alex. H. Trowbridge,
Deputy Clerk.

UNITED STATES OF AMERICA.

Massachusetts District, ss:

Boston, Oct. 4, 1883.

I hereby acknowledge personal service of the within injunction.

E. J. A—.

On Friday, October 5th, 1883,—fitting day, one usually adopted for the execution of criminals,—the infringing books, to the number of (3800) thirty-eight hundred or thereabouts, were put under the edge of the knife, and their unlawful existence destroyed.

For two years past the aforesaid E. J. A— has claimed to teach—with what the law has declared pirated pamphlets—a higher order of morals and Christianity! The following is one of the sentences palmed off on his students and the public as his own: "It is Truth that heals the sick and honors God, and the work to be well done must be done unselfishly." With such sentiments, earned from the life of their real author, strange to say, E. J. A— won for a time his way into the confidence of some of the good people of Boston, while we in turn waited two years before entering a suit against him, hoping that with time he might catch the spirit of our words, reform, and stop his purloined publications.

The Public Library of Boston has the book referred to, containing the wise axioms that said A—, in over two printed pages, gave as his "Metaphysical Alphabet." What would the reverend gentleman say, if on earth, of the ability of that man to *teach his morals*, who, assuming his ethics, publishes them as his own; one of which maxims is the following: "No other man's good things shall ye desire, be they what they may, corporal or spiritual." Such a craven might crawl out of it, for a time, by a million more feigned originals, lectures or pamphlets; but his own morals would sooner or later be unmasked.

MARY B. G. EDDY.



It seems scarcely necessary to add, that Mr. A—'s defense, as set forth in his answer, having been that the works, the copyright of which he infringed, were not original with Mrs. Eddy, he would, had it been possible, have produced the proof necessary to support his answer. It is evident that this defense was vital in the case, as he apparently had no other. The fact that he failed to produce his proof is conclusive evidence that no such proof existed.

No honest or disinterested person, in the face of this record, would undertake to falsify the record by insisting that Mrs. Eddy's works were plagiarized from Dr. Quimby's writings. The absurdity, as well as the utter falsity of this claim, are at once apparent. Let us hope that, as a mere matter of self respect, if for no other reason, the persons now lending themselves to the circulation of the falsehood, will awaken to their error, and see that they are merely stultifying themselves.

Extracts from Dr. Quimby's Writings.

Fourth. Apropos of the foregoing we publish herewith some extracts from a manuscript of Dr. Quimby, which he permitted one of his patients to copy. This patient resided not far from Belfast, Maine, the home of Dr. Quimby. The copy in our possession is duly authenticated, and comes to us under such circumstances that we know it, as well as the original, to be genuine. Names are withheld because we have not permission to make them public. The copy in question—that is, the one made by the patient—was made in the year 1865. The manuscript is headed, "Questions and Answers."

In his answer to one of the questions, Dr. Quimby gave the following definition of God: "God is Truth, and there is no other truth, so if we know God, the same is known to us. I will now try to attach your senses to God, not the God of this world; not the Christian's God, but the God of the living and not of the dead. My God is my standard of truth, and as I know God the same is known to me. . . . Man's God is all the time listening to our prayers and settling all sorts of troubles. *My* God does not act at all. He has finished His work and leaves man to work out his happiness according to his own wisdom. I will give you the attributes of my God. The wisdom of God is in this letter, and if you understand you will hear his voice saying, 'I understand this.' So the understanding is God; for in *that* there is no matter; and to understand His wisdom is to know God, for that *is* wisdom."

Compare this definition with the glossarial definition of God found on page 578 of "Science and Health with Key to the Scriptures."

"God. The great I am; the all-knowing, all-seeing, *all-acting*, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence."

The most casual glance at the two definitions shows them to be diametrically opposite. The definition of God constitutes the very groundwork of Science and Health. Every deduction contained therein is made from God as its premise. This glossarial definition is but an epitome of the elaborated definition of God running all through this book, and His supremacy is the keynote thereof. It will be seen at a glance that Dr. Quimby's God is not the supreme, all-present, all-acting, all-wise, and eternal Principle, Substance, and Intelligence, but his *understanding* of truth or God, and his God "did not act at all." His was a non-acting God; while the God defined by Mrs. Eddy is the all-acting and always-acting God.

It is difficult to see, then, how Science and Health should be a plagiarism of Dr. Quimby's writings, when the basic principle of each—that is, the definition of God—is directly the opposite of the other. Dr. Quimby's God was the human or mortal mind, the old conception of gods many; while Mrs. Eddy's God is the one universal Mind,—a vital and wholly irreconcilable difference. And Dr. Quimby adds: "All sciences are a part of God, and when a man understands science the same is known to God."

Mrs. Eddy recognizes but one Science, the Omni-Science, All-Science, which is God. Here is another vital difference.

The claim has been made that Dr. Quimby asserted the non-existence of matter. It will be noted that, in the above quotation, he simply says, that there is no matter in the understanding that is God. In other words, no matter in the mind which dictated the letter he was writing. This, however, is not maintaining the non-existence of matter. His conception of matter is still further given in another part of his manuscript. Speaking of Jesus' re-appearance to his disciples, he says: "The Christ that acted upon the idea, Jesus, admitted flesh and blood as well as his enemies; but his *wisdom* knew it was only the idea, that he could speak into existence and out. So when they destroyed the idea, *Jesus*, they destroyed to *themselves*, Jesus Christ; or mind and matter." But the matter remained as entity.

A yet more explicit statement of his conception of matter

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is found in these words, which were uttered in answer to the following question:—

"How is matter made the medium of the intelligence of man? Answer. There are two ideas, one spirit and one matter. When you speak of spirit you speak of knowledge that will live after matter is destroyed or dead."

Again he says: "For Jesus only means the idea, flesh and blood, or senses, or all that we call man. Now, Christ retained all these, and to himself he had flesh and blood."

It is impossible to find in this language a conception of the unreality or non-existence of matter. Careful analysis, as well as candor, requires us to assert that between Science and Health and Dr. Quimby's writings there is also an irreconcilable difference on the other fundamental point of Science and Health—the unreality or non-existence of matter.

It is evident that Dr. Quimby was a believer in modern spiritualism, as witness the following quotation from his manuscript: "The spiritual senses have their spiritual world, with all the inventions of the natural world, but the communication is not admitted by the natural mind, except as a mystery. There is just as much progress in the spiritual as in the natural world, and the science I teach is the wisdom of my God to the senses in the spirit world. So it requires a teacher to teach the wisdom of God in the spirit world, as well as that spiritual wisdom that has been reduced to man's senses in the so-called sciences."

Compare that statement with this, contained in Science and Health, pages 238 and 239—the chapter on "Christian Science and Spiritualism:" "The notion that there can be a union of such opposites as Spirit and matter, the Infinite and finite, leads to the error seen in sin, disease, and death, and is exemplified in the mistakes of Spiritualism. As readily can you mingle fire and frost as Spirit and matter. In either case, one must destroy the other.

"Spiritualism calls one person, living in this world, *matter*, but another, who has died, but inhabits earth, it calls *spirit;* when the fact remains that neither the one nor the other corporeality is spiritual, for Spirit is one, and is God.

"The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and Science of man. God controls all, as manifesting Mind, not matter. He is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, an error which ought to be known by its fruits, the perpetuity of evil."

In her work entitled "Miscellaneous Writings," page 379, Mrs. Eddy says: "After treating his patients, Mr. Quimby would retire to an ante-room and write at his desk. I had a curiosity to know if he indited anything pathological relative to his patients, and asked if I could see his pennings on my case. He immediately presented them. I read the copy in his presence, and returned it to him."

It is evident that in this manner the manuscript from which we are quoting was written. On this subject Mrs. Eddy further says of Dr. Quimby: "He was neither a scholar nor a metaphysician. I never heard him say that matter was not as real as Mind, or that electricity was not as potential or remedial, or allude to God as the Divine Principle of all healing. He certainly had advanced views of his own, but they commingled error with truth, and were not Science. On his rare humanity and sympathy one could write a sonnet."

In the same article Mrs. Eddy says that Dr. Quimby was a magnetic practitioner. She asked him "how manipulation could benefit the sick. He answered kindly and squarely, in substance, 'Because it conveys *electricity* to them.' That was the sum of what he taught her of his medical profession."

The following from the doctor's manuscript corroborates the statement that he was a magnetic practitioner. The question is asked in the manuscript, "Suppose a person were kept in a magnetic state; what would be the result?" etc. The answer is: "I think I understand your question. God is the great mesmerizer or magnet." (Here is another vital difference between his conception of God and that set forth in Science and Health.) "He speaks man or the idea into existence and attaches his senses to the idea, and we ourselves are just what we *think* we are. So is the mesmerized subject,—they are to themselves matter. You may have as many subjects as you will, and they are all in the same relation to each other as they would be in the state we call waking. So this proves that we are affected by one another, sometimes independently and sometimes governed by others, but always retaining our own identity, with all our ideas of matter and subject to all its changes as real as it is in the natural or waking state."

Every precept of Science and Health is opposed to mesmerism, thought-transference, hypnotism, and every kindred ism, as any one at a glance will see.

The doctor's manuscript is too voluminous to warrant full quotation, but we have quoted enough to indicate the tenor of the whole.

On the question of curing disease he made this statement: "Now, if you can face the error and argue it down, then you can cure the sick."

It will be readily seen that this is mind-cure, or one human mind operating upon another to destroy the error of sickness. The whole teaching of Science and Health is, that error can be destroyed only through the action or realization of the one divine Mind. This is where the line is sharply drawn between Christian Science and mind-cure, mesmerism, hypnotism, etc.

Mrs. Eddy in her "Miscellaneous Writings," page 379, further says: "It was after Mr. Quimby's death, that I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science. Yet, there remained the difficulty of adjusting in the scale of Science a metaphysical *practice*, and settling the question, What shall be the outward sign of such a practice: if a divine Principle alone heals, what is the human modus for demonstrating this,—in short, how can sinful mortals prove that a divine Principle heals the sick, as well as governs the universe, time, space, immortality, man?" She adds: "But an unlooked-for, imperative, call for help, impelled me to begin this stupendous work at once, and teach the first student in Christian Science. Even as when an accident called fatal to life, had driven me to discover the Science of Life, I again, in faith, turned to Divine help,—and commenced teaching."

The results of that first teaching have spread over the world, and are too well-known to require recapitulation here.



Fifth: We republish from The Christian Science Journal of November, 1886, the following attested statement in reference to Dr. Quinby's method of healing the sick: —

I was treated by Dr. P. P. Quimby, in Portland, for neuralgia in the head. Mrs. Eddy was also a patient of his. I first met her there, and it was in the summer of 1862. His mode of treating the sick was to immerse his hands in water and manipulate their heads. My father (W. P. Morgan) offered him one thousand dollars ($1,000) to explain his method of treating disease; to which the doctor replied: *"I cannot; I do not understand it myself."* I never knew of his attempting to *teach* any one. His method was entirely different from Mrs. Eddy's system of Christian Science.

(Witness) MRS. E. A. THOMPSON.

We concur in affirming the known truth of the above statement.

MRS. A. D. MORGAN.
W. P. MORGAN, A.M.
MRS. A. R. RUTTEN.

Minneapolis, Minnesota, September, 1886.

We, the subscribers, hereby testify that the testimony signed by Mrs. E. A. Thompson, Mrs. A. D. Morgan, Mr. W. P. Morgan, A.M., and Mrs. A. R. Rutten, was spontaneously

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uttered in Mrs. Eddy's class, was heard by the class of about thirty members, and was elicited accidentally.

PROF. E. J. FRENCH.
M. ANNA OSGOOD.
J. A. D. ADAMS, M.D.



From Mrs. Eddy's Pen.

Sixth: To the foregoing we are glad to add the following from the pen of Mrs. Eddy:—

"In 1861, when I first visited Dr. Quimby of Portland, Me., his scribblings were descriptions of his patients; and comprised the manuscripts that, in 1887, I advertised I would pay for having published. Before his decease, in January, 1866, he had tried to get them published and failed. The quotations contained in the article above—purporting to be Dr. Quimby's own words—were written while I was his patient in Portland and holding long conversations with him on my views of mental therapeutics. Some words in these quotations certainly read like words that I said to him, and, at his request to correct his copy, had added thereto. In his conversations with me, and in his scribblings, the word Science was not used at all, till one day I declared to him that, back of his magnetic treatment and manipulation of patients, there was a Science, and it was the science of Mind, that had nothing to do with matter, electricity, or physics. After this I noticed he used that word, as well as other terms which I employed, which seemed at first new to him. He even acknowledged this himself, and startled me by saying, what I cannot forget—it was this: "I see now what you mean, and I see that I am John, and that you are Jesus." At that date I was a staunch orthodox, and my theological belief was offended by his saying, and I entered a demurrer that rebuked him. But afterwards I concluded that he only referred to the *coming* anew of Truth, which we both desired; for in some respects he was quite a seer, and understood what I said better than some others did—and, for one so unlearned, he was a remarkable man. Had his remark related to my personality, I should still think it was profane. At first my case improved wonderfully under his treatment, but it relapsed. I was gradually emerging from *materia medica*, dogma, and creeds and drifting whither I knew not; this mental struggle might have caused my illness. The fallacy of *materia medica*, its lack of science, and the want of divinity in scholastic theology, had already dawned on me. My idealism, however, limped, for then it lacked Science. But the divine Love will accomplish what all the powers of earth combined can never prevent being accomplished—the advent of divine healing and its Divine Science."



Refutation of another Falsehood.

Seventh: In refutation of the oft-repeated falsehood that Mrs. Eddy courts deification or claims to be Christ, we republish a telegram from Mrs. Eddy to the New York World, published in that newspaper February 1, 1895, as follows:—

Concord, N. H., Feb. 1, 1895.

A despatch is given to me, calling for an interview to answer for myself, Am I the second Christ?

Even the question shocks me. What I am is for God to declare in his infinite mercy. As it is, I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity enfolds.

My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals.

Christ is individual, and one with God, in the sense of divine Principle and its compound divine idea.

There never was, is not now, and never can be, but one God, one Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God's idea, has most of the spirit of Christ, of that Mind which was in Christ Jesus.

If Christian Scientists find in my writings, teachings, and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines.

MARY BAKER EDDY.



The above definition of her relation to Christian Science and the world has never been changed in the slightest degree by Mrs. Eddy. If anything has been said to the contrary, either by her students or others, it has been mistakenly said. This statement is republished as a matter of simple justice to one who, so far from claiming to be a Christ, or the Christ, is constantly, in a spirit of meekness and humility, affirming and re-affirming the allness and absolute supremacy of the one and only God.

The height of Mrs. Eddy's ambition is to serve God by bringing humanity into such a relationship with Him and His law, that all the prevailing discordant conditions of humanity may be wiped away, the promises of the prophets of old fulfilled, and the teachings and works of Jesus the Christ so understood that they may be practically applied to all human conditions. This is her motive, her desire, her constant prayer, as all know who are brought into such contact with her as to be able intelligently and truthfully to state her position.

In the name of the God whom she serves, and of the humanity she desires to serve, and to the best of her ability is serving in so large a measure that untold thousands are calling her blessed, should she be stoned and maligned therefor? Let the sense of justice, which surely prevails in the human heart, candidly answer this question.

What there is in Christian Science.

What is Christian Science?

It is Christianity in its primitive form, as taught and practised for the first three centuries after Christ.



Was primitive Christianity any different from the orthodox Christianity of this period?

Yes. The primitive Christians trusted wholly in God, while orthodox Christians divide their trust between matter, money, and drugs—and God. Primitive Christians healed the sick by means of their religion. Modern orthodox Christians try to heal the sick with drugs and pray to God to help the medicine do its work.

It is often said, "Christian Science may be a very high form of theology, but I think its adherents are visionary when it comes to healing bodily diseases. Theology is one thing and doctoring is another. I think theology should be confined to its proper sphere, the salvation of souls."

Jesus did not think so. Neither did Paul nor the other early leaders. Their theology saved the sinner from his sins and healed him of his diseases by the one method of treatment. The theology of Jesus was not a system of doctoring, for he gave no medicine except divine Love, but his medicine of Love healed the sick who were beyond the help of drugs, even the lepers, the palsied, and those who had been blind from birth. Christian Science has nothing to do with doctoring, but it is the divinely appointed way of healing, for its medicine is God's love.

But it is objected, "The churches of recognized standing do not teach that the sick are to be healed by their theology. If Christian Science is right, why have the other denominations not been healing the sick for all these ages?"

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That is a question they must answer for themselves. It is a question that the members of all orthodox churches are beginning to ask, and as they learn from time to time of friends healed in Christian Science, they will insist on having the question answered. Jesus never forbade orthodox Christians healing the sick, and the only reason they do not heal the sick must be that they do not know how.

Jesus did not try to keep his method of healing a secret. In Luke, 9 : 1, 2, and 6, we read, "Then he called his twelve disciples together, and gave them power and authority over all devils, and to CURE DISEASES. And he sent them to preach the kingdom of God, and to HEAL THE SICK. . . . And they departed and went through the towns, preaching the gospel, and HEALING EVERYWHERE."

Is Christian Science practical?

Eminently so. Since the writer has been interested in Christian Science he has not been sick a day; he has not tasted medicine of any description; he has entirely abandoned the liquor habit; he has entirely abandoned the smoking habit of fifteen years' standing; he has entirely abandoned the swearing habit; he has gained in fifteen months thirty-three pounds in weight, having all his previous life been unable to attain to the normal weight of a man of average height; he has gained peace of mind and courage to work out the problems of life, which at one time he felt were too difficult to warrant further effort.

The writer knows other trustworthy people in Denver who have been healed of such diseases as consumption, various bad forms of stomach trouble, sciatic rheumatism, rupture, contagious blood poisoning, defective vision, and other ailments equally serious. He personally knows hundreds of people who were constantly dosing themselves with drugs before coming into Christian Science who will solemnly declare that they have not swallowed a grain of medicine since adopting this religion, varying in their several cases from one to fifteen years; and furthermore, a large percentage of them have not been confined to bed with sickness since they became Christian Scientists.

Are Christian Scientists ignorant as a class?

Attend a meeting of Christian Scientists at any of their churches in New York, Boston, Chicago, St. Louis, Kansas City, Denver, or Salt Lake City, and judge for yourself.

Here are two recent expressions of opinion regarding the intellectual status of Christian Scientists from sources adverse to the religion:—

"At the same time, from all parts, especially in the cities and towns, come reports of the inroads of Christian Science upon our churches. Presbyterians and Baptists appear to be suffering more from it than any others. Ministers are astonished and grieved to find that some of their choicest minds and best people are affected by it. Sooner or later they quietly drop out of the churches—vanish, leaving no trace. Those people are no zealots nor fanatics. They are quiet and reserved, disposed to avoid attention and to escape even the shadow of a 'scene.' "—From the Interior (Chicago), a leading publication of the Presbyterian denomination.

"Looking at Christian Science, we see a movement which, in a very short time, has attracted many thousands of devoted followers. These people are, for the most part, cultivated and intelligent. They are intensely in earnest. They believe with the utmost sincerity that they have the message that shall save the world, and their zeal is according to their belief."—Extract from a sermon by Rev. F. W. Hamilton, in the Roxbury, Mass., Universalist Church.

How can intelligent, well instructed people swallow all the absurdities of Christian Science as set forth in "Science and Health with Key to the Scriptures," by Mrs. Eddy? Don't you admit the possibility of this theory being overturned?

Intelligent people cease to manifest intelligence in proportion to their belief in absurdity. There are no absurdities in the teachings of Christian Science. When understood, these teachings are shorn of all seeming absurdity, for when understood they are demonstrable. A theory of healing which heals all manner of diseases without recourse to material aid, is built upon a foundation impossible to be overturned—namely, Truth.

All persons will concede that the theory of arithmetic can never be overturned because it is based on truth. A schoolboy knowing that nine times nine make eighty-one, knows beyond doubt that nine times nine billions make eighty-one billions. He can never prove this by collecting eighty-one billion material objects together and counting them, but he is nevertheless absolutely certain of the correctness of his reasoning in regard to the billions, because he has proven the principle in lesser problems. So it is with Christian Science. We first prove it in small demonstrations, and having proved its Principle, we feel absolutely certain of its larger application, and in experience one finds that as he grows in the understanding of the Principle, he is able to prove it true with the larger problems as they arise.

The proofs in healing sickness connect the present age of Christian Science with the Christianity of Jesus and his disciples, showing that the practice then and now is the same, and is based upon the same rules. This renders available as incentive and proof all the demonstrations of Jesus, even his demonstration over death, and gives Christian Scientists the absolute assurance that they are in possession of a Science which will, in its ultimate application, destroy death. They are as sure of this as the schoolboy is that nine times nine billions make eighty-one billions.—Denver Republican.

Lack of Faith Overcome.

BY E. J. KNAPP.

I FEEL very deeply my debt to Christian Science, and to a most loyal apostle for the knowledge gained of God's creation, the Science of Life, which has not only healed me of seemingly incurable lung trouble, but raised me to a plane where all past unhappy, unsuccessful, and hopeless conditions of life are fast being forgotten, and I am beginning to know life as I never knew it before. I was what is called a very sensitive child, and longed many a time to do what more sturdy and less self-conscious children did with ease. I did not inherit a strong constitution. I was not satisfied nor contented, and went to extremes, both physically and mentally, suffering often from colds and sick headaches. I was advised, cautioned, and judged, until I really believed that I was oppressed beyond reason, and questioned very much the justice of it all.

About twenty years ago, typhoid pneumonia kept me in bed nine weeks, and it was over a year before strength could be gained to pursue any occupation. Each winter after this I suffered from hard colds on the lungs, each attack becoming more and more severe. I was examined for life insurance about this time and rejected on account of my lungs, and was advised to seek a milder climate. My regular physician, after a careful examination, diagnosed the case, and advised me not to spend another winter in Chicago. I went to Colorado, where five years were spent trying to get strong and to overcome the sentence that my chances of life were such that I could only expect to extend it by being very careful. During the first year I improved somewhat, but at the end of five years I returned to Chicago, discouraged, hopeless, and was compelled to take Christian Science treatment, for I had tried everything else and was literally dying by inches. My progress was slow, owing,

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as I now see, to my lack of courage to rely wholly upon God's help. I had no faith in, or understanding of, God, and when pressed hard resorted to material means. There was the trouble. How to become spiritually minded and get some idea of who and what God is, seemed the only way. I read Science and Health day and night. I felt the knowledge was in that book to make me absolutely free from all troubles. This brought courage and a more earnest desire for the Truth, yet it was some time before I thought that I could rely wholly upon Christian Science; but progress was being made in all directions, until at last I overcame a cold on my lungs without any material assistance. The hard study and earnest desire had done good work.

I felt that I was on the right road to health and happiness, and if I were courageous I would win. While meeting the claim that night, iodine, mustard, whiskey, and quinine were quite forgotten, and I trusted entirely to God's goodness and allness to bring about the desired results. Here was real progress. I had met that which I most feared, conquered the fear, and found that my body responded, the lungs cleared up, I breathed naturally, and went to sleep feeling that I was master; not only healed, but I could almost see this life as a dream, in which, through living the life of Love, we had dominion and would eventually wake up to the true sense of Life. I awoke in the morning, after a good night's rest, not quite so well, I thought, although conscious of a great victory. This same claim was met afterwards many times, and when I held strictly to the truth of Being without any material help I found myself stronger each time. But when intense fear drove me to material means, it always took longer, and there was also a sense of depression or failure. The knowledge gained through demonstration had made many things plain which before were not understood. I am now in better health than I have ever known. I feel a great sense of freedom totally new to me, and I am satisfied that a scientific knowledge of the true meaning of Scripture and Christian life will bring health and happiness to the whole human race. Christian Science is a greater blessing to mankind than is generally understood.

Church Organized at Santa Ana, Cal.

I AM pleased to state that the Christian Scientists of this place, are now regularly organized, having perfected their organization within the past two weeks. We have fifteen charter members, with the prospect of some additions within the next few weeks.

Not being able to rent a furnished hall that we could have on Wednesday evening, the Scientists secured a fine hall at a moderate rental, with a seating capacity of one hundred, which was furnished at a cost of about one hundred and fifty dollars.

This hall was papered, floor covered, chairs, pulpit, and platform put in, and otherwise made comfortable and attractive.

This was a profitable demonstration, as many of the congregation are poor in this world's goods, and we are repaid many times in individual blessings, as well as increased attendance and interest. I am a business man endeavoring to demonstrate my business and surroundings so that when the call comes I may be able to go up higher.

Alba J. Padgham.

The Legal Aspect of Christian Science.

WE are permitted to publish the following interesting and able opinion of ex-Judge J. E. McKeighan of St. Louis, Mo., written to Carol Norton, C.S.D. This clear, concise, and well-sustained opinion of a lawyer of Judge McKeighan's ability, experience, and standing at the bar, will carry with it great weight among all thinking people. We take pleasure in reproducing the same in full. It is as follows:—

St. Louis, Mo., December 12, 1898.

Carol Norton, Esq., C.S.D.,

My Dear Friend:—Referring again to your letter of November 25, I have to say that I have examined the questions hereinafter referred to which you have put to me, not exhaustively, but in a general way and sufficient to satisfy my own judgment of what my answers should be, and which answers I feel reasonably assured will be sustained. Your questions are as follows:—

> Question (A).—What are your views on the legal rights and aspects of the practice of Christian Science Mind Healing, alias Mental Therapeutics, as a system of healing disease?
>
> Question (B).—Do you consider the practice of healing the sick through mental, psychical, or spiritual means, without drugs, a vital part of the Christian Religion as founded by Jesus Christ?

First:—The following are amendments to the United States Constitution as originally framed:—

"Art. I. Religious Liberty; Freedom of Speech; Right of Petition.—Congress shall make no law respecting an establishment of religion, or prohibiting the free *exercise* thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances.

"Art. XIV. Sec. 1. Citizenship; Rights of Citizens; Due Process of Law and Equal Protection of the Laws.—All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the *equal* protection of the laws."

In the State of Missouri we have a constitutional provision on the same subject, which is as follows:—

Const. of Mo. Art. II. Sec. V.—"Religious Freedom; Belief not to affect Citizens' Liberty of Conscience.—That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no person can, on account of his religious opinions, be rendered ineligible to any office of trust or profit under this State, nor be disqualified from testifying, or from serving as a juror; that no human authority can control or interfere with the rights of conscience; that no person ought, by any law, to be molested in his person or estate, on account of his religious persuasion or profession; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace, or safety of this State, or with the rights of others."

Most of the states, if not all (I have not looked at the Constitution of every state), have articles or sections similar to Missouri.

The healing of disease as practised by Christian Science healers has a distinct and definite religious basis. Religion, as has been said, is "Any system of doctrine or belief which teaches the true relation between God and man." Briefly stated, Christian Science teaches (as I understand),

(a) That God is Infinite, Omnipresent, Omnipotent, and Omniscient, and that He is necessarily free from sin, dis-ease, and sickness.

(b) That man (the true, real man) is created in the image and likeness of God and could not be otherwise created, and therefore man (the real man) is, like his creator, free from sin, dis-ease, and sickness.

2. That the application, understandingly and consciously, of the foregoing principle, heals the physically sick and diseased, and this application of the principle is what the healer does, whether done for others or for himself or herself.

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That Christian Scientists honestly entertain the foregoing views can no more be doubted than that thousands of the hopelessly sick on the basis of *materia medica*, have been, and are being, healed daily by its application and use.

I therefore maintain that the foregoing articles of the Constitution of the United States, and similar provisions to that quoted from the Missouri Constitution, absolutely protect the Christian Science practitioner against all prosecutions for the violation of prohibitory and restraining laws enforced by penalties, and this may be considered from two aspects, viz.:—

(a) As to laws which undertake to regulate the practice of medicine by requiring diplomas from colleges and other conditions before it can be lawfully followed by a physician. So far as the courts have as yet passed upon such laws, it has been uniformly held (in the absence of words which would specifically or necessarily include Christian Scientists) that such statutes apply only to those practising medicine or surgery as they are ordinarily and popularly understood, and not to Christian Scientists or others who may use a principle of healing not requiring drugs or surgical treatment. State *vs.* Mylod (R. I. 1898), 40 Atl. Rep. 753; Wheeler *vs.* Sawyer, 15 Atl. Rep. 67.

(b) Do the foregoing constitutional provisions protect Christian Scientists who heal by the application of what they claim and honestly believe to be a divine Principle of Healing, against prosecution under any possible statute that might be framed. The only decision that has yet been made on such a statute is State *vs.* Buswell, 40 Neb. 158. There the statute defined what the practice of medicine was by declaring that it applied to any one "who shall operate on or profess to heal or prescribe for or otherwise treat any physical or mental ailment." The Supreme Court of Nebraska held that this language would include a Christian Science healer, and that a constitutional provision in that state, similar to the one hereinbefore quoted in Missouri, did not protect such healer from prosecution and conviction (although, as a matter of fact, in that case the defendant was acquitted under the charge of the trial court), and it is not known that any other prosecution has ever been instituted in that state, notwithstanding the aforesaid decision of the Supreme Court held Christian Scientists liable to prosecution under the law of that state. I presume that public sentiment and the number of cases that have been healed has been too strong for the enforcement of the law as so construed by the Supreme Court of that state. I, myself, think that the decision was wrong, and that the Supreme Court of the United States would not sustain it.

It is true that in Reynolds *vs.* U. S., 98 U. S. Rep. 142, and in Mormon Church *vs.* U. S., 136 U. S. 1, the Mormon's religious belief that polygamy was not only lawful, but inculcated as a duty by the Bible, did not protect him from prosecution under an Act of Congress making bigamy or polygamy a criminal offense.

The same defense was made in Davis *vs.* Reason, 133 U. S. 333, where a similar statute of Idaho was sustained. The Act of Congress referred to and the statute of Idaho were sustained, on the ground that they were within the police power of the state, in the interest of the peace, good order, and morals of society, and that the mere adverse belief of any sect would not be a defense against prosecution under such laws.

Careful examination of those cases will show, however, that bigamy or polygamy was recognized as having been an offense at common law, and that from the earliest history of England, polygamy has been treated as an offense against society (Reynolds *vs.* U. S., 98 U. S. 142).

The test as to what might be punished under a prohibitory law without violating the foregoing constitutional provisions, is well stated in an extract by the court in Reynolds *vs.* U. S., from 12 Hening's Stat. 84, where it is said, "That it is time enough for the rightful purpose of civil government for its officers to interfere when principles break out into *covert acts against peace and good order.*"

The Supreme Court approved this as a test as to whether a prohibitory law was or was not constitutional. So applied, it would seem to be clear enough that to hold that the foregoing principles of Christian Science as applied to healing constitute "overt acts" as practically applied against peace and good order, would be the height of absurdity.

It is also true that in Dent *vs.* West Va., 129 U. S. 114, a law was held to be constitutional which regulated the practice of medicine and required that every physician should have a diploma of some reputable medical college before he could lawfully practise his profession; but it was distinctly maintained on principle that laws might be passed to secure the people "against the consequences of ignorance and incapacity, as well as deception and fraud." Of course, this language of the court must be construed with reference to the particular case and as having relation to doctors who use drugs and practise surgery as generally and popularly understood, and not as applicable to those who relieve the sick, as Christian Scientists do, or honestly believe they do, from principles founded on a religious basis, the principles of which are not taught in medical colleges. Neither can it be claimed that there is any deception or fraud in the practice of healing by Christian Scientists. Those who use this religious system know that no medicine is used, and therefore that no knowledge or learning with respect to medicine or surgery is required.

In Regina *vs.* Thomas and Mary Ellen Wagstaff, 10 Cox's Criminal Cases, 530 (an English case), referred to with disapproval in Reynolds *vs.* U. S., 98 U. S., the defendants belonged to a sect called the "Peculiar People," and were prosecuted for manslaughter, for neglecting to call in a physician. They were acquitted on the charge of the court, which was to the effect that while the defendants, if they had refused to give the child food and it had starved to death, might have been successfully prosecuted, yet that where the question was as to "what precise medical treatment should be applied to a particular case, they got into a much higher altitude indeed," and that "there is a very great difference between neglecting a child in respect to food, in regard to which there could be but *one* opinion, and neglect of medical treatment, as to which there might be *many* opinions." In that case the defendants had anointed the child with oil, following literally the injunction in the last chapter of the General Epistle of James, which constituted a part of their religious belief.

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Second:—In answer to your second question, as to whether or not I consider the practice of healing the sick through mental, psychical, or spiritual means, without drugs, a vital part of the Christian religion as founded by Christian Scientists on Jesus Christ, I emphatically answer I do. Jesus Christ certainly did not use drugs in his healing, and it needs no other proof that healing was a vital part of his religion than the reading of the Gospel account of his ministry. It is true that in one case he anointed the eyes of the blind man with clay, but it is also true that he sent him to the nearest pool to wash it off, showing his contempt for all material remedy, and that the restoration of the man to sight was not from any virtue in the clay, but in the divine Principle which he employed. As he distinctly stated on another occasion (John, 14 : 16), where he said, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." That Jesus Christ also recognized healing as being a part of the religion which he taught is shown by the instances so often quoted by Christian Scientists. It is also shown by the following consideration:—

1. As already stated, the record of his ministry was as much a record of healing as of preaching or teaching.

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2. In every instance where he sent out his disciples to preach the Gospel (good tidings), the injunction to heal went with the injunction to preach (Luke, 9 : 2), and his disciples followed his instruction, as it is said, "And they departed and went through the towns, preaching the Gospel and *healing* everywhere" (Luke, 9 : 6). And so when he sent out the seventy, they also were instructed to heal the sick (Luke, 10 : 9), and that the seventy followed his instructions is shown by their report, where they declared that "Even the devils are subject unto us through thy name."

Again, after the resurrection of Jesus Christ, where he appeared unto the eleven as they sat at meat (Mark, 16 : 14–20), where he directed them to "Go into all the world and preach the Gospel to every creature," he distinctly announced that the recovery of the sick should attend the believers as a sign, or, as we would say, *evidence* that they had received and understood the Truth.

Christian Scientists fail to find anything in any part of the Bible to justify the abandonment of the practice of healing as a result of the understanding of the Truth and the true relation between God and man, notwithstanding the whole religious world for centuries has ignored the most practical part of the life and teachings of Jesus Christ, namely, healing, which he practised constantly and continuously and instructed his disciples and followers to practise.

Very respectfully yours,

J. E. McKeighan.

Reply to New York Sun.

Concord, N. H.

To the Editor of The Sun.

Sir:—On December 30 you published a notable "attack" on Christian Science, signed by a Mr. Lawrence, notable chiefly for its intolerance, its nauseous epithets, its unfounded assumptions, and its ill-concealed anger at the rapid increase of the number of Mrs. Eddy's followers throughout the Christian world. In the time of Jesus and of John, the same disposition was rampant. "John came neither eating nor drinking," and the "Lawrences" said, "He hath a devil." Jesus came eating and drinking, and they said, "Behold a man gluttonous and a wine-bibber." Luke, "the beloved physician," who had ceased to practise the Old School methods of healing, and had become a Christian Scientist under the teachings of the Master, records that when the seventy returned with joy, saying, "Lord, even the devils are subject to us through thy name," Jesus rejoiced in spirit, saying, "I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent [the Lawrences], and hast revealed them unto babes"—his "ignorant" followers. But is your correspondent, after all, so learned that he can afford to hold in contempt those who may not be so highly educated as he? One would scarcely think it, judging from his contribution to the Sun. He asks, "How should she know the patient was suffering from a cancer?" Obviously, first, because Mrs. Eddy was a regularly educated Homœopathic physician in her earlier days (and to-day the Homœopathic and the Old School practitioners are lying peacefully in the same professional bed); and secondly, because the Old School physician who had the case in charge before she was called, and had given it up as absolutely incurable, *said* the disease was cancer. The "ignorant" and unlettered fishermen, in their accounts of healings by the Master and the Twelve and the Seventy, never hesitated to say, for the same reason, that they were palsied, or lepers, or withered, or blind, or dumb, or insane ("possessed of devils"), or dead. But wise Mr. Lawrence would ask, in scorn, How did those fellows know the diseases mentioned were the real thing? And when it comes to a question of faith, one could believe quite as readily that a genuine cancer was *cured* "at one sitting," as that a "tumor or a sloughing sore" could be *cured* at one sitting—either being impossible to the mind of Mr. Lawrence of Flushing. And he intimates, with a recklessly easy assurance that it is a pleasure to prick, that "a vast majority" of Christian Science cures are practically frauds; that "ninety-nine cases out of a hundred" are "as far from truth as the East is from the West." How far, pray, is the East from the West? Mr. Lawrence, with all his intelligence, is sublimely unconscious of the simple fact that the East and the West are as intimately and closely joined as were the Siamese twins, and so, of course, is equally oblivious of the inappositeness of his simile. So far as his bold statement as to the "ninety-nine cases out of a hundred" is concerned, I will venture the belief that he would not dare make it under oath.

Mr. Lawrence speaks of Mrs. Eddy as "the notorious founder," etc. If he means "notorious" in the sense of noted, or well-known, there is nothing to be said; but if he uses the term in an objectionable sense, then I must ask him for specifications that come within his own personal knowledge: let him not rely upon "they says"—the coward's resort. So far as I can learn, Mrs. Eddy is leading a marvelously quiet, unostentatious, unobtrusive (so far as her manifold obligations to Christian Science work will permit), and blameless life—a life apparently altogether above and beyond any knowledge or conception of her traducer from Flushing.

He also says she "assumes that because her followers are 'persecuted' by all the decent element of the community," etc. Now she "assumes" nothing of the kind, as your correspondent well knew when he penned that sentence. The fact is, it is not "the decent element of the community" that rails at her; it was the friends and boon companions of Barabbas who cried so passionately and persistently, "Crucify him! Crucify him!"

Mrs. Eddy is no longer young; her head is as white as snow. Is it any wonder, then, that the half million children who love her should delight to call her "Mother"? And when Mr. Lawrence says she "wishes to usurp the place of Christ," and that she claims most of his prerogatives, his statements need no refutation.

The writer of this is not a Christian Scientist, but he is an intense believer in the broadest toleration of all conscientious beliefs and practices that are not clearly inimical to public morals.

Edward A. Jenks.

Christian Science as a Curative Agent and a Religion.

It is often argued that Christian Scientists should not be allowed to heal until they have graduated from some medical school and thus become able to name disease from the physician's standpoint. Were the medical fraternity justifiable in this demand, can it give us an infallible rule for such diagnosis? Dr. Goodall, while lecturing before one of the dental colleges in Philadelphia, exclaimed, "Gentlemen, if we were compelled to hold a post-mortem on every case we lose, we should frequently have cause to blush for our diagnosis." Many of us will remember the case of the late President Garfield, for whom the most eminent physicians were employed, yet the autopsy proved how absurdly incorrect were their conclusions. Thus we learn that *materia medica* itself cannot always be relied upon for correct diagnosis in its own practice.

Another idea advanced is, that Christian Scientists need the drill of *materia medica* in order to prevent contagion and thus insure safety to the public health. It is not generally understood that the same omnipresent and omnipotent Principle which destroys disease can just as effectually overcome contagion. Never under the treatment of Christian Science were nearly whole families known to be swept away by the claims of diphtheria, typhoid, scarlet fever, etc. Yet not infrequently do we hear of this in the practice of medicine, even in the families of practitioners themselves. During many years' work among so-called contagious diseases as

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well as others, we have only had one claim of infection to meet, and that was in our early experience. Yet so prone is mortal man to cling to the old and reject the new, that this certain proof of non-contagion in Christian Science practice has not seemed to arrest his attention.

Another statement made is that those few unfortunates who fail to be healed in Christian Science, die horribly painful deaths. This charge we must deny, for we know of many instances when those under the care of *materia medica* were suffering beyond description, and though not healed through the treatment of Christian Science, were so relieved that their friends ever after blessed the day in which the boon was brought to them. If Christian Scientists fail to heal they very rarely fail to give relief.

Hundreds of cases of surgery are upon record which have been healed after eminent surgeons have done their best. We know personally a lady, who received a severe injury while attempting to let herself down in an elevator. She called a Christian Scientist, who treated her for a few days, when she became anxious, fearing that she would have a stiff arm. She told her healer that she thought this a serious matter and felt that she ought to consult a surgeon. The Christian Scientist replied: "That is your privilege. I will stop treatment and let you do as you think best." She consulted the surgeon who told her that the elbow joint was displaced, the socket crushed, and the arm above the elbow broken. She asked if through his treatment the arm could be perfectly restored. He said, "No; it will always be stiff." "Then," said she, "I will return and put it under the care of the Christian Scientist again, for she can do as well as that." "Very well," he replied, "but come and show it to me when the Christian Scientist gets through with it." She promised to do so, and in three months returned. She had perfect use of the arm, no stiffness discernible. The surgeon admitted that it was one of the most wonderful pieces of surgery that he had ever witnessed.

As regards obstetrics, no treatment has been found to equal Christian Science. We know a lady who under this treatment gave birth to a babe. She had a physician in attendance, but her healer, when needed, was detained for an hour, and gave absent treatment. When she arrived she found the birth had taken place and the child was quietly sleeping. The physician in charge informed her that suffering diminished instead of increased as might be expected in the old way, and seemed greatly surprised at the turn affairs had taken. The Christian Scientist gave the mother another treatment and left. The lady afterward said that that treatment did wonders for her. Both mother and babe slept quietly all night. The mother awakened a little before six in the morning, and, feeling able to do so, arose and prepared the breakfast. She never returned to her bed except to sleep, and the third day after the birth ran the sewing machine, making clothing for the little ones. The lady has been in perfect health ever since.

Through Christian Science the claim of insanity is treated as successfully as any other. A Christian Scientist, residing in this city, went to visit a friend whose husband had for ten years been pronounced insane. Through pity for the man, she began to realize the omnipresence, omnipotence, and omniscience of the One Mind, God. After a few weeks a lady of that place, seeing the change, hearing nothing, and not wishing to question the family, wrote to a leading Christian Scientist to inquire if that gentleman had been treated by Christian Science. She wrote: "He is so changed. Awakened to life as it were, looks and acts like a sane man, and is asking, through the village papers, for work. His restoration is a wonder, after being so many years dead in despondency. His family have all gone that way, and certainly no medicine has been able to restore him. I believe Christian Science to be the one means through which he must have been healed." CHRISTIAN SCIENTIST.

Rochester, N. Y., December 15, 1898.

Rochester (N. Y.) Democrat and Chronicle.

A Methodist Minister becomes a Christian Scientist.

Dear Editor:—It is about one year since I decided to be a Christian Scientist, since I said, "Your God shall be my God," and I will live and demonstrate the true Life.

After one has preached for fifteen years and has grown to believe in theology and dogmas of men, it is not easy to break away from these associations. One cannot jump from a full-fledged sectarian to an endorsement of all that is written in "Science and Health with Key to the Scriptures," at a single bound, at least I could not. It takes courage under such circumstances to break away, even enough to get a little understanding, and not back down when the light shines, but look it square in the face. The eagle can soar above the clouds and look the sun in the face, but the owls and bats skulk off in the woods when the sun comes up.

When I allowed myself to stand face to face with this wonderful Truth the issue seemed to be very great. I said I would rather die as our fathers did than to get away from the true God; but I did not read the "little book" long before I discovered that the author taught a Principle that would heal both body and mind.

I am glad I did face the issue, and now feel my feet pressing the everlasting Truth and am sure that, "All is Mind and Mind's idea" (Science and Health). The pearl of great price cannot be bought for half price. I never understood the metaphysical exegesis of the Bible until I read "Science and Health with Key to the Scriptures." On account of my old theology I could not quite see harmony between Science and the Scriptures and read the Bible only in connection with the lesson, but about four months ago I went to one of our Leader's loyal students in Peoria, Ill., for help, and since then the harmony appears as beautiful as the rippling of the brook. I see now that Christian Science runs through the whole tenor of the Scriptures from Genesis to Revelation. It is thundered in the law and figured in the types. It glitters and sparkles, it whispers and sings all through the sacred oracles. "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Christian Science is such a beautiful way, it is the way of health and holiness. It is the very way Isaiah spoke of when he said, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it. . . . No lion shall be there." There is as much difference to me now between the new and old way as there is between the rivers and the ocean. The rivers are all going toward the ocean, and one is apt to think he is on the ocean. Most people are going up stream while they think they are going toward the ocean, at least that seemed to be my experience. Some of these rivers carry beautiful boats and the merchandise looks all right to the mortal eye. I tried some of the very best-looking ones. I thought John Wesley had it about right on Christian perfection, but always thought he gave God too much trouble to make a physical resurrection. I feel now that I am in the ocean and hope soon to get class instruction that will help me cut every shore line and pass the rough rocks without floundering.

I had read something of the problem of human life but nothing that I have ever read gave any true solution as to what God and man is until I got hold of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. How I do admire the fidelity and courage of this woman, and what wonderful deliverance her discovery has brought to me. She has tunneled the grave of materialism and bridged the river of sin, sickness, and death by showing how they are to be destroyed. I came to Christian Science through a longing of the heart to be a better man. If I had not heard the "still, small voice" saying, "What doest thou here, Elijah?" or "Adam, where art thou?" I never could have gotten away from believing soul is in the body

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and life in matter. When I made enough concession to my wife to buy Science and Health, and she seemed to get so much help from reading it, the thought came to me there might be something in it that would be new under the sun; but I had not read long before I thought of that ancient axiom: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." I began to think there are more things in our "little book," Mrs. Eddy, than the human mind ever conceived of. I wish to say farther that this Truth is working very beautifully with me now. What a sufferer I have been with my stomach. I quit preaching and went to digging in the ground for my health—looking in the earth instead of looking up to heaven. The Psalmist says, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

For years I felt that I was digging my grave through my stomach, but I have found a new Gospel in Christian Science, that delivers one from everything that would hinder him from doing and being what God has commanded to do and to be. My thoughts may halt and seem a little lame to the older ones, but about one year ago I seemed to be half Jew and half Ashdod. I could neither say "shibboleth" nor "sibboleth," but I think now I understand some of the language of Canaan.—John C. Harned, Secor, Ill.

Questions and Answers.

Why should Christian Scientists charge for healing the sick?

Why should any one charge for anything? Why should the laborer charge for his day's labor? Why should the grocer charge for groceries, the butcher for meat, the merchant for his goods, the cobbler for mending shoes, the farmer for his produce, the lawyer for his professional services, the preacher for preaching, the physician for prescribing for and attending upon the sick?

First: Because it is right. There should be just compensation for every service rendered. This is in accord with the law of justice, and justice is God's law. It is Scriptural doctrine that the laborer is worthy of his hire or meat.

Second: Because it is a law of human necessity. Human beings must live. They are inter-dependent. In a sense, they must live off each other. In this, however, there should be trustfulness and mutual regard for the rights of each. The Golden Rule should prevail—Do unto others as you would be done by.

By every fair consideration, are not Christian Scientists entitled to reasonably adequate remuneration for their services? What rule of ethics, law, or equity, would deny them this? It is a puerile spirit indeed that seeks to dispute this right. It costs them time, money, and much pains and study to acquire the knowledge of how to heal. It costs them suffering and persecution to become Christian Scientists, and sometimes their ordinary means of subsistence. They have to live, as well as other people. Would those who dispute their right to fair compensation have them go naked, hungry, and cold? Would they have them houseless and homeless?

Many of them give their whole time to their patients, sometimes spending whole days and nights with a single patient. Should they do this for nothing? If their material wants are not met they could no more give their time to their healing work than can others spend their time without pay.

Who but a craven would accept their goodly services without a desire to repay? Who but a critic gone mad with malice would dispute their right to reasonable reward?

Christian Scientists' charges are insignificant as compared with those of ministers, lawyers, and doctors, and nearly all other lines of business.

Within our own knowledge many who had spent thousands of dollars on physicians without receiving benefit have, for a mere pittance, been healed in Christian Science.

The true Christian Scientist endeavors at once to show his patient how to heal himself by placing in his hand the book that heals. He does not seek to hold him as a patient.

Ignorance of and prejudice against Christian Science and its methods is the only excuse for the foolish claim that Christian Scientists should not charge reasonably for their work.

But Jesus received no compensation for his work?

Who ever said he did not? He wore clothes. He ate and slept. He was entertained. He was not a beggar. He did not starve. He evidently was provided for. His material, human needs were met.

He and his disciples had money provided them in some way. One of them carried a bag of silver. Jesus commanded his disciples to shake the dust off their feet in all places where they were not hospitably received—provided for. He it was who said the laborer is worthy of his meat—hire. How strange that it should be urged that those who are now doing the Master's work should go naked and starve. It is neither asked nor expected of any but Christian Scientists. Queer, is it not?

A Case for the Doctors.

THE following report in the New York Sun of December 31, of the cure of Rev. C. H. Holden, pastor of the Clinton Avenue Baptist Church in Detroit, comes perilously near a Christian Science cure. Those "fellow-pastors" should be prosecuted by the Old School physicians for unlawfully "practising medicine," for (if the report be true) they must have deprived some trembling doctor of a comfortable and long-continued income.

Concord, N. H. JUSTICE.

Detroit, December 30.—The Rev. C. H. Holden, pastor of the Clinton Avenue Baptist Church on Field Avenue, lay on a bed in an upper room of his residence yesterday, his features drawn and wasted with great bodily suffering. Around him knelt a group of fellow pastors, lifting up their voices in earnest prayer, one after another, that God would restore to health and strength and service their brother who had been stricken. The voices were beginning to quiver and tears were flowing freely, when the Rev. Mr. Barlow, an aged preacher, arose from the kneeling circle, walked over to the sufferer, and cried: "Brother Holden, in the name of the Lord Jesus Christ, I bid you rise and walk."

The next moment the stricken pastor lifted himself, placed his feet on the floor, and walked to the door of the room and back again, without suffering the slightest pain. Mr. Holden then dressed himself and began moving around the house. To-day he was without pain and said he would preach in his pulpit Sunday. Six months ago Mr. Holden was the victim of a bicycle accident. His left leg was badly bruised and kept growing worse. For six months the only rest he has had was from the use of opiates. He could not move without suffering the most excruciating pain. Mr. Holden believes that God answered the fervent prayers of his brother pastors, and that the healing is permanent.

The Lectures.

At La Crosse, Wis.

The free lecture on Christian Science, delivered at the theatre on the evening of January 23 by Edward A. Kimball, C.S.D., of Chicago, who is sent out by The First Church of Christ, Scientist, of Boston, was largely attended. Nearly every seat on the lower floor was occupied, while many were

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seated in the balcony. Mr. Kimball appeared here under the auspices of the First Church of Christ of this city.

His lecture was devoted largely to wonderful cures attained through Christian Science, and he cited several cases which, if true, are marvelous. He said that all cures produced by drugs can also be produced by Christian Science, and many people who had tried all remedies were finally cured by it. There are sometimes failures, said he, and Christian Scientists do not pretend that they have reached the point where failures are impossible. There are now over five thousand persons being treated in the city of Chicago every day, and during the past eighteen years there have not been one hundred deaths under the treatment.

When there are failures, Mr. Kimball said, the Associated Press telegraphs the news all over the country, that "another victim of Christian Science has died."

Mr. Kimball related one instance which he said the audience was not obliged to believe, but it was a fact. He said about six years ago there was a little child taken to a foundling's home in Detroit. The child was not developed, having no hair on one side of her head, one eye was sunken in, and the limbs were imperfect. The child also suffered from a skin disease. A Christian Scientist took the child away from the home, and within two years she was healthy and perfect in every way.

Various other instances were referred to by the speaker, equally wonderful.—Morning Chronicle.

At Fort Worth, Texas.

January 16, 1899, Alfred Farlow, C.S.D., of Kansas City, Mo., gave a lecture in City Hall, under the auspices of the First Church of Christ, Scientist, of Fort Worth.

About six hundred were present, among them ministers, lawyers, and doctors. A number of Christian Scientists came from the neighboring towns of Dallas, Weatherford, Alido, and Veal Station to hear this lecture. The newspapers gave us a very brief report, although Mr. Farlow interviewed them personally. Since the lecture a number of strangers have come to our Wednesday evening meeting, inquiring the *way* in Christian Science. We expect to have another lecture at the end of three months, even though there is only a handful of us in Fort Worth. What the seekers after the Truth received from this lecture we do not know, but we do know that we, as Christian Science students, are more grateful than words can express to our Mother for providing these good things for us.

At Eureka, Cal.

There was a large attendance at the lecture of Dr. F. J. Fluno, of Oakland, at Russ Hall recently, the subject of the discourse being "Christian Science." The doctor talked for just one hour, and in a very able and interesting manner set forth the doctrine in which he believes. He held the attention of his hearers throughout. Besides those who attended from this city, there were over one hundred and fifty Fortunaites who came in on the special train last night to attend. At the conclusion of the lecture the visitors from the valley and a number from this city spent the time until eleven o'clock in a social chat, while waiting for the train to leave for their homes.

Dr. Fluno left for his home in Oakland on the steamer Pomona.—Eureka (Cal.) Semi-Weekly Standard.

At Eau Claire, Wis.

Kimball, the Christian Science lecturer, who was here recently is meeting with unprecedented success wherever he goes. At Madison he addressed an audience of over eight hundred, and at Minneapolis the hall was crowded to excess. People are asking themselves, "Can these things be?"

Eau Claire Daily Leader.

Testimonies.

The day that Carol Norton arrived in this city to lecture, a messenger came stating that I was wanted in a case of the grip with its so-called fatal after-effects. The sufferer was an old lady in the seventies who was being treated by *materia medica*, and the case got so bad that the good doctor told her to make preparations for death, and also recommended that if she had any relations or friends they should be sent for at once. I could not go immediately for the reason above stated, but went the day afterward, and found everything in confusion, as is usual in such cases; but after two weeks' treatment she is about the house, dressed, and able to go out, and would go were it advisable to allow her to do so. When I approached the case it almost made me quail; her age, her decrepit condition, the advanced stage of the disease, the expectoration and paroxysms of coughing, the remarks of the nurse, telling her not to be afraid to die, that she had always been a good woman, etc., made me feel a trifle squeamish, but I picked up a copy of the Psalms and read aloud the ninety-first Psalm; then I read from Science and Health, beginning with page 392, and continued reading aloud for ten pages. In the mean time the patient presented the aspect of suffocating, breath very short, panting like a dog on a hot day, but in a short time I heard the regular breathing, and then a gentle snore, and the patient had fallen asleep and slept for fully half an hour.

I then gave directions that the public should be kept away as much as possible, and promised to go again the next day, which I did. I learned then that the neighbors had been in and the subject of death had been discussed, so that fear had again taken possession, and the good work of the day previous was almost undone. I continued this way for a week, with alternate success and relapse, until finally Truth was the victor.

Several other cases of the grip have yielded to the influence of Truth as taught in Science and Health, by Mary Baker G. Eddy. One of our most prominent physicians was buried one day last week from the effects of the grip.

H. T. Howell, Pottsville, Pa.

Dear Editor:—I am reading all the Christian Science literature I can get. I believe it is the religion of Christ. I would like to take your Journal, and if you can give me the addresses of any papers, weekly or monthly journals, I would be pleased to subscribe for them. I believe Christian Science will soon be the religion of the world.

Yours for Christ and humanity,

St. Louis, Mich. Dr. W. H. Scott.

Notices.

Attention, Subscribers.

Attention is called to the fact that there is now no special price made for the Sentinel when subscribed for in connection with the Journal, as was done previous to the enlargement of the paper. The prices which now govern the Sentinel will be found on page four.

The next admission of candidates for membership with the Mother Church will take place June 3, 1899. Applications to be presented at that time must be in the hands of the clerk on or before May 15.

Per capita taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

Hereafter "Questions and Answers" will be found on page 14 of the Sentinel.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., FEBRUARY 23, 1899. | Vol. 1 No. 26

President McKinley at the Home Market Club, Boston, Mass.

PRESIDENT MCKINLEY'S visit to Boston was an important event in the history of this country. His appearance before the Home Market Club was looked forward to with unusual interest, not only by Boston and New England, but by the people of the country at large and all other countries. It was generally expected that he would outline the colonial policy of the administration, hence his words were eagerly listened to and read. His remarks were wise and conservative, but there was no attempt to meet the general expectation in this respect. His reception everywhere he appeared in Boston was most cordial and enthusiastic.

We herewith publish the substance of his remarks before the Home Market Club:—

I do not know why, in the year 1899, this republic has unexpectedly had placed before it mighty problems which it must face and meet. They have come and are here, and they could not be kept away. Many who were impatient for the conflict a year ago, apparently heedless of its larger results, are the first to cry out against the far-reaching consequences of their own act. Those of us who dreaded war most, and whose every effort was directed to prevent it, had fears of new and grave problems which might follow its inauguration.

The evolution of events which no man could control has brought these problems upon us. Certain it is that they have not come through any fault on our own part, but as a high obligation, and we meet them with clear conscience and unselfish purpose, and with good heart resolve to undertake their solution.

War was declared in April, 1898, with practical unanimity by the Congress, and, once upon us, was sustained by like unanimity among the people. There had been many who had tried to avert it, as, on the other hand, there were many who would have precipitated it at an early date. In its prosecution and conclusion the great majority of our countrymen of every section believed they were fighting in a just cause, and at home or at sea or in the field they had part in its glorious triumphs.

It was the war of an undivided nation. Every great act in its progress, from Manila to Santiago, from Guam to Porto Rico, met universal and hearty commendation. The protocol commanded the practically unanimous approval of the American people. It was welcomed by every lover of peace beneath the flag.



The Philippines, like Cuba and Porto Rico, were intrusted to our hands by the war, and to that great trust, under the providence of God and in the name of human progress and civilization, we are committed. It is a trust we have not sought; it is a trust from which we will not flinch. The American people will hold up the hands of their servants at home to whom they commit its execution, while Dewey and Otis and the brave men whom they command will have the support of the country in upholding our flag where it now floats, the symbol and assurance of liberty and justice.

What nation was ever able to write an accurate programme of the war upon which it was entering, much less decree in advance the scope of its results? Congress can declare war, but a higher power decrees its bounds and fixes its relations and responsibilities. The President can direct the movements of soldiers on the field and fleets upon the sea, but he cannot foresee the close of such movements or prescribe their limits. He cannot anticipate or avoid the consequences, but he must meet them. No accurate map of nations engaged in war can be traced until the war is over, nor can the measure of responsibility be fixed till the last gun is fired and the verdict embodied in the stipulations of peace.

We hear no complaint of the relations created by the war between this government and the islands of Cuba and Porto Rico. There are some, however, who regard the Philippines as in a different relation; but whatever variety of views there may be on this phase of the question, there is universal agreement that the Philippines shall not be turned back to Spain. No true American consents to that. Even if unwilling to accept them ourselves, it would have been a weak evasion of manly duty to require Spain to transfer them to some other power or powers, and thus shirk our own responsibility. Even if we had had, as we did not have, the power to compel such a transfer, it could not have been made without the most serious international complications. Such a course could not be thought of. And yet had we refused to accept the cession of them we should have had no power over them even for their own good.

We could not discharge the responsibilities upon us until these islands became ours, either by conquest or treaty. There was but one alternative, and that was either Spain or the United States in the Philippines. The other suggestions—first, that they should be tossed into the arena of contention for the strife of nations; or, second, be left to the anarchy and chaos of no protectorate at all—were too shameful to be considered.



The treaty gave them to the United States. Could we have required less and done our duty? Could we, after freeing the Filipinos from the domination of Spain, have left them without government and without power to protect life or property or to perform the international obligations essential to an independent state? Could we have left them in a state of anarchy and justified ourselves in our own

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consciences or before the tribunal of mankind? Could we have done that in the sight of God or man?

Our concern was not for territory or trade or empire, but for the people whose interests and destiny, without our willing it, had been put in our hands. It was with this feeling that from the first day to the last one not one word or line went from the executive in Washington to our military and naval commanders at Manila, or to our peace commissioners at Paris, that did not put as the sole purpose to be kept in mind, first, after the success of our arms and the maintenance of our own honor, the welfare and happiness and the rights of the inhabitants of the Philippine Islands.

Did we need their consent to perform a great act of humanity? We had it in every aspiration of their minds, in every hope of their hearts. Was it necessary to ask their consent to capture Manila, the capital of their islands? Did we ask their consent to liberate them from Spanish sovereignty or to enter Manila Bay and destroy the Spanish sea power there? We did not ask these; we were obeying a higher moral obligation which rested on us and which did not require anybody's consent. We were doing our duty by them as God gave us the light to see our duty, with the consent of our own consciences and with the approval of civilization.

Every present obligation has been met and fulfilled in the expulsion of Spanish sovereignty from their islands, and while the war that destroyed it was in progress we could not ask their views. Nor can we now ask their consent. Indeed, can any one tell me in what form it could be marshalled and ascertained until peace and order, so necessary to the reign of reason, shall be secured and established? A reign of terror is not the kind of rule under which right action and deliberate judgment are possible. It is not a good time for the liberator to submit important questions concerning liberty and government to the liberated while they are engaged in shooting down their rescuers.

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We have now ended the war with Spain. The treaty has been ratified by the votes of more than two-thirds of the Senate of the United States and by the judgment of nine-tenths of its people. No nation was ever more fortunate in war or more honorable in its negotiations in peace. Spain is now eliminated from the problem. It remains to ask what we shall now do. I do not intrude upon the duties of Congress, or seek to anticipate or forestall its action. I only say that the treaty of peace, honorably secured, having been ratified by the United States, and, as we confidently expect, shortly to be ratified in Spain, Congress will have the power, and, I am sure, the purpose, to do what in good morals is right and just and humane for these peoples in distant seas.

It is sometimes hard to determine what is best to do, and the best thing to do is oftentimes the hardest. The prophet of evil would do nothing because he flinches at sacrifice and effort, and to do nothing is easiest and involves the least cost. On those who have things to do there rests a responsibility which is not on those who have no obligations as doers. If the doubters were in a majority, there would, it is true, be no labor, no sacrifice, no anxiety, and no burden raised or carried; no contribution from our ease and purse and comfort to the welfare of others, or even to the extension of our resources to the welfare of ourselves. There would be ease, but, alas! there would be nothing done.

But grave problems come in the life of a nation, however much men may seek to avoid them. They come without our seeking, why, we do not know, and it is not always given us to know; but the generation on which they are forced cannot avoid the responsibility of honestly striving for their solution. We may not know precisely how to solve them, but we can make an honest effort to that end, and if made in conscience, justice, and honor it will not be in vain.

The future of the Philippine Islands is now in the hands of the American people. Until the treaty was ratified or rejected, the executive department of this government could only preserve the peace and protect life and property. That treaty now commits the free and enfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, not of their American masters, but of their American emancipators. No one can tell to-day what is best for them or for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, their and our well-being.

If we knew everything by intuition—and I sometimes think there are those who believe that if we do not they do—we should not need information; but, unfortunately, most of us are not in that happy state. This whole subject is now with Congress, and Congress is the voice, the conscience, and the judgment of the American people. Upon their judgment and conscience can we not rely? I believe in them, I trust them. I know of no better or safer human tribunal than the people.

Until Congress shall direct otherwise, it will be the duty of the executive to possess and hold the Philippines, giving to the people thereof peace and order and beneficent government, affording them every opportunity to prosecute their lawful pursuits, encouraging them in thrift and industry, making them feel and know that we are their friends, not their enemies, that their good is our aim, that their welfare is our welfare, but that neither their aspirations nor ours can be realized until our authority is acknowledged and unquestioned.

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That the inhabitants of the Philippines will be benefited by this republic is my unshaken belief. That they will have a kindlier government under our guidance, and that they will be aided in every possible way to be a self-respecting and self-governing people, is as true as that the American people love liberty and have an abiding faith in their own government and in their own institutions.

No imperial designs lurk in the American mind. They are alien to American sentiment, thought, and purpose. Our priceless principles undergo no change under a tropical sun. They go with the flag. They are wrought in every one of its sacred folds, and are indistinguishable as its shining stars.

Why read ye not the changeless truth,
The free can conquer but to save.

If we can benefit these remote peoples, who will object? If in the years of the future they are established in government under law and liberty, who will regret our perils and sacrifices? Who will not rejoice in our heroism and humanity? Always perils, and always after them safety; always darkness and clouds, but always shining through them the light and the sunshine; always cost and sacrifice, but always after them the fruition of liberty, education, and civilization.

I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me, but I cannot bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart; but by the broad range of future years, when that group of islands, under the impulse of the year just past, shall have become the gems and glories of those tropical seas; a land of plenty and of increasing possibilities; a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education and of homes, and whose children and children's children shall for ages hence bless the American republic because it emancipated and redeemed their fatherland and set them in the pathway of the world's best civilization.

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Items of Interest.

Loubet Elected.

Saturday, February 18, M. Emile Loubet was elected President of France to succeed M. Felix Faure. As was expected, the election of the new president was followed by a riot. Paris was besieged and armed cavalry was necessary to clear the streets. During the rioting forty-six persons, including fourteen policemen, were injured and two hundred and fifty arrests were made.

There is every sign of a campaign against President Loubet similar to that which drove M. Casimir-Perier to resign. Clearly, La Patrie Francaise will leave no stone unturned to achieve this object, its chief ground of objection being that the President is a Dreyfusard.

The keynote of M. Loubet's policy may probably be found in the following conversation with M. Bourgeois, leader of the Moderate Radicals, who came to offer to the new President the support of his party. Before accepting it, M. Loubet said:—

"You are doubtless aware that one of the first enactments of any ministry of mine will be a stringent law to stem the current of insult, infamy, and defamation which now befouls France. I fear that, perhaps, legislation of this kind will scarcely tally with the radical ideas."

M. Bourgeois' answer was a cheerful acquiescence.

Medical Bill Killed In Michigan.

From the Lansing Tribune we extract the following:—

Wednesday evening, before a committee of representatives, the Board of Health and Dr. Baker received a hard political blow at the hands of Dr. Charles W. H. B. Granville, president of St. Luke's Hospital at Niles. It has virtually killed whatever chance they had of passing restrictive medical laws, Dr. Granville's eloquence even making converts from the Baker ring. Many representatives were exceedingly outspoken in endorsing Granville's views, and the feeling that now pervades the Capitol is that the usefulness of the present Board of Health has passed away, and that a bill to establish a sanitary commission will be introduced to take charge of the health of the state, and that it will pass both houses.

Speaker Reed's Joke.

Speaker Reed met Representative Lacey of Iowa in the shadow of the entrance to the members' lobby of the House. He peered at the Iowa man, who bears a strong resemblance to the Secretary of War.

Walking up to him, and greeting him with a cheerful laugh and a handshake that conveyed a suggestion of great relief, he astonished the representative by drawling out:—

"Lacey, you look so much like the Secretary of War that you ought to be whitewashed."

Exports and Imports.

The foreign trade of the United States for January preserves the remarkable character of the trade for the last year. The exports of merchandise are nearly twice the imports, and the excess of exports is $57,043,639. The excess of exports in 1897 was $42,597,865, and in 1896 $57,598,960. Both the imports and exports have increased about $8,000,000, as compared with January, 1898, leaving the excess of exports substantially unchanged.

To Bar Cervera from the Cortes.

The Supreme Military Court will communicate to the Chambers its decision that Admiral Cervera and Captain Diaz Moreu, formerly commander of the Spanish cruiser Cristobal Colon, have no right to sit in Parliament, they being involved in the military proceedings resulting from the loss of the Spanish squadron at Santiago.

No Hypnotism.

Hypnotism, mesmerism, animal magnetism, and similar cults are to be prohibited in Missouri, if the Legislature will pass a bill which has been introduced. To practise or give exhibitions of any of these will be punishable by a fine of $50 to $200, or a jail sentence of thirty days.

Reports from Manila are to the effect that heavy firing was again renewed by the insurgents on Sunday last. No losses are reported, although the Americans were kept busy dodging the bullets. Our troops are suffering more from the heat than from the fire of the enemy.

Information is received from Washington that the resignation of Secretary Alger, voluntary or by request of the President, will shortly occur. It is also said that President McKinley has practically decided as to who shall be the new Secretary of War.

The cruiser New York and the battleship Indiana have sailed for Havana, where Rear Admiral Sampson will assemble the squadron, and carry out the programme of manœuvres that has been planned.

Information is received from Spain that all the surviving captains of Spanish warships destroyed in the naval battles off Santiago de Cuba and in Manila Bay by the American fleets will be court-martialled.

It is reported that a serious riot between Christians and Mohammedans has occurred in Old Servia, in which several persons were killed on both sides and many wounded.

A beautiful sword and Bible, bought by the Sunday School children, were presented to Commodore John W. Philip, who commanded the Texas during the war with Spain.

General Horace Porter, the United States ambassador to France, recently visited Rome, and was accorded a most cordial reception by the King and Queen of Italy.

Information is received that Agoncillo has left Canada, en route to London, where he hopes to interest the powers of Europe in the cause of the Filipino insurgents.

President McKinley visited the Legislature of Massachusetts and made a brief speech. He also addressed the G. A. R. veterans at their annual state encampment.

The Baldwin Locomotive Works of Philadelphia, has received an order from the Chinese government for eighty-one locomotives of modern type.

The Senate has passed a bill creating the office of admiral of the navy. Rear Admiral Dewey, it is understood, will be named for the office.

Among the pleasant duties that Congress has marked out for the President, is the presentation of a medal to Miss Helen Gould.

The Senate has confirmed the nomination of the Hon. Edward R. Meek to be district judge for the northern district of Texas.

M. Felix Faure, President of France, died very suddenly February 16, after an illness of only about four hours.

The President and his party made a circuit of the subway while in Boston.

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

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As to Questions.

QUESTIONS calling for answer should not be sent to the Rev. Mary Baker Eddy nor to Mr. Frye, her secretary. Questions of such character that they require answering should be addressed to the proper department in Boston.

We are aware it is difficult for the Field always to know to whom to address inquiries. The work at headquarters is necessarily divided into separate departments.

The publication of the works of the Rev. Mary Baker G. Eddy is a separate department, and everything relating to this department, of whatever nature, should be addressed to Mr. Joseph Armstrong, C.S.D., Publisher.

All applications for membership in the Mother Church and matters pertaining thereto should be addressed to Mr. Wm. B. Johnson, C.S.B., the clerk of the Church.

Matters relating to the Lectureship should be addressed to the Board of Lectureship.

Matters relating to the Massachusetts Metaphysical College and Board of Education should be addressed to the Board of Education.

Matters relating to the Publishing Society, namely, the Journal, Sentinel, Quarterly, pamphlets, tracts, etc., come within the province of the Christian Science Board of Trustees and the Business Manager of the Publishing Society, Mr. Joseph Armstrong, C.S.D. All inquiries, remittances, and other matters pertaining to the literature should be addressed to the Christian Science Publishing Society.

All inquiries or matters pertaining to cards, church notices, places of the meetings of Christian Science societies, Christian Science Institutes, Dispensaries, and Reading Rooms, should be addressed to the Christian Science Publishing Society. All inquiries with reference to the publication of pamphlets, tracts, or the designation of newspapers in which Christian Science matter shall be published, belong to the Christian Science Board of Trustees and the Business Manager. Letters addressed to the Christian Science Publishing Society requiring the action of the Board of Trustees will be duly presented to the Board.

Only letters relating to reading matter published in the Journal and Sentinel, and articles or communications for publication, should be sent to the Editorial Department. It is not the province of the editors to answer promiscuous questions relating to all branches of the work. They have neither the authority nor the information necessary to do so.

Many questions are sent to the editors, business manager, and others, both by letter and telegram, that it is impossible for them to answer. It is best for the workers in the Field to rely more upon divine guidance and less upon human, in working out the various questions that arise. Having worked them out for themselves it will be their demonstration, and not that of some other person. We recognize the fact that there are certain current matters concerning which workers in the Field must sometimes make inquiry, but by far too many questions are sent in to headquarters that can only be answered through the work and demonstration of the inquirers themselves. We especially request that the numerous inquiries as to the meaning of Church Rules and By-laws cease. We have no information relative to these not possessed by the Field. These Rules must speak for themselves. They are their own interpreters.

As to the Order of Church Services.

THERE still seems to be some questioning as to the meaning of the order of service, as set forth in the May Journal of 1896, first page. One question is, as to whether the Church Rule contained in the Manual shall be read by the Branch Churches. We will say, it is our understanding that this rule is to be read only in the Mother Church.

It is also our understanding that the Church Tenets on Communion Day are to be read only in the Mother Church.

In compliance with requests, we herewith republish the order of service to be followed in the branch churches. On ordinary Sundays the following is the order:—

1. Organ voluntary.
2. Anthem by choir.
3. Hymn.
4. Reading Scriptural selection.
5. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Announcing any necessary notices.
8. Reading of Lesson-Sermon.
9. Collection and solo.
10. Hymn.
11. Reading Scientific Statement of Being and pronouncing benediction.

The following is the order for Communion Day.

1. Organ voluntary.
2. Anthem by the choir.
3. Hymn.
4. Reading a Scriptural selection.
5. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Announcing any necessary notices.
8. Collection and solo.
9. Reading the Lesson-Sermon.
10. Kneeling in silent Communion; concluding with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
11. Hymn.
12. Reading Scientific Statement of Being and pronouncing benediction.

On Wednesday evenings the following is the order:—

1. Organ Prelude.
2. Hymn.
3. Reading from the Bible and correlative passages from "Science and Health with Key to the Scriptures."
4. Silent prayer with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
5. Hymn.
6. Experiences, testimonies, and remarks on Christian Science.
7. Closing Hymn.

Where there is no choir, organ, or piano, of course, only congregational singing can be had.

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Miscellany.

Alger Thanks Helen Gould.

Miss Helen Gould was thanked in person by Secretary Alger for her share in the relief work done by the women of New York City in behalf of the soldiers during the late war with Spain.

The call was partly due to a woman's suggestion. The secretary has great faith in his wife, and when Mrs. Alger suggested that he call upon Miss Gould and tell her how much he personally appreciated her great generosity, the Secretary of War determined to do so. So, in spite of the weather that prevented his personal inspection of the transport Sheridan in Brooklyn, he drove to Miss Gould's Fifth-Avenue home.

The meeting between General Alger and Miss Gould was very cordial. Miss Gould declined to tell what the Secretary of War said to her, but General Alger was more communicative.

"I had long intended to thank Miss Gould in person for what she did, although she is already aware of the sentiments of the War Department toward her," he said. "This was the first opportunity I have had to do so. It is the first time I have seen her. She was extremely modest about her work. From the beginning she had longed to aid the country, and after trying several ways decided that the best plan was to aid the soldiers and sailors directly. Her only anxiety at all times, she said, was to know which of the many things needed was the wisest to do, to contribute most to the health of the men and their welfare. She said that other women had done just as much in proportion to their ability, and that the credit belonged not to her alone, but to the Woman's War Relief Association and to women everywhere who had so freely offered their services to the country. Miss Gould referred to the good work done by the women nurses."

The World Moves.

The citizens of Indianapolis gave a reception recently to Senator-elect Beveridge and Minister-to-Austria Harris, at which a number of Democrats made speeches. Mr. Beveridge, in responding to the kindly sentiments of his neighbors, among other things said:—

"As I heard the eloquent speeches of Mr. Morse, that nobleman of political foes, and of John W. Kern, that Prince Rupert of political battle, the immortal words of Galileo came to my mind, 'After all, this old world moves.' In my boyhood, creeds measured their love of God by their hatred of each other, and political parties demonstrated their affection for the flag by perpetual partisan warfare that invaded social relations. But to-day Christian harmony has taken the place of sectarian strife, and patriotic brotherhood has dethroned partisan rancor from the hearts and minds of men."

Surely the optimist is right. Slowly, but surely, the world is moving toward that time when Justice and Mercy shall walk hand in hand; when Pride shall stoop to kiss her sweeter and better sister, Humility; when Anger and Implacable Hate shall hide themselves from the haunts and homes of men. We talk of corruption and fraud in politics until we come to believe that it is all corruption and fraud, but, after all, these shadows are the more apparent because of the greater light of our day of Christianity and civilization. The world does move.—Des Moines News.

Mrs. Eddy Defines Christian Science.

Some thirty odd years ago, Mrs. Mary Baker Eddy, then of Lynn, Mass., recovered from a serious illness through the exercise, she declares, of convictions based on a new and careful study of the Bible. Impressed with the efficacy in her own case of what she regarded as a great discovery, she began applying it to others with results that led her to adopt Christian Science as the name of the new system.

According to the founder, the system is both doctrinal and curative, and it is in the latter sense that Christian Science is at the present moment the subject of sharp controversy in the United States and abroad.

Mrs. Eddy declares the cardinal point in Christian Science to be: "There is no matter; all is Mind." Further, she holds that "all evil, whether moral or physical, must be non-existent, because contrary to the omnipotent Good, God." From a survey of the healing work of Jesus, it is argued that "genuine healing must be wrought upon thought, not body," and "Jesus' mission was not limited to any period, but touches universal humanity."

Saturday Evening Post, Philadelphia, Pa.

Keel of the Maine Laid.

The anniversary of the blowing up of the battleship Maine in Havana Harbor, was marked by the beginning of work on the powerful man-of-war which will bear the name of the historic battleship.

The new Maine will be built by the Cramp Shipbuilding Company of Philadelphia, and at the company's yards at eleven o'clock on February 15 the first piece of the keel of the vessel was laid. There was no formality in the proceedings, but the shipyard was thrown open to the public and a great cheer was given by the crowd as the group of workmen set in place the first steel piece of the keel. Other pieces of the steel keel were immediately hoisted and placed by the side of the first, and thus was started what will be one of the most powerful fighters of the new navy.

The builders will endeavor to have the new battleship ready for launching on February 15 of next year, and to have her ready for service on the third anniversary of her predecessor's destruction.

President Saluted Them.

One pleasing incident of the recent visit of the President to Boston has not been reported apparently. As President McKinley and his party drove from the Touraine to go to Tremont Temple, the carriages were stopped for a minute or two at the corner of Tremont and Boylston Streets, evidently while the police cleared the way.

The President's carriage was drawn close to the curb beside the new Masonic Temple, now building. As usual, the people cheered, and Mr. McKinley bowed several times to right and to left. Putting on his hat he waved his hand to two workmen who were standing on a narrow ledge outside the building about fifty feet above the ground. The men were in overalls, having put down their tools for the moment, and seemed at first not to understand that the President of the United States saluted them. He waved his hand again and then one of the men realized that the honor was intended for them and doffed his hat. The men's embarrassment was noticeable. Boston Herald.

A Peculiar Disease Cured.

Litchfield, Mich., January 23.—Mrs. D. S. Watters, wife of a prominent business man, has been critically ill with a peculiar disease for several weeks. Local physicians are puzzled over the case, and one by one admitted they could do nothing for the patient's relief. Dr. Williams of Jonesville was called, and after several days' treatment gave up the case.

Saturday night relatives again called Dr. Williams by 'phone, and entreated that he take charge of the patient once more. It is alleged that Dr. Williams refused to respond. In the mean time the patient suffered excruciating pain, and begged for relief, even death.

Finally the services of Rev. Hayden, a Christian Scientist, formerly a Baptist minister, were accepted. Medicines were laid aside and the pain vanished. Mrs. Watters rested easily the balance of the night. Next morning she ate a breakfast of toast and poached eggs. She is now rapidly recovering.

The Saginaw (Mich.) Courier-Herald.

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The Rev. B. Fay Mills.

In a sermon on "The Life that Now Is," delivered at the Hollis St. Theatre, Boston, Sunday evening, February 12, the Rev. B. Fay Mills said in part: "There are four views of the present earthly life of man. First he was located on a narrow neck of land, alone, insensible. Second, life as a tale told by an idiot, full of sound and fury, signifying nothing. Third, an inexplicable problem. Fourth, spiritual life. By spiritual I mean purposeful, moral. This supposes the existence of an intelligent and benevolent consciousness working toward an end that justifies the means. We can explain evil on the basis of an infinite power of good. We cannot explain good on the hypothesis of an infinite evil. With the theory of a divided kingdom of good and evil, we can explain nothing. There is no such thing as living by an accurate and complete knowledge. The wise man lives according to the theories that will best explain the most and most important facts.

Your Vermiform Appendix.

Have you still got your vermiform appendix? If so, Dr. J. Morrison of Washington advises you to keep it, and not let some surgeon cut it out with his sharp knife.

Dr. Morrison says excision of this appendage which is giving so much trouble, is "not only improper, but criminal," and that the "abominable doctrine of evolution as applied to man is largely responsible for this surgical vagary." Dr. Hutton, another eminent physician, contends that the knife is seldom, if ever, necessary in appendicitis. On the other hand, some of the best physicians contend for the use of the knife in every case.

With the doctors disagreeing respecting your appendix, the only way is to hold on to it as long as possible. After all, it is your appendix. It doesn't belong to the doctors until they cut it off.—Des Moines News.

Benefits to Wage-earners.

Cassier's Magazine gives some figures that show in a striking manner how new inventions benefit wage-earners by providing employment in new lines of industry. In 1880 there were no electric street cars. Less than twelve thousand men operated two thousand and fifty miles of street car lines then in existence. There are now over eighteen thousand miles of electric lines, employing one hundred and sixty thousand men. In 1870 the census reported only one hundred and fifty-four shorthand writers in the United States. Owing to the invention of the typewriter, there are now about thirty-five thousand stenographers and typewriters, of whom twenty-one thousand are women.

On Christian Science.

"Observer" Has Another Letter on the Subject.

Editor Ontario:—It was recently stated in a sermon delivered in the Bridge Street Church, that Christian Science was "Pantheism," a religion of heathenism, existing before the advent of Christ, with a little addition tacked on by Mrs. Eddy. The Century dictionary defines a Pantheist as "one who believes that God and the universe are identical." Science asserts God is Spirit, and is reflected only by spiritual things. God is not, therefore, it is said, identical with material forms, but is identical with Spirit and with nothing else. Christian Science is therefore not Pantheism, but in direct opposition to it. Pantheism believes in the intelligence of matter, which belief Christian Science overthrows.

There are over four hundred sects of Christians, each one of the four hundred founding its claims upon the Bible, and having some dogma peculiar to itself, each sect numbering thousands, some millions of believers. Among them we may well ask where and what is truth? In examining the claims of a religion how often we look with a prejudiced eye? A man who is prejudiced is one who judges in advance of the evidence. He does not wait for the facts and found his judgment thereon, but comes to a conclusion because of certain mental conditions of his own. Prejudice has caused the great wars between different religions, which have deluged the world with blood, caused millions to die the most horrible of deaths from persecutions; each persecutor invoking the name of God and claiming to be warring for God to destroy obstinate unbelievers; praying to God to help their arms and destroy His enemies. Protestants have flown at each other's throats in many lands, each claiming to be God's appointed to chastise the rebellious. In these modern days better counsels prevail, and people are allowed freedom of worship and of thought, none daring to molest. Every religion must pass through a baptism of fire. For thirty years this has been the case with Christian Science. During this period Science claims a million of believers, spreading what they regard as Truth over the earth. Christian Science founds its belief on the Bible as the great corner-stone of the edifice. In the National Cyclopædia of American Biography, in a notice of Mrs. Eddy, are these words: "Many people of the thinking class are turning to this science and adopting it, because in it they find a solid foundation, a sure and abiding peace, the verification of the promises of Jesus and a demonstrable Christianity."

Nearly two thousand years have rolled away since Jesus' death. Mrs. Eddy looked at the world. Notwithstanding the efficacy of the atonement, what a picture does the world present? According to Christianity the world is leprous with sin. Instead of taking advantage of the atonement, millions are rushing to perdition. The salt of the earth, compared to the mass of men, is infinitesimal. Still there is no change. Still the promised time, when the world shall recognize Jesus, seems very distant. She thought, Have we known all the Truth? Have we followed the example and precepts of Jesus so closely that nothing remains to be done? Does nothing remain to be discovered? Must this present state of things continue? Is there no balm in Gilead—is there no physician there? Meditating on these things light came to her. She thought, We believe in God. God is good. God is everywhere. Man was created in the image and likeness of God. God is Spirit. Man is the temple of the Holy Ghost. God being the all good there cannot be evil where God is. Then there cannot be sin and disease where God is. Then is there something distinct from God in man? Christian Science reveals Mind as the only living and true God, and all that is made by Him as harmonious, immortal, and spiritual. Material sense defines life as something apart from God, and man as very far apart from God. Science reveals Life as a complete sphere, as eternal, self-existent Mind. Material sense defines life as a broken sphere, organized matter, and mind as separate from God. Science reveals Spirit as all. Material sense says that matter is something beside God, and that matter and evil are as real as Spirit and Good. Science declares that evil is the absence of Good. Good is ever-present, evil is therefore unreal and Good is all that is real. Science says to all diseases, "Know that God is all power and all presence, and there is nothing beside Him; and the sick are healed. Material sense says there is something beside Him which he does not, cannot reveal. Science declares sickness is a belief, a latent fear, made manifest on the body in different diseases. Science says to fear, You are the cause of all sickness, but you are a falsity, darkness, nothingness. You do not exist, and have no right to exist, for God, who is perfect Love, casteth out fear. Science says if suffering exists it is mental only. Matter has no sensation, and cannot suffer. A person says he is sick; convince that person that he is in error, that sickness is an evil, that it cannot possibly exist where God the Good is, and the man's mind becomes permeated with the idea, and sickness disappears. I have said matter does not, cannot suffer. Remove mortal mind from the body, and carve the body as you will, it does not suffer. Take, for example, the

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hypnotist, when by his will he works upon the mind of another, so that to the subject bitter becomes sweet, sweet bitter. Legs can be amputated without pain, because the mortal mind is controlled by another mind. I have seen an enormous quantity of red pepper administered to a subject, sufficient to kill him if in a normal state, and yet do him no injury whatever, because the hypnotist controlled the mortal mind, and the subject believed it to be sugar. It is the mortal mind that makes the suffering. Now let Christian Science convince the mind that its idea of being sick is an error, because where God is there cannot be sickness, and the man recovers. This mortal mind is in antagonism to God; it is earthly and material. Christian Science is a religion of reason. Its basis demonstrable knowledge. Its God is known and provable. Its men the true image and likeness of God. Its prayer the effective, workable understanding possessed by Christ Jesus. Its principal object is the cure of sin and sickness as taught and proclaimed by Jesus. Its social and civil purpose the establishment of the brotherhood of man within the commonwealth of God. Its appeal is made to all in the words of the apostle, "Show me thy faith without thy works, and I will show thee my faith by my works." Space precludes a longer notice of Christian Science. It is impossible within the compass of a newspaper column to present more than the barest skeleton of the subject as I understand it. Those who wish to know the claims of Science should read the works of Mrs. Eddy and judge for themselves. Very superficially acquainted with the tenets of Christian Science, I am quite aware how imperfectly I have presented the subject. OBSERVER.

Belleville, Ont.

Business Men Healed.

IN the list of members of the First Church of Christ, Scientist, of Kansas City, Mo., the best-known name is that of A. E. Stilwell, president of the Kansas City, Pittsburg, and Gulf Railroad, the Missouri, Kansas, and Texas Trust Company, and many other institutions that one could name. The story of how Mr. Stilwell came to be a believer in these doctrines is full of interest, and it presents some unusual features.

About twelve years ago, Mr. Stilwell was one of the leading special agents connected with the Travelers' Insurance Company of Hartford, Conn. His duties carried him all over this country and Europe, as he had general charge of the agencies of the company.

He had long been a sufferer from spinal meningitis, and the day came when he feared he would be compelled to give up his work altogether. In the course of his travels he had appealed to physicians in all parts of America, and in many portions of Europe, but he failed to get any relief.

When his health was almost gone, he found himself in Minneapolis, Minn., and a friend in that city advised him to try Christian Science. As he expressed it himself, he "sneaked into the office of a healer," fearing that some one would see him. In three treatments he was healed of the spinal affliction entirely.

For many years Mr. Stilwell had been compelled to use glasses on account of astigmatism. Oculists of this country and Europe had been consulted, with the result that his case was pronounced incurable.

A leading English specialist went so far as to tell Mr. Stilwell that if he were to go without glasses for seventy-two hours he would lose his eyesight, and that it could never be restored.

Even though he had become a believer in Christian Science, he was afraid to throw away the glasses, and he continued to use them for several years after he was healed of the spinal trouble. About seven years ago, while at Coney Island, he dropped his glasses and they were broken. He remembered that the English oculist had told him that he must not be without them for three days, and yet the prescription for the glasses was in Kansas City, and it was impossible to get new lenses within the time required. Not knowing what else to do, he went back to New York and was treated by a Christian Science healer.

Three days lengthened into three years, and three years into twice three years, and yet Mr. Stilwell is not blind, nor has he used glasses since that lucky Friday at Coney Island.

This is the story as Mr. Stilwell himself tells it.

Harry P. Child, assistant general manager of the Kansas City Stock Yards Company, is another of those who have had remarkable ocular "demonstrations." Through fifteen years Mr. Childs suffered with granulated eyelids. Doctor after doctor was called, but the affliction grew worse instead of better. During the last of the years of misery, Mr. Childs was in a dark room fifteen times, and each time he entered it he remained for two weeks, making thirty out of fifty-two weeks spent in almost total darkness.

At the end of the year of blackness, he was discharged by the doctor and pronounced cured. It was only a few days until his eyes were covered with ulcers, and the doctor was recalled. After a thorough examination the physician announced to Mr. Childs that medical skill could not do anything for him, and that he might as well make up his mind to the fact that his eyesight was gone forever.

It was a desperate situation, and in his desperation Mr. Childs was persuaded to try Christian Science. He says that he was treated less than a week before his eyes were healed completely, and he is using them to-day.—Kansas City Times.

The Lectures.

At New York City.

A lecture was delivered by Mr. Carol Norton, C.S.D., Wednesday evening, February 15, at Scottish Rite Hall, Madison Avenue and Twenty-ninth Street, New York City. His subject was, "Christian Science and Common Sense." The lecture was given under the auspices of the Second Church of Christ, Scientist, and took the place of the regular Wednesday evening meeting. The meeting was opened by the singing of our Mother's hymn, "Shepherd, show me how to go," which was read by the First Reader of the church, Mrs. Laura Lathrop, C.S.D.

The lecturer was then introduced by Mr. Arthur E. Stilwell, C.S., President of Kansas City, Pittsburg, and Gulf Railroad, who spoke substantially as follows:—

As the children of Israel were led through the desert by the pillar of fire by night and of cloud by day, so to-day through the desert of material sense over one million people are being led into spiritual understanding by the great truths that Mrs. Eddy has brought to this world. It has been truly said that no prophet ever came to this earth, but that the first thing he encountered was a stone wall across his path. And so it has been with Mrs. Eddy in her efforts to re-establish in this century the pure spiritual teachings of Christ. She has been trying to follow his commands when he said, "Go ye into all the world and preach the Gospel, heal the sick;" trying to bring to the world the healing power which our great Master came to give to this world. Thirty years ago her system was met with contempt. No one would believe in her ideas for quite a while. At last a few were healed; a few heard the glad tidings which she had brought to the world, or which she had rediscovered. Jesus first brought it to the world, but beneath the mass of theology and dogma it was hidden, and thirty years ago she found it, and to-day, through the desert of material sense over a million people are following this great light.

I myself have witnessed its growth in England, I have witnessed its growth on the Continent, and in the city in which I live—Kansas City. Ten years ago there were a very few Christian Scientists there, and now we number over two thousand, and have two church organizations, one of which

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has just completed a fine edifice with a seating capacity of fourteen hundred, being one of the largest churches in Kansas City. In that city hundreds have been healed of all kinds of incurable diseases. I myself know many who expected to be operated upon by a surgeon, and as a last resort successfully tried Christian Science.

I myself, eleven years ago, was healed of a so-called incurable spinal disease; and was also cured at that time of a skin disease that I had had for two years which had baffled the skill of the best physicians; and four years later I was cured of very bad eyesight. And since that time any number of my friends, especially those in the employ of the company that I am with, have had their eyesight restored and have been able to give up glasses. Now it is strange that while all the world was preaching the Gospel as Christ had commanded, that they were satisfied if they did not heal the sick. To-day hundreds of thousands of people in this land have been healed, and I suppose that out of the number at least eighty per cent were healed only by coming to Christian Science as a last resort. They came when all material means had failed them, and this great spiritual Truth not only healed them physically but also healed them mentally.

I was once riding in France, and there you know most of the farmers live in small villages, few of them living on their farms. It was about dusk, and as we were coming through a little village I could hear the vesper bells ringing, and as those vesper bells were ringing you could see the laborers, who had been bending over and looking down to the ground, straighten up and think of home. Now it seemed to me that that was the best illustration that I had ever seen of the power of Christian Science. We were stooping over and looking down into matter. We were thinking of nothing but matter; we were not obeying the commands of the Master when he said, "Look up." And these great truths, like the vesper bells, peal out their message. We hear their tones, which sound sweet to us, and we look toward Christian Science and are healed.

We have with us to-night a gentleman whom I have known for years who will speak to you about Christian Science. He has been in the front ranks spreading this beautiful Truth. He has been healing the sick for a number of years to my certain knowledge, and I know that you will all be more than interested; and I hope that those who hear of this Truth, if it is the first time that they have ever heard it, will be like those laborers in France whom I spoke of, and will hear the sweet tones of the vesper bells of home.

I now have the pleasure of introducing to you Mr. Carol Norton, C.S.D., Member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass.

At Kansas City, Mo.

Edward A. Kimball, C.S.D., which stands for Christian Science Doctor, lectured before a large audience on the doctrines of Christian Science at the Coates Opera House, Friday evening, February 10. In spite of the cold weather, the theatre was completely filled before Mr. Kimball appeared on the stage, and it was evident that many of those present were not believers in Christian Science, but came to hear an eloquent speaker.

It was shortly after eight o'clock when Mr. Kimball walked on the stage, accompanied by Mayor Jones. The mayor made a neat introductory speech and Mr. Kimball was greeted cordially. The lecturer is the First Reader of a Chicago church. He is a tall, well-built man, bald, and of impressive mien. From a distance he does not look unlike David B. Hill. Mr. Kimball is an earnest and forcible speaker, and brings out the points of his arguments strongly. He wore a black Prince Albert suit, with a white flower in the lapel of his coat.

As a sort of preface, Mr. Kimball said that in order that his audience might realize in part the feeling that animated him in becoming a Christian Scientist and in expounding his views on the subject, he would state that he was a physical example of the power of the Science to heal. He said that many years ago he was at death's door, and that physicians could do nothing for him. They had said he must die, and as a drowning man grasps at a straw, he turned to Christian Science, although he was loath to do so, as he then did not believe in the efficacy of the treatment. Christian Science cured him, and since then he has been an ardent Scientist.

Kansas City (Mo.) Times.

At Savannah, Ga.

Friday evening, February 10, Guards Hall contained quite a good audience to hear a lecture on "Christian Science," by Mrs. Livingston Mims of Atlanta, Ga., who is one of the Board of Lectureship appointed by the Mother Church of Boston. The audience was a thoroughly representative one, and the profound attention given every word was a just tribute to the culture and enthusiasm of the woman and the forcible and spiritual character of her lecture.

Mrs. Mims was introduced by Mr. Pleasant A. Stovall, editor of the Evening Press, who said:—

"Ladies and Gentlemen: I have the honor to present a lady well known in Georgia. Not only is she prominent in the social circles and good works of her own home, Atlanta, but her influence has extended far beyond the state of Georgia. She has given careful study to the subject of Christian Science and is well equipped to discuss a question which is now exciting so much interest. Of Mrs. Mims it may be said that she 'touches nothing she does not adorn.' It is especially pleasant to have her in Savannah, for this is her old home, and what she says will always be listened to with appreciation. There are no bounds to the work of a good woman, when the work is animated by intelligence and enthusiasm. And now permit me to introduce to you Mrs. Livingston Mims of Atlanta."

Mrs. Mims was elegantly gowned in white brocade silk. Her gray hair and clear complexion made her a striking figure. She read her lecture in an easy and charming way, and her clear voice could be heard throughout the hall.

Savannah (Ga.) Press.

At Wausau, Wis.

Edward A. Kimball, C.S.D., of Chicago, a member of the Christian Science Board of Lectureship of Boston, appeared in Alexander Hall, Tuesday evening, January 31, 1899, under the auspices of the First Church of Christ, Scientist, of this city. A good sized audience was in attendance, considering the extremely cold weather, and also the fact that another entertainment was in progress in the city the same evening. A large sleigh load of people drove up from Schofield to hear the lecture, and there was a goodly gathering of Wausau representatives of the faith, and of those who looked for enlightenment on the subject. It was the first appearance of a Christian Science lecturer in this city, and the local church is to be congratulated upon its success.

The stage was prettily decorated with palms and potted plants, placed to advantage here and there, and easy chairs gave a homelike aspect to the scene that was inviting. The speaker was ushered upon the stage by Prof. Karl Mathie, city superintendent of schools, who gave a short talk in explanation of the mission of Mr. Kimball, and then introduced the lecturer to the audience.

After a pleasing introductory, Mr. Kimball began at once upon the subject of the evening, and handled it in a manner that showed deep insight, and all present lent a listening ear and were abundantly rewarded for their attention. Mr. Kim-

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ball spoke for two hours, and even then his "good night" came all too soon for the majority of his audience.

Wausau (Wis.) Pilot.

At Sheboygan, Wis.

Tuesday evening, February 7, at the First Church of Christ, Scientist, Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., spoke to a crowded house, many being unable to get seats, standing during the entire lecture, and they said they would have enjoyed standing another hour if Mrs. Knott would have continued. Some people drove sixteen miles in the cold in order to attend the lecture, and said they were well rewarded for coming. Others said, "That woman would win a heart of stone, for she denounced nothing but simply filled the void of human craving with hope and divine Love."

An old gentleman said, "I never felt God so near in all my life." A lady remarked that it seemed to her from all she heard that the Christian Science God must be much more friendly to humanity than the Creed God, and that she would like to become better acquainted with Him.

One good woman who used to be a strong Lutheran, said, "I never understood the unreality of evil so clearly before." Mrs. Knott's illustration of the incorrect figures on the child's slate not being governed by the principle of mathematics, showed why Jesus said: "Judge not according to the appearance."

Many other complimentary remarks too numerous to mention went to show how well Mrs. Knott's address was received by the large, intelligent, and appreciative audience.

Sheboygan (Wis.) Daily Journal.

At Worcester, Mass.

Rev. Irving C. Tomlinson, C.S.B., member of the Christian Science Board of Lectureship in Boston, lectured Tuesday evening, February 7, in Association Hall, under the patronage of the First Church of Christ, Scientist, of Worcester. It was a most gratifying audience that greeted the lecturer, numbering fully five hundred, and the attention which it gave Rev. Mr. Tomlinson indicated that it had more than a passing interest in the subject of Christian Science, of which Mr. Tomlinson is one of the ablest advocates.

He treated the subject from many points of view, and his arguments in favor of it were logical and forceful, and found a surprising amount of sympathy from the audience. One thing particularly the meeting demonstrated, and that was that there are far more intelligent, thinking people studying this question of Christian Science in Worcester than was generally supposed, and among the audience were men like Rev. Dr. Daniel Merriman of the Central Congregational Church, Rev. B. D. Marshall, Lyman A. Ely, M. P. Higgins, and ex-Alderman George W. Coombs.

Worcester Daily Telegram.

At Dubuque, Iowa.

Friday evening, January 20, 1899, E. A. Kimball, C.S.D., of Chicago, delivered a very interesting and convincing lecture in the Stout Auditorium, under the auspices of the First Church of Christ, Scientist. The audience was large and attentive. Mr. C. H. Berg, mayor of the city, presided, and briefly introduced the speaker, assuring the audience that they would receive a rare treat.

Mr. Kimball spoke for an hour and a half. He said that he was there as a visible example of the power of Christian Science to rescue a man from the grave. He also declared that when understood Christian Science was applicable to every phase of human existence; that it was invaluable to the man in business, and could save from all sorrow, sickness, and sin.

The lecture has done a vast amount of good, by removing prejudice from the minds of many of the people of this city.

Clerk.

At Haverhill, Mass.

Rev. Irving C. Tomlinson, C.S.B., of Concord, N.H., who spoke to an audience of several hundred in City Hall, Friday evening, February 3, on the subject of Christian Science, found willing hearers. He is a pleasant, scholarly looking gentleman, of urbane manners. In speech he is convincing and forceful. His address we give fully, believing it to be of interest to a wide circle of readers in these days when the discussion of this subject interests so many.

Haverhill Evening Gazette, February 4, 1899.

The Boston Lecture.

The lecture in Boston by Rev. Irving C. Tomlinson, C.S.B., set for February 27, has been postponed to March 20 to accommodate Rev. Edward Everett Hale. Dr. Hale's lecture on Unitarianism was abandoned by reason of the storm of February 13, and the 27th was his only open date, hence the change.

Experience of a Collegian.

At the close of three years of arduous college work, in the spring of 1893, after repeated threatenings warded off by will-power, I collapsed with nervous prostration, but looked to the summer vacation to rest me as it had always partially done before. Being no better in the autumn, but rather worse, I began treatment with a physician who was a Harvard graduate, a lecturer in the Medical College here. I was told that it would take a year to cure me, and as, at the end of four months, the conditions had not even started toward betterment, we decided to make a change.

The new doctor said that it would take him, or any one else, three years to restore my health, and for over a year I took his medicine every two hours, but at the end was so far worse that he ordered me to bed, for he said it was impossible to keep any one with my will-power and energy from overdoing constantly. The claim then called itself *prolapsus uteri*, with other complications, and we consulted a specialist who was connected with a college here.

This third physician said that not one doctor in a dozen would know how serious the case was, but after three months' careful work he could effect nothing here, so advised a change of scene and environment. He had me moved to the ideal country home of some very dear friends, where I received the fondest care in the midst of everything heart could wish, according to the old way of thinking, but after sixteen weeks I returned home, discouraged, for an examination.

The prospect of an operation was the result, together with the verdict that it would be at least two years more before I could be up and dressed and five years before I could take up study and work, as I had completely exhausted the vitality which should have lasted me until I was forty years old.

After this decree we determined to try Christian Science, although I had no faith in it whatever, but consented, to please my mother, thinking anything preferable to an operation. We arranged with a Scientist for treatment, and at the end of five days I was raised off the bed where disease had bound me for thirty-three weeks, and a new life began in joy and gladness that I had found the Truth that makes us free.

The eighth evening after I began treatment I went with a friend to my last doctor's office, having to walk two blocks to the cable, ride about twenty, and walk two more at the other end. When the doctor saw me he did not know me, and when I was introduced he looked as if he saw a ghost. He couldn't sit still in his chair, but got up, walked the floor, sat down, put his hands in his pockets, took them out, and over again showed the greatest astonishment. Especially when I told him that the previous day, upon examination, the muscles which were relaxed four inches, and which for eight months he had done everything known to modern specialists to contract, had been found to have resumed their normal length and all the organs their proper positions.

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I had felt humiliated because so many people knew of my case, but was thankful for it when, after my healing through Christian Science, nearly twenty of the friends either took treatment or began to investigate the subject, for they "knew that there had been something the matter with me!"

For three years I have been rejoicing in "the glorious liberty of the sons of God," enabled to do any day twice as much as at any time in my life, with the use of *no* will-power, and only on the rarest occasions the slightest feeling of fatigue. Science and Health is my constant companion, and grows more precious every day.

The Bible has been made a new book to me, full of living interest and practical every-day help, for whereas once I was blind, now I see, and for this illumination of spiritual common sense I am even more grateful than for the physical healing.

The idea that we can know God *now* and *here*, and do not have to wait until after death to inherit *eternal* Life, has been the greatest help to me.

The longer I work in Christian Science the more I see how much we owe to our Leader for exploring this new-old Way, and making plain to all humanity, in the face of unspeakable persecution, *how* to work out their own salvation.

Eloise Cameron MacGregor, Chicago, Ill.

"God is my Life, Health, and Strength."

THOUGH from childhood my health had been extremely delicate, it was not until the summer of 1894 that I became an invalid. During that fall and winter I fought disease, aided by untiring physicians and nurses, but becoming more and more helpless.

In the late winter I was carried to Chicago (my home was then in Burlington, Iowa), where for five months I had the best of surgical care, undergoing a severe operation. It was during this experience that I first consciously realized the ever-presence of divine help. Isaiah, 41 : 10, has ever since been to me an illumined text. In June I returned to my home, seemingly much better, but it was only a few weeks before the same old struggle began afresh.

About Christmas, 1895, I gave up and tried to reconcile myself to going. What a month of mental agony I spent! I turned toward God, feeling the warmth of divine Love, and groping for more light—as I had never done before. I could not frame a prayer, but in the night-watches I have stretched out my arms simply crying, "Father! Father! Father!" The cry was not in vain, peace came to my soul, and for the first time in my life I could say with my whole heart, "Thy will be done." Lo! when I lay still, simply trusting the Father's love, the blessing came.

I had heard a little of Christian Science, but nothing good, and when my aunt told me that a friend was going to bring a healer to see me, I would not listen. I had nothing left but my faith, and I feared to have that disturbed. I appealed to my mother, and the friend was asked to postpone the visit. We thought we would be safe then, for they surely would not come until we sent for them, but, thank God, they did. On the twenty-sixth day of February, 1896 (I shall never forget the day), my mother was called down-stairs to see them. After some time she returned to me, saying, "There is a dear Christian woman down-stairs. I wish you would let her talk with you." "If it's the Christian Scientists I don't want them," I replied. But she urged a little, assuring me it was not what I thought—until I consented to see the healer. A moment later she stood in the doorway, and her face seemed a benediction to me. Pausing a moment, she said, "You are not afraid of me, are you?" I answered, "No; but I don't want my faith in God disturbed." "But," she replied, "Christian Science is the *understanding* of God." That was what I wanted. She came in, talked a little, read a passage from Science and Health, and held a few moments' thought with me, then went away, leaving with me the sentence, "God is my life, health, and strength."

Soon after she left the room, my mother going with her, the tea-tray was brought in. Without thinking what I was doing, I got up, took the tray, and carried it across my bedroom and sitting-room to the radiator. When I reached it I began to realize what I had done, and was frightened; but those words, "God is my life, health, and strength," kept ringing in my ears; my fear was calmed, and I turned back to my room, wild with joy. That evening I sat up until ten o'clock, and next morning I, who had not walked across my room for months, met the healer at the sitting-room door. In two days I went down-stairs, and in a month I began teaching three hours a day. In the summer I had the privilege of attending a class, and it was indeed a blessing. I did not at first see that in my anxiety to make up for the time I had lost from my teaching, I was allowing the old ambitions to crowd out the new thought, so when struggles came I was not prepared to meet them, and was almost overwhelmed. Opposition of friends, financial trouble, and my old disease all came at once, and finally my family called in a physician. The struggle was severe, but I kept hold of some of the blessed truths I had learned, and in the end Truth was victorious.

That was eighteen months ago, and while I have had many things to overcome, I have striven day by day to clear my own field—to live in purity of thought. And oh, the blessings that have come, the wonderful peace that I am beginning to taste—the peace "that passeth understanding."

Mrs. M. D. Henry, Brookline, Mass.

Poisons.

BY SCHUYLER S. CLARK.

SOME weeks ago there appeared in a New York newspaper an article which was briefly as follows: A man was taken sick one morning, went to bed, and sent for a physician. The latter diagnosed the case, but was unable to learn, either by examination or by questioning, what ailed him; he grew worse and was taken to a hospital. Here it was found, through closely inquiring into what he had eaten for a day or two previous, that the day before he was taken ill he had been using a solution of pyrogallic acid, a substance used in photography, and he remembered that during the night following he had taken a drink of what he supposed to be water from a glass on the table, but which possibly might have been the developing solution. The doctors at once concluded that this was the cause of the sickness, and proceeded to give such treatment as would counteract the action of the drug upon the system. The man died in less than a week. An examination discovered the presence of the drug in his stomach, and the verdict rendered was that death was caused by *pyrogallic acid poisoning*.

The article ended by stating that pyrogallic acid was not known to be poisonous (it being a compound not taken internally) and is not labelled *poison* when sold; but that this case shows beyond a doubt that it *is* a poison, is injurious to the human system, and is hereafter to be considered as such.

The disastrous results attendant upon the above account cannot be over-estimated. Hundreds of thousands of people read the New York papers; other thousands read the innumerable medical and scientific journals in which the same may have been, and undoubtedly was, published as a test case. Thus it is believed by all (non-Scientists) who read, and put down and established by mortal mind at large, that pyrogallic acid is a poison. This then is the birth, this the beginning of the would-be history of a new poison; and it is to choke this lie in its incipiency, to pick it off at its very start with the sharp-shooting rifle of Truth, that the present article is written. Let all men know by these presents—the Christian Science Sentinel—

First, that Pyrogallic acid is not a poison.

Second, that no drug has any *intrinsic* poisonous qualities.

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Third, that all so-called and so-believed and so-feared poisons originate as such in like manner as described above, and exist wholly and solely in the thought of those who believe them to be injurious.

It was with this firm conviction, this understanding, that Christ Jesus said: "If they [them that believe, understand] drink any deadly thing it shall not hurt them." It was after having demonstrated this Truth that the author of the Christian Science text-book wrote as she did on page 70 and on page 391. It is with the divine authority given in that text-book and in the Bible, of which it is the key, that the Christian Scientist stands "sentinel on the watch-tower of Truth," ready to intercept all false notions and unrealities before they enter either his own consciousness or the thought and life of humanity.

Let it be known, furthermore, that the seeming poisons from which we need with special care to protect ourselves, are these very notions that drugs are poisonous, that sickness is real, and that death is bound eventually to swallow us all. These are poisons poured out before us continually; are we drinking them, are we inhaling unconsciously this thought and believing it? Or are we taking habitually and prayerfully the effective antidotes of Truth and Love and obeying the injunction given in Science and Health, page 130, line 8?

Communication from a Non-Scientist.

THERE is a growing opinion in the minds of thinking people that most all the newspaper items regarding sickness and the treatment of disease tend to educate the people in error, and that the time has come when there should be a better understanding regarding disease. The introduction of what is known as Christian Science, with its system of spiritual, and physical healing, is accomplishing good results in this respect. The daily demonstrations of this system attested by hundreds of thousands of thinking men and women to-day, is indeed wonderful. It would be difficult to find an intelligent community of a thousand people anywhere in this broad land, where there are not those who love the Christ, and are earnestly striving to know more of this system.

The editor of the Interior, a leading publication of the Presbyterian Church, published in Chicago, in a recent issue says, "From all parts, especially in the cities and towns, come reports of the inroads of Christian Science upon our Churches. Presbyterian and Baptist appear to be suffering more from it than any others. Ministers are astonished and grieved to find that some of their choicest minds and best people are affected by it," etc.

I am not a Christian Scientist, but I do believe most firmly in Christian healing as taught by Christian Scientists. This belief comes from a knowledge of its power as I have witnessed its demonstrations time and again, and have listened to the testimony of many who have been healed by its power, after human wisdom with its nearly thirty thousand remedies, had failed to bring relief. Paul said to his brethren, "Prove all things; hold fast that which is good."

This system has been tried and found good, and every day brings fresh evidence that men and women are learning the error of the drug system; and are beginning to understand that Jesus, when he taught his disciples to pray, "Thy will be done, in earth as it is in Heaven," intended to teach mankind that sin and sickness were to be overcome here on earth. The time has come when Christians should recognize this *fact* and realize that it is God's will that they should "be strong in the Lord, and in the power of his might."

When the parent with his afflicted child went to the disciples, as recorded in the ninth chapter of Mark, and they were unable to heal him (even though it is supposed they had been given special power to heal), he then took him to Jesus who declared that "All things are possible to him that believeth," and demonstrated the fact by healing the afflicted boy. The disciples then besought Jesus to tell them why they had failed to heal. Read what he tells them, Mark, 9 : 29.

Jesus demonstrated what he taught, and assured his followers that the works he did should also be done by them. The power to overcome disease has been shown by Christian Science healers in our day. If the disciples under the immediate instructions of the Great Teacher, failed in some cases, it should not seem strange that there should be some failures during the first twenty-five years of the Christian Science effort to revive the work of Christian healing, as practised during the first *three* centuries of the Christian era.

H. C. BAIRD.

Woodford County (Ill.) Democrat.

Unity in Omaha.

IF not too late to chronicle an event which marks the onward progress of our cause in the West, I would like to make mention of one of the natural sequences of the breaking of bread to the sixty-seven students who assembled in Concord the twentieth of last November.

One of our number was called to this Love-feast, and before his return there was an influx of thought trending towards some change, soon to take place in our midst. It soon became evident to many what this change might be, so that as early as the fifth of December the body of students who had for more than eight years been holding regular services in the Bee Building came together to consider an invitation from First Church of Christ, Scientist, of Omaha, to unite with them in church worship.

Very little discussion seemed necessary. Thought was ripe for action. Any step that the interests of our cause demanded, all were ready to take. Laying aside all personal considerations, it was unanimously resolved that our association be disbanded, and that we make individual application for membership in First Church of Christ, Scientist. The following Wednesday evening meeting was the last held in the Bee Building. On the thirty-first of December the Reading Rooms were closed to the public, and all property of the association turned over to the church, the latter voting that all moneys be placed in a church building fund, already started by the children of the Sunday School.

Communion Sunday (December 11) found us all under one roof, with a membership of two hundred and thirty-four. This step taken, a higher sense of Love and unity prevails, coupled with a determination to work more earnestly for the establishment of our blessed cause.

Several have asked, "How did you make such a demonstration?" The reply has been, "It was not *our* demonstration, it was Mrs. Eddy's." We do feel that divine Love, through our Leader, opened the way for this demonstration. Results are daily proving this to be true.

We can say to the Field that Omaha is not asleep. A grand work is going on. And as many influential members of the Orthodox Churches are asking for their letters to join the Church of Christ, Scientist, some of the ministers are keeping the subject of Christian Science well advertised from the pulpit, for which we are very thankful. The M.D.'s are a little more quiet in public, but they, too, are feeling the touch of Truth, and would, if they could, have the Christ idea legislated out of the State of Nebraska; but, as was stated in a recent Sentinel, "as well might the Legislature attempt to legislate Almighty God out of the universe as to undertake to prevent healing by virtue of His law." The Mother's recent counsel to go on healing the sick, "notwithstanding class legislation to the contrary," is most comforting and encouraging.

As we grow in grace, I trust the Field may hear more of our good works.

C. W. CHADWICK.

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Jottings from China.

Dear Sentinel:—Welcome! Welcome! You are an angel of Love bearing good cheer, strength, and courage to those far away. You are faithful in your coming, and bring good tidings of great joy.

The dear Mother, Mrs. Eddy, sees the great needs, longings, and seekings of those of her own household and others, and refreshes and encourages with the constant outgoing helpers from her great heart. They go watering the vineyards, and making green, fruitful, and beautiful the waste places.

You honor her, and thus must bless humanity. You, in your humble sweetness, give promise of great power for good. You will enter thousands of simple homes as a bright light, revealing the might of Truth to the suffering world. The protecting care of Love is with you in your good work.

Thanksgiving Day.

Thanksgiving Day is yearly observed at the United States Legation in Peking, China. The United States missionaries there and in that vicinity, and all other Americans, are invited to spend the day with the minister and his family at the Legation.

November 24 of this year, at eleven o'clock, about seventy people assembled in the drawing-rooms and listened to a patriotic sermon of gratitude and thanks delivered by Dr. H. H. Lowry of the Methodist Mission. Although he has spent twenty-nine years in China and is devoted to his work, he loves his home land, and keeps well posted in her affairs. At one o'clock fifty-six people partook of a Thanksgiving dinner. Methodists, Presbyterians, Congregationalists, and people representing Alliance, Y. M. C. A., and Bible societies, Episcopalians, Roman Catholics, Universalists, a Christian Scientist, and those claiming no special faith, all came together at the same feast, as Americans, giving thanks for a common cause. The afternoon was spent in making the house jubilant with patriotic songs and good cheer.

A Significant Picture.

At Peking, China, there are eight foreign Ministers who have asked their respective governments for a Legation guard of soldiers or marines.

These guards were promptly sent to the different Legations, and were escorted from the railroad station to their destinations by Chinese officials and soldiers.

The thought was conceived to have their photographs taken in one group. They came together in the large grounds of the British Legation. The United States marines (Manila boys) marched to this Legation bearing the stars and stripes. None of the others had their flags with them. The eight different guards drew cuts for their places to stand. The United States guard drew the center, and there the men stand in the picture with their flag waving.

The United States officer said afterward, "No one seemed to object to the flag, and *I* surely could not, for it would have broken the men's hearts had they been obliged to give it up." *Think of it!* Was there ever such a picture? The warriors of eight nations peacefully standing side by side in a foreign land; and——Well, *look* at it and *study* it.

S. P. C., Peking, China.

November, 1898.

Faith in the Doctor.

An exchange quotes a story said to have been told at a "charity dinner."

A man was brought into the accident hospital who was thought to be dead. His wife was with him. One of the doctors said, "He is dead;" the man raised his head and said, "No, I'm not dead yet," whereupon his wife admonished him, saying, "Be quiet; the doctor ought to know best."

From the Press.

One feature of the growth of Christian Science is the increasing attention it receives from the press. In Leslie's Weekly for February 2 an article on Christian Science states:—

"As a practical religion it is an accomplished fact. . . . To-day Christian Scientists maintain more than four hundred churches, whose congregations aggregate over half a million people."

A Pennsylvania paper says, in a recent issue:—

"To write of the great influence of Christian Science upon the world of religious thought, and the revolution it is effecting in medical practice, scientific thought, literature, business methods, and social conditions, is a work of too great magnitude to be undertaken at this time. The age is eagerly discussing Christian Science and crying loudly for more light; its value to the present and future welfare of people can only be estimated when we fully know the number who, through its operations, have been relieved from dread disease, pain, error, hopelessness, and spiritual darkness. Its teachings reveal the promise of, and the way to, a new and higher order of society. That marvelous results have been wrought by Christian Scientists, no one acquainted with the facts will dispute."

What the Scientists are doing is for the good of mankind and the extension of Truth. They do not force their tenets or practice upon any one. Nevertheless their growth is constant and vigorous.

A few days ago the writer was talking with a Denver Scientist, who had just returned from an Eastern business trip. "I spent last Sunday in Kansas City," he said, "and attended church services with the Christian Scientists there. They have just erected one of the finest church buildings in the city. It holds fifteen hundred people and is all paid for. The congregation includes some of the leading men and women in Kansas City—all earnest, energetic, and full of enthusiasm over Science."

It is believed by Christian Scientists that the Bible promises are for use and not merely for admiration. Man's desire for Truth is constantly growing stronger. The Christian Scientist finds that his religion can be turned into every-day use. He cannot find upon the gold and silver coins of the United States the words: "In Gold We Trust." He knows that the letter "l" in the sentence was purposely omitted, and he looks upon the real statement as beautiful, exact, and practical.—K. B. Denver Republican.

Charm of Farm Life.

No one pretends that farmers are making money rapidly; they have their vexations and discouragements as do others, but they have several things to be very thankful for. They have good homes in nearly every case, plenty of wholesome food, and decent clothes. They are not under the eye of the task-master, nor working under great nervous strain, with every minute lost from work counted against them when pay-day comes. They need not, in the language of the shops, "be afraid of their jobs;" they are working for themselves, and are sure of their pay even if it is not so large as they might wish it to be.

The man who looks upon his farm as a machine from which dollars only are to be made, and does not value any other of the numberless blessings it gives him, will never cease to talk about hard times. It is not alone for the money it will produce that the farm should be prized. It should be valued because it brings men and women near to nature's heart and their children grow up strong and stalwart, ready to meet the trials of life with bodies strong enough to perform every task. The farm is pre-eminently the strong-

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hold of the home; it is the place where home ties are strongest and where life is at its best.

The average farmer and his family live better in every way, have better food, better clothes, and better social surroundings than does the family of the man who lives in a city on a salary of one thousand dollars a year. The progressive farmer of to-day lives in a style that is not equaled by the city man who earns two thousand dollars a year. The farmer of to-day has frequent mails, an abundance of literature, good facilities for travel, and is able to enjoy more of the comforts of life than the man in any other calling in life. If he looks at his farm from this point of view he will value his farm at its true worth, and be contented, and contentment is better than great riches. If farmers would remember that they see but the outside show and glitter of city life, and could see the darker side, very few of them would be willing to exchange with the city man. The educated farmer of to-day is the social peer of any man, while money is almost the sole criterion of social worth in the city. As between the two, the farmer holds every vantage point.—Farmer's Voice.

The Sentinel.

A Salutation to the Sentinel.

I pause to salute the Sentinel. With true military genius, our beloved Leader has set this watchman on the tower, and how faithfully it shall fulfil its mission is foretold in its past record. Its modest bow of infancy; its manly growth of vigorous youth; and now at the age of its Weekly majority it steps forth as the ever vigilant Christian Science Sentinel, only *twenty-one* weeks from its inception.

How aptly the words of the Prophet Ezekiel (Ezekiel, 3 : 15–21) seem to apply to this hour, and again to be echoed along our lines with the admonition to *watch* with greater vigilance. The faithful Sentinel, who is never found slumbering at his post of duty, or lulled into stupefaction by plausible pretenses, will, from his post on the watch-tower, from whence he scans the mental horizon, sound the note of warning, whenever the enemy seeks to penetrate our lines.

From thousands of grateful hearts all over our land and on foreign shores there arises a song of thanksgiving to-day for the monthly visitant, our beloved Journal, replete with the joyful tidings which come from those redeemed from sin and misery, through the ministrations of this new-old gospel of Christian Science. But with equal welcome the more frequent call of the little Weekly has won its way to our hearts, and we rejoice to see it emerge from its swaddling-clothes and rise to the full stature of manhood as the Sentinel upon the watch-tower of Zion's wall. May God, Good, speed it upon its mission, and may its bugle-note arouse a slumbering world to see its great need, and to find that need supplied in the all-inclusive bounty of a loving Father, as revealed in Christian Science.

C. Henry Clark.

The Nursling.

We received the nursling (Weekly) with joy. It fills a very important need, especially Church Rules and news of expansion in Christian Science teaching and demonstrations from nearly all parts of the world. In the fourth month of its "sturdy growth," the Watchman of Israel, has renamed it in her own name, "Christian Science Sentinel," and who can understand its broad, full meaning. John the Revelator said "He had a name written that no man knew, but he himself" (Revelation, 19 : 12). Having on the whole armor of Love she consecrated anew this messenger of Truth to her many children, and all who will, may receive the blessing that knows no bounds—watch our thoughts and acts, and observe to obey the voice of Truth and Love, "What I say unto you I say unto all, Watch."

Emeline A. Merriman, Lowell, Mass.

Christian Scientists.

Correction Asked for Regarding their Belief and Membership.

Editor Provo Enquirer:—In behalf of fairness to all readers of your paper, we ask you kindly to publish the following so as to correct the false impressions that would go out from statements made in an article that appeared in the issue dated January 21, 1899, by Rev. J. C. Andrews.

1. There are more than one million Christian Scientists instead of seventy thousand as given by the article referred to.

2. Christian Scientists believe in the immaculate conception of Jesus. They believe and teach that God was his father and Mary his earthly mother, and that Joseph was not his earthly father, for the simple reason that he had none.

Christian Scientists believe and teach that Jesus, the Christ, was the promised Messiah, the Saviour, the Way-Shower in the flesh, for all mankind.

They believe that what he did and taught was for all mankind and for all time, and that the only reason why the world is not doing his work to-day is because the world is not good enough.

We believe in his life-work as divinely appointed. We believe in his baptism, crucifixion, burial, resurrection, and ascension as given in the Scriptures, and we believe all his commandments are meant for all his people in all ages.

Our denomination will be greatly obliged if you will kindly publish the above. Lewis B. Coates,

First Reader in the Christian Science Church, Salt Lake City, Utah.—Provo (Utah) Daily Enquirer.

The Mission of a Smile.

A smile once met a broken heart—a heart filled with darkness and woe. In that heart a light began to dawn; it knew not how or why or whither, but the east grew gray, and red, and bright. The uplifted heart grew great with goodness, and its light reflected light. Other smiles went forth into other dark places, and other lights grew and illumed the soul—and these in their turn fanned the dying flame of purpose in many a weary heart.

So shalt thy reward be, oh gentle soul, that thinkest a smile is worth the giving,—a smile that begins in the heart and stops not short of heaven's throne. Go thy humble way, live and think for others' sakes, and in the fulness of the years thy thoughts will not be lost; and when is measured unto thee again the good that thou hast done, infinity alone can contain thy reward.

Waldo Pondray Warren.

To-day.

To-day is the grandest of temporal terms. Yesterday no longer is, and to-morrow will never come. All that was ever done, was done to-day; every victory won, every song of triumph sung, every world overcome, was done to-day. All that ever was, is to-day. All that ever will be is to-day. All that ever can be, can be to-day. To-day the grandest verities of Being voice the immortal strains of Life, Truth, and Love. To-day is not sad, or weak, or commonplace to him who sees to-day aright. To-day is creation's dawn, resurrection-morn and judgment-day. To-day is eternity.

Waldo Pondray Warren.

Church Organized at Knoxville, Tenn.

We are now organized as First Church of Christ, Scientist, with a membership of nine. The charter was granted by the state of Tennessee, December 24, 1898. This charter provides (with all other privileges granted church organizations), the following: "To heal the sick as Jesus' disciples healed, and as taught in our text-book, 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy."

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Questions and Answers.

Question. *Will the Bible, if read and practised, heal as effectually as your Book "Science and Health with Key to the Scriptures"?* C. S. Bean, Ossipee, N. H.

Just the degree of comparison between the effects produced by reading the above named books can only be determined by personal proof. To rightly read, and to practise the Scriptures, the spiritual sense thereof must be discerned, understood, and demonstrated. God, being Spirit, His language and meaning are wholly spiritual. Uninspired knowledge of the translations of the Scriptures has imparted little power to practise the Word. Hence the revelation, discovery, and rendition of Christian Science—the Christ Science or new tongue whereof St. Mark prophesied—became requisite in the divine order. On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God. When the Bible is thus read and practised, there is no possibility of misinterpretation. God is understood, knowable, and applicable to every human need. Herein is the proof that Christian Science is Science, for it demonstrates Life, not death, health, not disease, Truth, not error, Love, not hate. The Science of the Scriptures coexists with God; and "Science and Health with Key to the Scriptures" relegates Christianity to its primitive proof, wherein reason, revelation, the divine Principle, rules, and practice of Christianity acquaint the student with God. In the ratio that Christian Science is studied and understood, mankind will, as aforetime, imbibe the spirit and prove the practicality, validity, and redemptive power of Christianity, healing all manner of diseases, sin, and death.

MARY B. G. EDDY.

Question. *Must mankind wait for the ultimate of the millennium until every man and woman come into the knowledge of Christ and are taught of God and see their apparent identity as one man and one woman—for God to be represented by his idea or image and likeness?*
H. S. B. Rankin, Island of Madeira, January 17, 1899.

God is one and His idea, image, or likeness, man, is one. But God is *infinite* and so includes in One, *all*. Man is the generic term for men and women. Man as the idea or image and likeness of the infinite God is a compound, complex idea, or likeness, of the Infinite *One*, or one Infinite, whose image is the reflection of all that is real and eternal in infinite identity. Gender means a kind. Hence mankind, in other words, a kind of man who is identified by sex, is the material, so-called man, born of the flesh, and is not the spiritual man whom God, Spirit, creates who "made all that was made." The millennium is a state and stage of mental advancement, going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him [divine Love] "from the least to the greatest," and one God and the brotherhood of man be known and acknowledged throughout the earth.

MARY B. G. EDDY.

A first Church of Christ, Scientist, was organized in Lansing, Mich., January 26, 1899, with fifteen charter members. Services have been held, and active work carried on for something over a year, in a very quiet way, the Christian Science literature really doing the work; some sixty copies of "Science and Health with Key to the Scriptures," and "Miscellaneous Writings," having been placed, besides any number of Journals and Quarterlies. Some good healing has been done. The services are well attended, a Sunday School will soon be organized, and a great growth is looked for, if we are faithful workers. "What I say unto you I say unto all, Watch" (Jesus).

Prayer.

BY R. L. Z.

Dear God my heart inclines to Thee,
Help me to know Thy living Way;
For Thou art Light dispelling gloom
Revealing an eternal day.

Dear Father, I would ask of Thee
The wisdom all my steps to guide;
The knowledge of Thy perfect law
Wherein no evil can abide.

Dear Mother,—sweetest of all words,—
Rule in me with tender grace;
My heart make loving, "just and pure,"
That I may help the human race.

Dear Father-Mother God, my *all*,
As homeward flies the weary dove,
So would I, childlike, come to Thee,
For Thou art *everlasting Love*.

Testimonies.

For twenty years I was a hard drinker. My father was such before me, and two brothers followed in his footsteps. Whiskey was more to me than bread and meat, and since I was twenty years old I have hardly known the time when I would hesitate between taking something to eat or something to drink; if I could not get both, I would always take the drink. I drank because I liked it, not because I wanted to get drunk, and my capacity for drinking whiskey without becoming beastly drunk was notorious. I have gone through all the horrors of the earlier stages of delirium tremens, and there is scarcely any experience that occurs in the life of a confirmed drunkard but what has been mine.

I have frequently tried to quit, but my appetite was too strong for my good intentions. My life has been passed in the West, some of the time on the frontier where no higher power was ever regarded than a Winchester or a Colts 45, and where whiskey was more generally drunk than water.

Some months ago, after three days of unusually hard drinking, I determined to make one more effort to get rid of the devilish habit that had me hard and fast. A man who worked with me had several times told me that I could be healed through Christian Science, and I made up my mind to try it. I called on a Scientist and stated my case. Although soaked with whiskey at the time, I was sincere in my desire to quit, but I did not think any power on earth could help me. The Scientist assured me that God could do it, and at my request gave me a treatment. I promised her I would try to come to church the following morning, which seemed like a foolish promise to make.

That night I slept soundly, and in the morning I got up for the first time in fifteen years without any desire for a drink of whiskey. I could not understand it. My hand was steady and my head clear, all of which seemed beyond my comprehension. I went to church that morning, and from that day to this I have not taken a drop of strong drink of any kind. This is in itself remarkable; but what is still more wonderful to me is that I *have not had the least desire for liquor* at any time since the first treatment. Saloons and old companions have no more attraction for me now than if I had never known them. At first I had many times daily to refuse invitations to drink, but it took no effort to do so, and now my case is so well known hereabouts that I am no longer troubled in that way.

I find much help in the study of the Bible and Science and Health, and no longer rely on medicine to bring health to man or beast. I have charge of a large stable of horses, and where formerly I would have dosed them for every ail-

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ment, I now handle them, when out of condition, without a drop of medicine.

In many ways I have been helped by Christian Science, and am trying to understand more and more of it, for I know it is the one thing that no man can get too much of. I would like to hear from any drinker who wants to quit but thinks there is no hope for him to do so.

Frank C. Wise, Florence, Col.

We always welcome the coming of the Sentinel, the Journal, and the Quarterly Bible Lessons, for great is the good we receive through them; but works, not words, must show how truly thankful we are.

My husband and I were members of the M. E. Church, and for conscience' sake we left the Church, because we did not believe they had the true light. When I was informed by the pastor, that the day of healing and of miracles was passed, I answered, that if this were true, for aught I knew, the day of redemption might have passed also. We wandered about for several years. We sought health through Spiritualism and magnetic treatment, but failed to find it. At last we turned to Christian Science, with little hope, however, of receiving help; but were willing to give credit for any benefit we might receive. Our joy was unspeakable when, almost instantly, I was healed by absent treatment, of a disease that had bound me for two years. The doctors had told me I was such a wreck physically that there was nothing for them to build upon.

We purchased Science and Health, which surely brings health and good tidings to all. We have had proofs without number that God is able and willing to supply every need.

We have seen colds, whooping cough, scarlet fever, broken bone, la grippe, measles, diphtheria, and fevers healed through Christian Science. A child who mistook gasoline for water and drank almost a half glass, and that too on an empty stomach, was healed in ten minutes. At another time, the same child ate poison berries, which were likewise rendered harmless.—Mrs. B. B. Quinby, South Omaha, Neb.

We began with three persons meeting in a private residence to study the Lesson Quarterly. We have added to our numbers, and last December we secured Franklin Hall, in the Masonic Temple, for our services.

There has been much opposition to Christian Science. It has been hung in effigy and preached against in all the pulpits. Science and Health was accepted by the Public Library, and afterwards rejected and returned to the donor through the Post Office. But notwithstanding all this, Truth goes marching on. Science and Health says (page 263), "The higher Truth lifts her voice, the louder will error scream," and we are comforted by the assurance that a high thought of Truth has been lifted up, or error would not scream so loudly.

We have a congregation numbering from ten to twenty-one, and frequently some one out of interest or curiosity comes in. We have a Sunday School of six children, who last Sunday started a church building fund as the result of Judge Ewing's description, in the February Journal, of the church built by children in Schofield, Wis.

"Tall oaks from little acorns grow," and who can tell the result of the penny collections for a church building fund from these little children? We all know that God can provide a table in the wilderness.—C. C. M., Lisbon, N. H.

On going home one day at noon, my wife informed me that our little daughter was very sick with fever. I asked my wife if she wanted an M.D., or if I should treat her as best I knew. To my great relief she said we would try Christian Science. During the afternoon I did the best I could to treat the child. When I went home at closing time, I found that a number of my neighbors had been in during the afternoon, and she was not much better. I sent all the family to bed and stayed with her myself. At 2 A.M. the fever yielded.

Those who had been in to see my child were very busy in talking of my arrest, but on coming the next day and finding her well they had no more to say.

Lyman S. Reasoner, Byesville, O.

Stephen, Marshall Co., Minnesota, February 9, 1899.

In the spring of 1896 a few Scientists here began to meet weekly and read the Bible and Science and Health; August 6, 1898, we organized as First Church of Christ, Scientist, with eleven members; February 1, 1899, we re-organized under a state charter, with a membership of sixteen. The attendance at the Sunday services is about twenty-five, and at our Wednesday evening meeting twenty. Our Sunday School has an attendance of about eighteen.

O. HALVORSETH, Clerk.

Notices.

New Church By-laws.

The following By-laws have recently been adopted:—

The number of First Members of the Mother Church shall not exceed one hundred.

Owing to the change in our church ministry, all the students of Christian Science must drop the title of Reverend, and Doctor, except those who have received these titles under the *laws* of the *state*. My beloved brethren will some time learn the wisdom of this By-law.

The Mother Church, and the branch churches, shall not confine their membership to such persons only as have been students of their Readers.

The subject of the Lesson-Sermon in the morning services of the Mother Church, and of the branch Churches of Christ, Scientist, shall be repeated at their second service on Sunday. The correlative Biblical texts in the Lesson-Sermon shall extend from Genesis to Revelation. The subject given in the International Series shall be discontinued.

Free Distribution of Literature.

Upon the recommendation of a Christian Scientist known to the Publishing Society, the Sentinel and the Journal will be sent free for one year to any Public Library having a Reading Room. This free subscription may be continued if the recommendation is renewed.

Upon request from the clerk of a church where a lecture is to be given, copies of the Sentinel will be sent by mail, postpaid, for free distribution to strangers and inquirers at the lecture. Order blanks may be had from the lecturers, whereon clerks will specify the number of copies required for this purpose. These orders should be sent to the Christian Science Publishing Society early enough to secure delivery of the papers in time for the lecture. If sent by express, it will be sent at the expense of the receiver.

No subscriptions for the Quarterly will be received for less than one year. No subscriptions for the Sentinel will be received for less than six months. Orders other than subscriptions, for Sentinel, Journal, and Quarterly, should be given for current issues and back numbers only.

THE next admission of candidates for membership with the Mother Church will take place June 3, 1899. Applications to be presented at that time must be in the hands of the clerk on or before May 15.

We wish to state that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

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THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of the Mother Church, The First Church of Christ, Scientist, in Boston. 103 pages. Illustrated. One copy, $1.50; Six copies, $7.00; Twelve copies, $12.00.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., MARCH 2, 1899. | Vol. 1 No. 27

Was President for One Day.

Distinguished Honor Thrust Upon David R. Atchison.

THE following incident, which is being published in the newspapers, will doubtless be read with interest, especially by the many who have supposed that Polk was one of the Presidents who served a day longer than his term.

The roll of Presidents of the United States, as ordinarily given, from George Washington to William McKinley, may be historically correct, but there is one omission. If the name of David Rice Atchison should be inserted people generally would exclaim, "Who was he?" Yet David R. Atchison was actually President of the United States for one day.

When? Why, from noon of March 4, 1849, until noon of March 5, 1849. And in this connection there is a story known to few people, and almost forgotten by them.

It was during his service in the Senate that occurred the incident in Atchison's career which made him a unique figure in American history. He was at one time elected president pro tem. of that body, and frequently presided over its deliberations.

It so happened that March 4, 1849, fell upon a Sunday. The term of President Polk expired, according to law and custom at noon, on that day. General Zachary Taylor, hero of the Mexican war, just then ended, out of deference to prevailing religious scruples, decided to defer his inauguration until Monday. As will be seen, this left a gap of twenty-four hours between the terms of Polk and Taylor. As the Vice-President's term ended the same time as the President's, the mantle of authority fell, according to constitutional provision, upon the president pro tem. of the Senate.

This happened to be, at that particular time, David Rice Atchison of Missouri. But Senator Atchison seems to have little appreciated the honor conferred upon him by chance. On Saturday, the last day of the expiring session of Congress, he presided over the stormy and prolonged sitting of the Senate. Again and again was the clock "set back" in deference to that ancient and amusing fiction of law, and it was nearly daylight Sunday morning before the gavel finally fell.

Exhausted by his unusual and worrisome labors, Senator Atchison went to his lodgings and went to bed. He slept until late in the evening, and then, after rising for a meal, turned in for the remainder of the night. By the time he was up and about on Monday, General Taylor had become President Taylor, and President Atchison's brief term was over. He afterward often laughingly remarked that he had slept through his term.

Had it been necessary to secure the action of the President of the United States during those twenty-four hours there would have been a pretty search for the legal chief executive. It happened, however, that no matter required the attention of the President that Sunday, and Atchison's term came and went without the performance of a single official action by him. In fact, he admitted that he forgot all about being President.

After he left the Senate, Atchison retired to his immense farm in Clinton County, Missouri. The remainder of his long life was comparatively uneventful, but he ever occupied a high place in the estimation of his fellow-citizens. He died in 1886, in the seventy-ninth year of his life. His name lives in Atchison County, Missouri, and in the thriving city of Atchison, Kan., both of which were named in honor of him.

Items of Interest.

Anglo-American Alliance.

The Independent contains an article written by Lord Charles Beresford on an Anglo-American alliance, in which he says, in part:—

"England and America could form the most powerful alliance possible, because they are the two most patriotic countries in the world; because they alone of all the nations have an army and navy without conscription. If we of England get into any difficulty all the best of our manhood will volunteer, as the Americans have recently done. With the United States and England combined, we could well afford to smile at our enemies. If while I am in America I can in any way help to bring about a more harmonious condition between the two races, I shall feel that I have done much. A life devoted to this mission could not be without worth. Parliament has already met, or I should visit all the chambers of commerce in the large cities to try to get the sentiment of the American people about the 'open-door' policy of England. This is the question which should at present greatly interest commercial America, and the reason of this is clear. It means that England, America, Germany, and Japan shall, by an agreement, maintain free and equal commercial relations for all time in the Orient. If China is to be broken up, Russia will become all-powerful in the north and France in the south, Germany will get what she can, while America will probably procure nothing; for, though I think she is destined to be a great trading nation in the Orient, greater than Britain or any other country, her interests there now are comparatively slight, and in the scramble for spheres of influence it is not likely that the American people would feel that their interests demanded a struggle for a portion of it at this time. The United States has more interest in the open door than England has. The interests of both countries require that trade in the East be opened."

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In a recent speech in New York city, he explained further what he means by an "alliance."

"If we want an open-door policy, we must have a clear and understandable policy that will keep the door open.

"I have been misunderstood in my use of the word alliance. My meaning, when I have used the word, was commercial alliance to keep the door open with all nations on an equality and with favoritism to none.

"What do we care about what you do with the Philippines? That's your business, not ours. What is meant by 'open door' regarding China? It means that we want her to help herself; to keep her own arms and her own institutions. We must help her, though, for if we do not she will collapse, and if that happens there will be nothing left save control over certain portions of China. The doors cannot be kept open unless the four countries I propose agree to keep them open."

M. Loubet's Message.

The new President of France submitted his message to both houses on the afternoon of February 21. He pledged himself to support the Constitution, and asked for the co-operation of both the Senate and Chamber of Deputies.

He said that the election of a new president within a few hours of the death of M. Felix Faure, was proof of the fidelity of France to the Republic at a time when many were trying to shake the confidence of the country in its institutions. He spoke of the necessity there was for tolerance and concord, and also respect for the essential organs of society, the parliament, the magistracy, the government, and the national army. He affirms his faith in the ability of France to solve all the problems that disturb the well-being of her citizens. He concluded by recalling the work of the Republic, which, he asserted, has given France free institutions, assured peace and liberty, founded a great colonial empire, concluded alliances and precious friendships, and has given a wonderful impulse to all labors of charity, co-operation, and thrift.

Admiral Dewey cabled the Navy Department that the Oregon should be sent to Manila at once for "political reasons." Various theories are entertained as to what is meant by "political reasons," which should make the presence of the Oregon at Manila so imperatively necessary. The admiral is so conservative in his statements, that it is felt he must apprehend some immediate danger. Although it was assumed that the Oregon had already left Honolulu, orders were immediately telegraphed to San Francisco, to be forwarded by the next steamer, directing the Oregon to go as promptly as possible to Manila, in case she had been detained at Honolulu.

General Otis cabled the War Department as follows, under date of Manila, February 23:—

"Determined endeavors to burn last night. Buildings fired in three different sections of city. Fires controlled by troops after severe labor. A considerable number of incendiaries shot and a few soldiers wounded.

"Early this morning a large body of insurgents made a demonstration off MacArthur's front, near Caloocan, and were repulsed. Loss of property by fire last night probably $500,000."

The United States Army transport Sheridan has sailed from Brooklyn for Manila, by way of the Suez Canal, with 1,835 enlisted men and officers. It is expected the trip will be made in about fifty days. The transport Grant will probably reach Manila on March 4, and the Sherman about ten days later. More than five thousand regular troops are embraced in these several expeditions, thus giving General Otis an effective force of about twenty-five thousand.

Senator-elect Chauncey M. Depew addressed the railroad men in Chicago. He recounted the history of the railroad men in this country, and spoke of the power they can wield in politics when they are determined upon the carrying of some measure that they believe is for the good of the country or the betterment of their own condition.

The appropriations of the present Congress will amount to $1,600,000,000, and it may exceed even this enormous amount by more than $100,000,000 if the Nicaraguan canal amendment to the River and Harbor Bill is adopted. War with Spain is responsible for almost all the increase above the average of the past few years.

The aggregate sum realized from the sale of the three hundred and seventy-three American paintings in New York recently was $234,495, making the average price for the pictures, which included water colors as well as oils, about $600. Nothing approaching this result has ever been attained before in an auction sale of American pictures.

Blackwood's Magazine has just issued its one thousandth number, thus making a record the world over for longevity in periodical literature. For eighty years it has been issued by the famous Edinburgh publishing house whose name it bears, and it has always been conducted by a Blackwood.

It is reported that the United States is feeding five per cent of the total population of Cuba. From twenty to twenty-five thousand are fed in Havana alone on army rations. There is no doubt that the distribution of rations is helping the unworthy as well as the deserving.

The War Department has arranged to despatch further reinforcements to General Otis. The Ninth Infantry, now at New York, and the Sixth Infantry, at San Antonio, Texas, have been selected, and they are expected to leave San Francisco by March 15.

The stars and stripes have been hoisted on the island of Negros, of the Philippine group, which is one of the richest in the archipelago, and the principal producer of sugar. It is thought that this will have an important effect on the general situation in the islands.

General Charles P. Eagan and his friends consider that the testimony of General Miles completely vindicated him from the charge of dishonest collusion with the beef packers, which he believed to be implied by General Miles' first statement.

A recent despatch received from General Otis is to the effect that a Filipino chief has issued an order that no quarter is to be shown to the Americans, but all are to be exterminated without any compassion whatever.

The directors of the George Washington Monument Association have announced that plans are completed for the erection of a $25,000 monument in Chicago to the memory of George Washington.

It is stated that General Gomez has arranged with General Brooke for the distribution of the $3,000,000 which it is expected will be paid to the Cuban troops within a very short time.

The extradition treaty between the United States and Mexico has been signed. It has a retroactive provision under which criminals may be apprehended when the treaty enters into effect.

The inhabitants of Manila have been ordered to confine themselves to their homes after seven o'clock in the evening, at which hour the streets will be cleared by the police.

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The Senate passed the River and Harbor Bill, including the Nicaragua Canal amendment, by the decisive vote of fifty to three.

The statement that another bond issue was in contemplation has been denied by Secretary Gage.

General Alger's business partner has stated positively that he has no intention of resigning.

Miscellany.

From a Journalist.

As one of the many professional men whose life experiences a complete transformation through the influence of Christian Science, I desire to send you a colleague's greeting.

After twenty-six years of newspaper life, a long run of studies, saturated with intellectualism, I learn through this great power of Truth, the real integrity, the real purity, the real thought! If only one per cent of the newspaper world begins to see light, the clouds and darkness will disappear like a dream. Man's wisdom is but a shadow compared with the understanding of Truth as taught by our dear Mother. Three-fourths of all our learning—our so-called accomplishments—sinks to its native nothingness when once we receive the baptism of this new power, and are newly born of Spirit. Language cannot express what Christian Science will do for the newspaper men when they grasp the A B C of this heavenly purification. Indeed this is the only progress.

For thirty years of my life I wandered about from church to church; every creed seemed darker and gave me nothing, until finally I concluded the synagogue was the nearest to my ideal. But one hour convinced me that in Christian Science I had at last gained a foothold; that I received bread and not a stone. What seemed to me a farce in the old church is now Life and Love, reflected by me, and how glorious the gain! I can call myself God's child—Love's image. I can see harmony everywhere.

In meekness and Love,

Max Jägerhuher.

A Baptist Church Fights Sectarianism.

Another move is about to be taken by the members of the Grace Baptist Church, which will still further remove them from any semblance of denominationalism. At the suggestion of the Rev. W. J. Mosier, the pastor, the word "Baptist" in the church title is to be changed to "Gospel." By doing this, everything that pertains to a denominational name will be as effectually removed as the church is now from denominational ideas. In many respects this is the most remarkable church body in the country.

"The term Baptist," explained Mr. Mosier to me yesterday, "originally stood for the independent local church. It is not so now. It designates a sect, which is contrary to Scripture, and characterizes a system of church government which practically has no warrant in Scripture. Our church has withdrawn from every intimation of denominationalism, but we retained, inconsistently, the name which ranked us with one of the greatest sects in Christendom. This was an injustice to us. At times I have been embarrassed by having to explain and excuse a sectarian name while renouncing and denouncing sectarian practices and principles.

"This question of too many sects has been the death of the Church. The fearful condition of the Christian churches to-day is due to this, and Protestantism is a failure so far as spiritual things are concerned. We are not seeking or having trouble with denominations, but we are fighting sectarianism."—New York Herald.

Preached His Own Funeral Sermon.

The Rev. August Stewart, an aged minister of Paola, Kan., died the other day under most peculiar circumstances, and was buried to-day. On Wednesday the Rev. Mr. Stewart preached his own funeral sermon, and at his own request there were no services over his remains to-day beyond a short prayer.

Wednesday morning the Rev. Mr. Stewart, who was in robust health for a man of his age, announced to his wife that he had done his last day's work, and that he would not live the week out. His wife tried to persuade him out of the notion, but he clung to it, and prepared for the end, disposing of all his personal property and making his will. Wednesday afternoon he called in his neighbors and made the same announcement that he had made to his wife. Then he announced a hymn, which was sung, and following it Mr. Stewart preached his own funeral sermon, closing with a prayer for the repose of his soul.

Immediately afterward he went to bed, and when a doctor was called he sent him away, saying that he had been called by death, and that medicine would do no good. He requested that his body be taken directly to the cemetery, and that no funeral sermon be preached, as he had attended to that. Yesterday he died and his wishes were observed.

Physicians say that he had no physical ailment, and that his death was due entirely to his presentiment and his refusal to combat it.—Cincinnati Enquirer.

A Lesson in Art and Science.

Why, after working for months in my own thought, trying to realize the Truth, examining my motives, correcting my actions, erasing my seeming errors, had I no definite results, no clear conception of the perfect man?

In my perplexity, the opportunity of entering an art school presented itself. I began my first drawing from the cast. My professor said one day in criticising my work, "I notice that you work a long time over your paper without looking at your model. You must study your model more, get your thought filled with its perfect proportions, see nothing but that, think of nothing but that. Don't work aimlessly. Say to yourself exactly what you intend to put down. Let every line be a true line—no guess-work about it—never mind the likeness at this stage, that will come. Look more at the model than at your work."

Then the answer to my question, Why? came. But had not our dear Mother told us the same thing on page 144 in Science and Health, "We must form perfect models in thought, and *look* at them continually, or we shall never carve them out in grand and noble lives."

Will Stick to Medicines.

The Rev. C. H. Holden, pastor of the Clinton Avenue Baptist Church, who apparently was healed by prayer about a month ago, has written a long letter reciting the facts of his "cure," as published in the Press at the time.

He says that since the hour he arose from his bed he has had no recurrence of pain, although the leg that was injured still is weak. He says he believes firmly in the power of God to heal the body, but does not wish to be considered a fanatic, and has no desire to disturb his present church relations, and neither will he harp on Divine healing all the time. Mr. Holden says that he does not believe in condemning and discarding medicines, medical skill, and surgery. He says if he has occasion to use either in the future he will do so, and if they fail he will turn to God again for relief.

New York Press.

Recently in a lecture in Baltimore, Dr. Dean Campbell Fair was asked, "Shall we recognize one another in Heaven?" He replied that the greater question was, "Do we recognize one another on earth?" and said that it would be better to break down the barriers between pew-holders in the same church, which are undermining the power of Christianity.

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Address by Rev. Mary Baker G. Eddy.

FIRST CHURCH OF CHRIST, SCIENTIST,
CONCORD, N. H.

My Beloved Brethren:—In the annals of our denomination this church becomes historic, having completed its organization February 22—Washington's birthday. Memorable date, all unthought of till the day had passed! Then we beheld the omen—Religious Liberty—the Father of the universe, and the father of our nation in concurrence.

To-day, with the large membership of seventy-four communicants, you have met to praise God. I, as usual, at home and alone, am with you in spirit, joining in your rejoicing; and my heart is asking, What are the angels saying or singing of this dear little flock, and what is each heart in this house repeating, and what is being recorded of this meeting as with the pen of an angel?

Bear in mind always that Christianity is not alone a gift, but a growth Christ-ward; it is not a creed or dogma,—a philosophical phantasm, nor the opinions of a sect struggling to gain power over contending sects, and scourging the one in advance of it. Christianity is the summons of divine Love for man to be Christ-like—to emulate the words and the works of our great Master. To attain thereunto men must know somewhat of the divine Principle of Jesus' life work, and prove their knowledge by doing as he bade—"Go and do thou likewise."

We know Principle only through Science. The Principle of Christ is divine Love, resistless Life and Truth—then its Science must be Christ-like, or Christian Science. More than regal is the majesty of its meekness; and its might is the ever-flowing tides of Truth that sweep the universe, create and govern it,—and its radiant stores of knowledge—the mysteries of exhaustless Being. Seek ye these, till you make their treasures yours.

When a young man vainly boasted "I am wise, for I have conversed with many wise men," Epictetus made answer: "And I with many rich men, but I am not rich." The richest blessings are obtained by labor; and a vessel full, must be emptied, before it can be re-filled. Lawyers may know too much of human law, to have a clear perception of Divine justice! and divines be too deeply read in scholastic theology to appreciate, or to demonstrate Christian charity. Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight—we lose the Science of Christianity; a predicament quite like the man who could not see London for its houses.

Clouds that swing in the sky with dumb thunderbolts parsimonious of rain, are seen and forgotten in the same hour; while those with a mighty rush that waken the stagnant waters, and solicit every root and every leaf with the treasures of rain, ask no praising. Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee, and its tender lesson is awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver will guide thee, if thou seek this guidance.

Pliny gives the following description of the character of true greatness: "Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it." Strive thou for the joy and crown of such a pilgrimage—the service of such a mission.

A heart touched and hallowed by one chord of Christian Science can accomplish the full scale; but this heart must be honest, and in earnest, and never weary in struggling to be perfect—to reflect the divine Life, Truth, and Love.

Stand by the limpid lake, sleeping mid willowy banks dyed with emerald; see therein the mirrored sky,—and the moon ablaze with her mild glory will stir thy heart. Then, in speechless prayer, ask God to enable you to reflect God—to become His own image and likeness—even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God. Jesus said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Beloved in Christ, what our Master said unto his disciples when he sent them forth to heal the sick, and preach the gospel—I say unto you: "Be ye therefore wise as serpents, and harmless as doves." Then, if the wisdom you manifest causes Christendom, or the disclaimer against God, to call this "a subtle fraud," "let your peace return to you."

I am patient with the newspaper wares, and the present schoolboy epithets, and attacks of a portion of Christendom:

(1) Because I sympathize with their ignorance of Christian Science:

(2) Because I know that no Christian can or does understand this Science and not love it:

(3) Because these attacks afford opportunity for explaining Christian Science: and,

(4) Because it is written: "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

Rest assured that the injustice done by press, and pulpit, to this denomination of Christians will cease, when it no longer blesses it. "This I know, for God is for me." Psalms. And in the words of St. Paul, "If God be for us, who can be against us?"

"Pass ye the proud fane by,
The vaulted aisles by flaunting folly trod,
And 'neath the temple of uplifted sky—
Go forth, and worship God."

To this message the Church made this fitting response:—

Beloved Mother:—In behalf of First Church of Christ, Scientist, in Concord, N. H., we return our heartfelt thanks for the beautiful and loving message you so kindly sent us on the anniversary of your memorable address in Christian Science Hall. We assure you that we shall earnestly strive to follow the wise counsel and to heed the tender words therein contained.

Faithfully,
IRVING C. TOMLINSON, President.
MABEL C. GAGE, Clerk.

The Christian Science Sermon.

I.

THE MAKERS OF THE SERMON.

THE Christian Science pulpits are now teaching of God in God's way. The sermons from Sunday to Sunday in these pulpits are "undivorced from Truth, uncontaminated and unfettered by human hypotheses and *authorized* by Christ," as the introductory note truly affirms. The word spoken by God through Paul for his day, is God's word for

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this day. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." That the Christian Science sermons are after Christ is plain, since "The Bible and the Christian Science text-book are our only preachers."

The Maker of the Christian Science sermons is God, for He "made all that was made." Humanly speaking, God's agents do His work. As Christ Jesus said, "My Father worketh hitherto and I work." The subjects for these sermons, as is quite well known, were furnished by our Leader. These subjects cover the essentials of Christianity. As has been observed, they follow the order she was wont to employ in teaching her classes. These subjects are taken by the Bible Lesson committee, who at their regular meetings carefully prepare the sermons. As these discourses are made up wholly of passages from the Bible and the Christian Science text-book, they contain nothing of human opinion; they are devoid of man-made theories. They have no guesses at the future, no conjectures regarding the past, and no rudimentary exhortations about the present. They are free from sensationalism, and they make no effort to please the fancy or foster the pride of mortals.

Paul wrote the Church at Galatia that to which it were well the Church of Christendom should give earnest heed, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Adapted to the present situation, this message reads, Christian Science sermons seek not to please men: for a preacher who seeks to please men is not the servant of Christ. The gospel preached from our pulpits is not after man, neither was it taught of man, but by the revelation of Jesus Christ.

These sermons contain the word of God unmixed with human error. They voice the eternal fact concerning the everlasting Truth. They set forth the realities of being, they inform, instruct, and enlighten concerning the verities of God and man. How do we prove these affirmations? By the test of Jesus: "Wherefore by their fruits ye shall know them." A sermon without fruits, without healing, is a barren fig-tree. Mere human opinion has no healing. It is the word of God which heals, for it is written, "He sent His word and healed them." These sermons in more than four hundred Christian Science congregations have healed and are healing their thousands. As James says of faith, to the Church of his day, so God says to the Church of this day, "If it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works."

Having considered the makers of the Christian Science Sermon, the next article will treat of the make-up of the Christian Science Sermon.

As to the Lectureship.

THERE seems to be a failure on the part of many of the Churches to understand one of the main purposes for which the Board of Lectureship was instituted. The intention evidently is to reach those who are strangers to the truth regarding Christian Science, or who are interested enough to listen to a public discussion regarding Christian Science, but who, so far, have not been reached by other methods. As a matter of experience, in some cases nine-tenths of the audience will be composed of those who are either strangers or inquirers. A Church, by arranging for a lecture, becomes an instrument for the propagation of the truth regarding Christian Science in the whole community; for when lectures are given in public auditoriums the interest of the press is aroused, and in many cases the whole lecture, or a large part of it, is published, and can be quietly perused at home by those who were not even interested enough to attend the lecture.

When we think of the great effort that is being made through the press and platform and through the publication of pamphlets, to mis-state Christian Science, it seems very clear that all the loyal Christian Scientists should be intensely in earnest at this time, in using all the means which our Leader has furnished them for letting the light of Truth shine.

Any one who has read the published lectures will notice that the life and work of the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, have been accorded their true place in history, and will also notice how inquirers are directed to the study of the text-book of Christian Science, "Science and Health with Key to the Scriptures." In view of the unjust attacks which are being made upon the Leader of this great movement, any one can see the importance, not of answering these attacks in the spirit in which they are made, but of stating clearly, earnestly, and lovingly the Truth, so that the earnest seeker and the innocent may not be misled. Also, in view of the misrepresentations regarding Christian Science on the part of those who do not understand it, it is important that all honest seekers should be directed to the text-book from whose pages they not only may learn what the Truth is, but how to demonstrate it and make it a practical force in their lives.

The delay on the part of some of our Churches in not calling a member of the Board of Lectureship to present the claims of Christian Science in their community, seems not in accord with the demands of the hour. The fact, evidenced in these columns, that many of our smaller Churches have easily raised the necessary funds, conclusively proves that the delays are not due to any financial lack. Wherever a Church has been really in earnest, ways and means to pay all the expenses of a lecture have readily been provided. What adequate reason, then, is there for the failure of these Churches to employ this efficient arm of our service? The people of this country are eager to know what Christian Science is. The Lectureship has wisely been provided to meet this need.

What stronger evidence, then, is there of loyalty to the Cause and of obedience to its By-laws on the part of all Christian Science Churches, than to have the lectures regularly as provided for in the Church Manual?

Showing Faith by Using Means.

BY JOHN B. WILLIS.

"FAITH in God must show itself in conduct in God's service. He who trusts God implicitly will be ready to obey God unhesitatingly."

"A pupil who has faith in his teacher shows that trust in corresponding conduct."

"God is not dependent on human means, but God has chosen to make his children dependent upon these means for their ordinary help."

"Medicine as a Science is the selection of those articles of food and drink, with accompanying treatment, which are known by experience to be honored of God in the struggle of his children with the opposing forces of decay, and disease, and death."

"To neglect such means is in defiance of God's teaching, and in disregard of God's indicated and provided means."

"If any man now claims that he can hope to meet these opposing forces in the universe which tend to the shortening of human life, without the use of medicines or other means, let him remember that food and rest are such means quite as truly as are any other proper medicines."

"The truly sensible and faith-filled child of God can show his faith in the wise use of God-appointed means while well or sick."

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The above quotations from a late editorial in the Sunday School Times, state very fairly, we think, the position which is maintained by a large number of earnest and conscientious believers with respect to mental healing. They also reveal the utter untenableness of the ground to which they are driven by a misplaced devotion to theological dogma and preconceived opinions.

With the emphasis laid upon conduct, and especially upon obedience, as the necessary exponent of true faith; and with the asserted lawfulness and necessity of the use of "God-appointed means," for the cure of sickness and disease, we are in entire accord. This, however, is *not* the issue. The real question is, What are the "God-appointed means" for the cure of sickness? To assume that drugs are thus providentially provided, not only begs the whole question, but it awakens a number of legitimate inquiries which such an assumption is called upon to answer.

If it be true that God has ordained tinctures rather than Truth for the cure of sickness, the use and application of these remedies would be scientific, and a specific once found would always remain a specific. Such a condition would furnish the substantial and abiding foundation on which a *science* might rest. But if this be true how happens it that no single, unvarying, and permanent drug specific for any disease has ever been found; and how could it be conceded by the most eminent representatives of every school of therapeutics, that there is no medical science, and that the use of remedies and methods of treatment is wholly empirical? The whole history of *materia medica* is indisputable upon the point. We have not only the most diverse and contradictory methods represented by the different medical fraternities, but each of these is constantly varying from its standard of authority, so that the one fact common to all systems is this, that they are in a perennial state of flux, —they are not scientific but experimental.

Again: If such a "God-appointed" order of things did exist to-day, it existed surely in our Lord's time. Why, therefore, did he studiously ignore it "in defiance of God's teaching and in disregard of God's indicated and provided means"? He neither used these divine appointments himself, nor is it known that he ever referred to them, much less commanded his disciples to employ them. On the contrary, he everywhere healed both sin and sickness by one and the same means, the word of Truth, and sent forth his disciples to preach *his* gospel, and continue *his* ministry of healing, and this they did, casting out devils and curing all manner of diseases by the same word of authority. He further declared that these works of healing should ever be manifest among those that believed (Mark, 16 : 17, 18), and for an indefinite period, according to the apostles and church fathers, this prophecy was fulfilled.

Was it ever known that a great teacher advised and required his pupils to pursue a course that was entirely foreign to his own methods of demonstrating the problems which confronted them? If the carpenter's son were to come to Boston to-day, what means, we ask, would he employ to dispel the abnormities of sin and disease? would he do differently from what he did when he began to teach and to heal? Would he show his faith and power "in the wise use" of *materia medica* to the shame and confusion of those among us who are demonstrating, in the eyes of all who will see, that the word of God is still "quick and powerful," the unfailing remedy, in the measure of our understanding, for both sickness and sin? If it is fair to presume that Jesus' methods are not to be improved upon, and if he commanded his disciples and followers to continue his work among all nations, reproving them when they failed, not for incorrectness of method, but for an inadequate understanding of it, and if we are face to face with the same overwhelming and universal need of spiritual demonstration to-day, the same enslavement to sin and disease which called forth his mighty works, what of our professional obedience, our asserted loyalty to him, if we not only leave his works undone, in disregard of his explicit commands, but counsel and condemn those who are trying to fulfil them?

To classify drug remedies with foods is to ignore the manifestly necessary discrimination between the normal and the abnormal, between health and disease.

Jesus came both eating and drinking, and thus approved a normal order upon the plane of our present consciousness. Had he used drugs or authorized others to use them in righting abnormal conditions, the contention of our friends would certainly not be groundless. Jesus taught that the root of evil and all it entails is error, the belief and exaltation of a lie; and he both taught and demonstrated that the antidote for this error and all it entails is Truth.

This is the fundamental declaration of Christian Science and in this understanding his works are again manifest today, to the joy and rejoicing of tens of thousands whom Satan had bound.

Dr. Peloubet, in a recent comment on the healing of the nobleman's son, has remarked that if the nobleman had been like multitudes of men he would have paid no attention to the reports of miracles wrought by Jesus, and would have counted him only a trickster; but *he* was wise enough to inquire into the matter. It seems to us that these suggestive words might be commended with great propriety to not a few clerical critics of Christian Science healing.

The Lectures.

At Gloucester, Mass.

Rev. Irving C. Tomlinson, C.S.B., delivered a lecture on "Christian Science: What it is, and What it is not," in City Hall, February 9. Notwithstanding the bitter cold and biting wind blowing outside, there was a good audience assembled, and earnest and undivided attention was accorded the speaker from beginning to end. A few Scientists from neighboring towns were present. More were prevented from coming because the electric cars were not running to Rockport and many of the suburbs.

The lecture was impressive and convincing on account of the simplicity with which the subject was treated.

Mr. Tomlinson was introduced by Hon. W. W. French, mayor of the city, who made the following remarks:—

Ladies and Gentlemen:—Before introducing the speaker this evening, I will take the liberty to say, that, doubtless, there are many Christian Scientists in the audience; many, like myself, who are not Christian Scientists, but who believe there is a great deal of good in their religion; and many who are not at all impressed, and who know very little about the principles and practice of Christian Scientists, who have been unfairly and unjustly criticised and condemned by people who know very little of what they profess and what they do. As a sect they are constantly increasing in numbers in all parts of our country; and the position they will occupy in the future it is difficult to determine.

In order that their principles and beliefs may be known, and, if they are to be criticised, it may be done with candor and intelligence, they have decided to have lectures in various parts of the country by persons competent to speak of their religion. That is why you have been invited here this evening. I will now introduce as the speaker one well versed in the principles of Christian Science, and thoroughly competent to explain them, Rev. Irving C. Tomlinson.

After the lecture, the resident Scientists were favored by a quiet visit with Mr. Tomlinson at their Reading Rooms, Middle St. He gave a short talk there which was much enjoyed, and was very helpful and encouraging. This lecture was a demonstration for the small body of believers in Gloucester. The total expenses of one hundred and fifteen dollars were readily subscribed. Moreover, a fund has already been started for a second lecture at no distant date.

S. E. Bradley

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At Bloomington, Ill.

A magnificent audience, possibly the finest ever assembled at the Grand, was in evidence Friday night, February 17, when Edward A. Kimball, C.S.D., of Chicago, was announced for a lecture on "Christian Science—What it is." The house was packed from orchestra to dome, and scores remained standing throughout. It was also a representative audience, including all classes of society, giving testimony of no inconsiderable public interest in a subject much talked about, but not generally understood by the masses. The stage was prettily set for the occasion, and at eight o'clock the speaker was happily introduced by Mrs. Della H. Rigby, First Reader of the First Church of Christ, Scientist, of Bloomington. Mrs. Rigby said:—

Ladies and Gentlemen: Truth turns and overturns until "He whose right it is shall reign."

Thirteen years ago Christian Science first found productive soil in the hearts of a few struggling, despairing, sick mortals in Bloomington. We now find very few people who are not directly or indirectly touched by this troublesome Truth. It is indeed the divine leaven, and is fast leavening "the whole lump." The red dragon has poured forth its flood of persecution, but, tempest-tossed, the highest billows have only lifted us to where we could get clearer and truer views of God, thereby enabling us to know how to "heal the sick and cast out devils." This ability alone has caused us to grow out of parlor meetings into halls, from halls to our own church property, from Chautauqua tent to the Grand Opera House.

Christian Science has been called an epidemic, which is verified by the presence of this large and intelligent audience, who, to say the least, want to know "What is it?"

I now have the pleasure and honor of introducing to you Mr. Edward A. Kimball, C.S.D., of Chicago, a member of the Christian Science Board of Lectureship.

Mr. Kimball is a man of striking presence, and an earnest, though easy, graceful speaker, and particularly impressed the great concourse as being profoundly convinced of the absolute verity of his assertions.—The Sunday Bulletin.

At Ottawa, Ill.

An audience which filled the Opera House greeted Mr. Edward A. Kimball, C.S.D., Thursday evening, February 16. It was the first public lecture here in the interest of Christian Science, and the public were not slow to avail themselves of the opportunity to hear the lecture.

Mr. S. R. Blanchard introduced the speaker, who at once started in to disabuse the minds of his hearers of the idea that the Christian Scientists did not believe in an infinite God nor the divinity of Jesus Christ. He also emphasized the fact that there was no connection between hypnotism, mesmerism, or any other ism, and Christian Science. He said they were following the teachings of Christ in healing the sick. Christ said: "Go ye forth and preach the gospel and heal the sick."

The same ministers who are carrying out the first injunction to go forth and preach the gospel cast reproaches upon us for fulfilling the second, said the speaker. He gave a brief outline of the doctrines of Christian Science, and if he did not succeed in making any converts he certainly removed the prejudice of his listeners, if any present had prejudice against the Christian Science teachings and beliefs.

Ottawa (Ill.) Free Trader.

At McGregor, Ia.

Mr. Edward A. Kimball, C.S.D., of the Board of Christian Science Lecturers, addressed a good-sized audience in Bergman's Opera House on the evening of December 21, 1898.

He said he came to explain Christian Science,—its Principle and effects,— and many who came inquiring went away satisfied, and with a more charitable feeling toward its followers.

While our membership is not large nor by any means wealthy, yet not one cent was solicited, but it all came as a free-will offering. A part of the amount was contributed by people who were not even in sympathy with Christian Science.

We, as a church, are proud of our demonstration.

Miss Barbara Strickler, Secretary.

At Davenport, Ia.

Mr. Edward A. Kimball, C.S.D., lectured in one of the largest halls in the city, Wednesday evening, January 18, 1899. He was introduced by Mr. John Hoyt, one of the well-known business men of the place. He spoke for an hour and a half to a large and thoroughly appreciative audience.

We feel that a great need has been supplied through the lecture, and words of thanksgiving should certainly be offered to Mrs. Eddy for her loving wisdom and foresight in establishing these lectures, whereby the public is reached, and many minds disabused of the misconceptions regarding Christian Science.—Cora Compton.

At Binghamton, N. Y.

There was a large audience at Stone Opera House Friday evening, February 17, to hear Carol Norton, C.S.D., expound the principles of Christian Science. The audience, which included many representative men of the city, gave the lecturer close attention through his address of about an hour and a half. Mr. Norton is an easy and graceful speaker, and clear and logical in the presentation of his argument. Mr. Norton was introduced by the Rev. Dr. A. B. Curtis of the Messiah Universalist Church.

At New London, Conn.

Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., delivered his lecture, "Christian Science: What it is and What it is not," at Lyric Hall, Thursday evening, February 2. As this is the first time a New London audience has had a chance to hear the doctrines of Christian Science explained by one of its leaders, the speaker's remarks were very interesting to many.—The Day.

Church Organization Perfected in Concord, N. H.

At the close of the regular Wednesday evening testimonial service in Christian Science Hall last evening steps were taken to perfect the formal organization of a church society, articles for which incorporation had been filed with the secretary of state on Monday.

The Rev. Irving C. Tomlinson was chosen temporary chairman, and Joseph G. Mann temporary clerk of the meeting of incorporation of the First Church of Christ, Scientist, in Concord, N. H. The roll of signers of the charter, seventy-four in number, was called, and nearly all were found to be present.

The preamble and by-laws for the government of the church were read by George H. Moore, and Mr. Joseph G. Mann offered the following resolution, which was unanimously adopted:—

Resolved, That the draft of a preamble and by-laws for the government of the church, submitted to the meeting by George H. Moore, be, and the same hereby is, adopted as and for the preamble and by-laws of First Church of Christ, Scientist, in Concord, N. H., provided, however, that power to elect at this meeting the trustees and directors of the church for the remainder of the current year, is hereby reserved and retained by the incorporators.

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Following the adoption of the above resolution the incorporators proceeded to the election of a board of five trustees, to be men, and five female directors. Mr. George H. Moore, Mr. Joseph G. Mann, and Miss Ida Brainerd were chosen as a nominating committee, who proceeded at once to discharge their duties, and the following named ladies and gentlemen were nominated and subsequently unanimously elected as officers of the church:—

Trustees, Rev. I. C. Tomlinson, Dr. Alfred E. Baker, Mr. H. G. Boutwell, Mr. George H. Moore, Mr. Joseph G. Mann; directors, Mrs. Anna D. White Baker, Miss Mary Tomlinson, Miss Ida Brainerd, Mrs. Marianna E. Clarke, Mrs. Elvie H. Piper.

A joint meeting of the trustees and directors was next announced, at which the following officers were elected, their terms of office to continue until after the next annual meeting of the church, which is fixed by the By-laws, and will occur January 11, 1900: President, Rev. I. C. Tomlinson; Clerk, Miss Mabel C. Gage; treasurer, Mr. George H. Moore; auditing committee, Mr. Joseph A. Moore, Mr. Fred A. Piper, Miss Lizzie Thompson. This election completed the business of the meeting and adjournment was taken.

The growth in numbers among Christian Scientists in Concord has been both noteworthy and gratifying. Mr. and Mrs. E. M. Buswell, under whose charge the first steps were taken to gather a congregation of the faith here, came from Beatrice, Neb., in the fall of 1894, and early in 1895 they began to hold services at their house. The attendance then numbered nine. In about two years the congregation outgrew its accommodations in Mr. Buswell's house, and quarters were secured in Grand Army Hall on Warren Street. The congregations there averaged about thirty-five. In the summer of 1897 the Rev. Mary Baker Eddy, the Founder and Discoverer of Christian Science, manifested her interest in the local congregation by purchasing for their use the Russell estate at the corner of School and State Streets. The dwelling was remodeled so as to provide a handsome hall, with a seating capacity of two hundred or more, and the first services were held there on the last Sunday of November, 1897, Mrs. Eddy being present on the occasion. On the following Easter, noteworthy services were held in the hall, and Mrs. Eddy was again present and took a leading part.

The growth of the congregation since then has been continuous. Early in the present year Mr. and Mrs. Buswell relinquished their relations with the church here and returned to their Western home. The Rev. Irving C. Tomlinson succeeded Mr. Buswell in the pastorate here, his assistant being Miss Mary Tomlinson. He, finding the field too large for his efforts—Mr. Tomlinson being also a member of the Board of Lectureship in the Christian Science denomination—Alfred E. Baker, M.D., C.S.B., was summoned here to take charge of the hall and to occupy the residence connected with it.

The action of last evening puts the Christian Science organization in this city upon a permanent footing, and it is both pertinent and significant that a church standing so emphatically for freedom from both sin and sickness should choose Washington's birthday as a date for perfecting its status.

The legal steps in connection with forming the society were taken by Reuben E. Walker, Esq., and the society tendered him a vote of thanks and presented him with a handsome bouquet of flowers in recognition of the value of his services.

Concord (N.H.) Evening Monitor, February 23, 1899.

A Seed of Truth.

BY ELIZABETH HOAG WELD.

Some twelve years ago, the editor of a farm paper was visiting a little city where a class in Christian Science had just been taught. A correspondent of his paper had heard of Christian Science and asked him if he knew of any who could help her. He referred the questioner to these friends, who, by way of letters and silent help, endeavored to shed a little light. The party referred to was wonderfully blessed in healing, and testified clearly and faithfully through the columns of the "Home Council Department" of the farm paper.

Much permanent interest was awakened, and all down through the years occasional letters have been published on this subject of divine Love, as taught in "Science and Health with Key to the Scriptures." Thus by way of questions, and testimony, on to very positive statement of the Science the little seed grew, and took root in a soil well suited to fruitage; for a farm paper, and especially its "Home Council," is thoroughly read and is often the only paper in the family. Last fall, an article on the subject of teaching little ones to pray, was evidently from the pen of a Scientist, and was simple, forceful, and appealing in its message to the mothers' hearts.

A pitiful appeal from the old slavery to the belief in heredity, was signed, "Puzzled Mother," and was answered by a Scientist, who referred her to the promise in Jeremiah, 31 : 30, and stated that she was a student of Christian Science as taught by Mary Baker G. Eddy, Discoverer and Founder of Christian Science, author of Science and Health. The letter from the Scientist was published in full in the Christmas (1887) issue, with this note from the editress.

The "Letter to Mothers," given in another column, was received by a Puzzled Mother some time ago, soon after the appearance of her letter in these columns proclaiming some of the perplexities and problems that beset her in the training of her children, and was written to her personally. But it contains such beautiful ideas, which cannot fail not only to help but strengthen and comfort all mothers, that it is finally given publication. And it seems especially appropriate at this time, and will be considered by many a mother as a most beautiful and blessed Christmas gift—a gift from God through one of His inspired human instruments.

Soon afterward the writer of the letter learned that the puzzled mother was the editress herself, and also received a letter from far-off Oregon in which the writer said, "Something in your letter makes me feel that you can help me. Who is Mary B. G. Eddy and where can I get her book?" Both parties were instructed to get Science and Health and study it.

A few weeks later one signing herself "Congregationalist," asked for instruction—how to investigate Christian Science, and in the following issue thanked the many kind friends who responded to her request. That the interest keeps up steadily is evidenced by an article from the editress of the "Council" which is as follows:—

"In order to be able intelligently to answer several inquiries concerning Christian Science, of which I had little previous knowledge, I procured Mrs. Mary Baker G. Eddy's book, 'Science and Health with Key to the Scriptures,' and read it carefully with the view to giving a synopsis of the work in these columns. This I found difficult to do. Those who desire further information should procure and read the book for themselves. I wish to add, however, that after a thoroughly unbiased reading of the above book, I cannot understand the prejudice with which I am told it is generally regarded by the orthodox clergy."

The history of this growth plainly shows a demand from the thirty-five thousand or more people who read this paper—for the Truth that will bear fruit. May the "Home Councils" of other papers notice this helpful tendency in Farm, Stock, and Home, of Minneapolis, Minn., and thus enlarge their possibilities. People who see the simple and wholesome growth of Christian Science among children, should make every effort to spread the blessed help to all these little ones, thus removing from their paths the traditions of the past, and giving them a free passageway from sense to Soul.

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Diphtheria Healed.

THE following letter was recently written by a healer to his teacher:—

Dear Mrs. D.:—I would like to tell you of a case to which I was called recently. The disease was diphtheria, and every child in the family was ill with it; one had already passed away, and it looked as though the other three would follow through the combined fears of the family and a trio of physicians. The nurse who attended the first child was compelled to resign through having contracted the disease, as they thought, but which afterward proved to be tonsilitis. It became necessary to fill her place, and the nurse who responded to the call happened to be a firm believer in Christian Science, and by profession a trained nurse. The day of her arrival the first child who contracted the disease was being taken from the house to the cemetery. She was cautioned by the physician in charge, and also by the officials of the Trained Nurses' Agency, to use every precaution for herself, such as frequent gargling, wet cloths over the mouth, etc., and to encourage her to do these, they informed her that her predecessor was already down with the disease.

She quietly went about her work and, as they said, took her life in her hands, by not resorting to any of the aforesaid precautions. Only one of the children was down with it when she was called, but a few days later the remaining two were attacked and all put in one room. This was done in order to confine all the germs in one room, so to speak.

Examination and consultations were now in order, and it was decided to insert a tube in the throat of the child. This was objected to, as it had been performed in the other case, and proved unsuccessful.

The physician, a good man by the way, had no other alternative, so departed. When he reached home he telephoned the nurse to cease giving medicine and do whatever she thought would ease him, in other words, make his last moments as comfortable as possible.

This was the nurse's opportunity, or I might say God's, for it certainly was man's extremity. A moment later my telephone bell rang and on answering it I was requested to come at once to their home, which was a good hour's ride from my home, and as it was now my usual bedtime, I had to make all haste, as the cars cease running at midnight. Arriving on the scene I was accosted by the father at the door, who inquired if I was he that should come. I replied in the affirmative. Poor fellow, he had suffered many things of many physicians, and I suppose I looked strange to him, on account of the absence of the ominous hand-satchel.

I was ushered up to the room where three little tots were in quarantine. There I met the nurse, who soon had the room cleared of fearful parents and relatives.

I cannot describe the scene; suffice it to say that the room was filled with odors indescribable, medicine of all sorts and sizes. On a table near the apparently dying boy was an arrangement for boiling something, supposed to be good in such cases. What torture! The child had been propped up so that the fumes or steam which was being emitted might enter his mouth and throat, and now he was so exhausted that death would have been a relief, to use an old phrase. I stayed about an hour and left him sleeping; the nurse telephoned me next morning that the membrane came away in a solid piece. A few days later he was playing tag in the room with his sisters, all three, of course, out of danger. Aside from all this it has been a great proof of growth in our own family. As a result of this recent proof of the efficacy of Christian Science to heal the sick, when all other means had been exhausted, we now say that though we walked through the valley of the shadow of death, we would fear no evil. The father of the family referred to has the "little book."

W. John Murray, San Francisco, Cal.

A Frank Confession.

BY MOSES W. KAHN.

FOR some months it has been borne in upon me that I ought to make a confession. They say it is good for the soul.

I was born and raised a Jew. My father was an orthodox of the old school, strict in his observance of the Mosaic code. He is now, at the age of three score and ten, one of the most earnest of Christian Scientists, through having been healed of a very serious case of hernia and sciatic rheumatism.

Before I was of age I had become a most pronounced infidel. I was a great admirer of Thomas Paine, Voltaire, Spinoza, etc., and believed as they did. In later years I became an agnostic.

When about thirty years of age my eyesight commenced to fail, and for ten years I doctored with oculists of good repute. They said I had astigmatism; that I should be obliged to wear glasses. At the end of ten years my eyesight had not improved, but quite the contrary. I was obliged to give up reading and save my energies for my business.

I had heard of Christian Science. One of my sisters claimed that she had been healed of some chronic difficulty that learned physicians of this country and Europe had given up as incurable. I knew she was better, but was unwilling to believe but that she had outgrown the trouble and was deceived into believing such rank superstition. Such were my thoughts at the time. I was so opposed to the teachings of the Bible, or anything pertaining thereto, that the mention of the words Christ or Christianity in a conversation would arouse intense antagonism.

Four years ago one of my sisters (not the one above mentioned) visited me here. She asked if I would like to have my eyes healed. I answered, certainly. "Would you permit me to try?" I replied, go ahead. I hadn't a particle of faith in what I termed at the time a craze. I even thought it safe to offer her a sealskin coat should she perchance succeed.

To my intense surprise, my eyesight was completely restored in a short time. My eyes were made new, as it were, and I haven't had any need for oculists or glasses since.

During my treatment I was advised to read "Science and Health with Key to the Scriptures," and I became very much interested in its pages. For twenty years I had been a slave to tobacco. Had tried to break myself of the habit a number of times, but to no avail. When I got to page 402 of the book, I read and re-read the last paragraph several times. It struck me as a most remarkable passage. This was in the evening; the next morning when I arose I was completely cured of the tobacco habit, and since that time I have never even for one moment had any desire for the weed.

This was even a more convincing proof (to an old sceptic like myself) than the other demonstration, of the power of Mind over matter.

I wish to express my gratitude to our Mother in Israel by saying that if I had my choice between all the wealth of the rich men of earth and a copy of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, I would unhesitatingly choose the latter.

Sees Beauties in Other Systems.

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee.
And thou, oh Lord, are more than they.

WITH this quotation from Tennyson, Rev. Theophilus Macleod commenced a sermon Sunday evening, February 12, before the First Presbyterian Church on "The Beauties of Christian Science."

He said in part:—

"Christian Science lays great stress on the truth that to

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think always of the bright and cheerful is good. We might well profit by imitating our friends just at this point.

"We read in another place 'that in God we live, move, and have our being.' He is not far from any of us. He is our Father and we are under His constant care. Every good and every perfect gift is from our Father in heaven. All that is good is God; all evil is man's failing to get the good. When a human being does right, God approves of him and when man fails to do right God pities him and loves him all the same.

"The great question with humanity is how to please God; how to get out of the hell of wrong into the heaven of right; how to be true, honest, just, pure, lovely, and of good report. 'Think on these things.' This is a simple thing to tell an audience, but the simple things are the important ones after all.

"Failure to cure every one is no argument against Christian Science. If Christian Science is to be condemned for failing to cure an old saint whose time for departing has come, then on the same basis every doctor in Brockton might give up the practice of medicine.

"A great deal has been preached about the marvelous cures performed by our Saviour while on earth, but we seldom hear any minister say that Christ failed many a time to cure disease. When he came to Nazareth, where he had been brought up, the people there had no faith in him, and it is reported that there he could do no mighty works. It is equally true to-day that Christ is willing to heal men if they only have faith in themselves and faith in God. The majority of people die from sheer laziness—too lazy to live.

"Courage for the battle of life means to feel pains and aches and temptations but to stand up and defy them, to say to them, 'depart from me.' This is the beauty of Christian Science.

"Christian Science repeats the words of Milton, 'The mind makes heaven a hell or hell a heaven.' I like that idea.

"Paul says, 'Think on things that are honest.' A man robs a bank to the amount of thirty thousand dollars. Bulletins announce the fact in every newspaper window, because people like to hear such things. But there is not a word about the thousands who have never stolen a cent from any bank. Such things as these are polluting the stream of our moral being. A woman steps aside from the path of virtue, it is heralded from continent to continent, but not a word is said about the ninety and nine who never sinned.

"Christian Science says, 'Let us always think pure thoughts.' All that suggests the pure ought to be our constant study. To overcome disease by thinking of Truth, to become honest by thinking of honesty, to become pure by thinking of purity are fundamental truths of Christian Science, and these are also the teachings of Christ and his true followers."

Brockton (Mass.) Daily Enterprise.

Another Slave Set Free.

BY RICHARD HOWARD.

I FEEL it my duty to thank God for the blessings He has bestowed upon me by restoring me to my home and family.

For fifteen years I had been a slave to liquor. At last, because of my wickedness, caused by drink, my wife and three children were obliged to leave me, and I was without a home. I did not have a place to lay my head, and could not see one ray of hope.

I had tried many times to overcome this terrible sin, but each time I failed. At last a thought came to me to see a friend and ask for assistance. This friend took me to a Christian Scientist. I told the Scientist I felt there was no hope, as I had gone on so long in sin; but she said there was always hope in Christian Science for any one who was honest and earnest. Then she told me that God loved me, and that I was His son, superior to sin and sickness; that I need not fear to assert my God-given power, and trust in divine Love to protect me.

She read from Psalm 27: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" She told me that my family would be with me again, for the promise was true. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

When I left her I felt as though a load had been lifted from my heart, the desire for drink had gone. I spent the remainder of that day in a saloon, not knowing any other place to go, but still my thoughts clung to the beautiful words I had heard, and I could not drink.

The next morning, on awakening, I felt as though I had taken my first step up the mountain, and each day I found myself nearer the top. From that time until now there has been no desire whatever to go back to the old sinful life. I obtained work at once, and in two weeks I was with my family again.

Everything is bright and happy now—a happiness I have never known before. I can truthfully say that any who are struggling under such difficulties will surely be cured by Christian Science treatment, if they will be earnest, and trust in God.

Medicine for Character.

PHYSICAL healing, though wrought in the name of God, would be a trifling benefit, if unaccompanied by a fundamental change of character.

Doctors of medicine regret the limitations of their profession, for in many cases the patient needs moral healing more than physical relief. A doctor is called to attend a man sick with fever, who is a drunkard and a wife beater. The good physician feels that it is a thankless task to restore this man to strength, only that he may get drunk and maltreat his family. For the sake of the miserable wife and the poorly fed and clad children, the doctor wishes that he had the power to make a decent man of his patient, but his business is to deal with physical ailments. He has no medicine for character.

Christian Science is primarily a medicine for character. The change within—a change in the secret thought of the man—gives health to the body, and the process of restoration never stops until all "the old man with his deeds" is put off, and "the new man, which is renewed in knowledge after the image of Him that created him" is put on.

A Christian Science practitioner would be profoundly disappointed should his patient be healed of blindness in an instant, if he then turned away satisfied, desiring none of the more precious blessings this Science has in store for all who are ready to receive them. But in the practice of Christian Science healing, such disappointments are rare. It is almost an invariable rule that the little leaven which is dropped into the patient's consciousness while being treated for physical ailments, leavens the whole lump, and he gradually develops a Christ-like character.

By many people all curative agencies are classed together. Drugs, electricity, hygiene, and Christian Science, are, to such persons, so many possible methods of curing disease. If they can find the cure it makes no difference which system they try.

To the discriminating student, Christian Science stands entirely by itself, for in the other systems, healing is an end in itself, while in Christian Science, healing is the outward expression of a mental change; it is the indicator of health, and not health itself, for in the Science of Christianity it is learned that one cannot be really healthy while the character is diseased.

Christian Scientists at the present time are compelled to work largely among invalids, not because they wish to emphasize physical healing, but because there is such demand

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for healing. The sick come to Christian Science for health and get so much more than health that they take up the religion also. Those who have no serious physical ailments are usually well enough satisfied now not to investigate Christian Science. When this Science is better understood the people who are well will see that they need it as much as those who are sick.

Every one who is healed in Christian Science is made better morally. Can this be said of medical healing? On the contrary, it is a well-known fact that many men and women have become mental, moral, and physical wrecks through the use of drugs which were first taken because the doctor prescribed them. Doctors, in good faith, prescribe morphine to patients under certain conditions, because they know of no other means of giving relief. In a short time, the morphine habit is formed and the doctor is powerless to repair the damage his prescription has done.

No doubt there are many who honestly believe that Christian Science is either a delusion or a humbug, and that it never healed anybody who really had anything the matter with them. To such, the statement that every one who is healed in Christian Science is made better morally, will be equivalent to saying that no one is made better morally by Christian Science.

In an age when so many frauds are masquerading under the cloak of a religion or healing, honest people are not condemned for being sceptical or even intolerant concerning the immense claims made for this Science. Christian Scientists have not inherited their faith in the power of Truth to heal the sick without drugs. Most of them were hard to convince, and exacted just as tangible proof before they would believe, as did Thomas before he would concede that Jesus had risen.

When one who is sceptical becomes enough interested in Christian Science to investigate its claims, he will not encounter hostility from the adherents of this faith. They will always furnish the names and addresses of respectable witnesses and assist the inquirer in every possible way to a clear knowledge of what Christian Science is and what it has done. There is nothing mysterious or mystical about these people. They offer plain facts and do not ask any one to believe in Christian Science healing on the testimony of irresponsible witnesses.

Those who are sceptical, but who haven't enough interest in the subject to investigate, say many things about Christian Science which are absurd and misleading. They ought not to condemn what they know almost nothing about, but there is no way of preventing them from doing so. To their sense the claims made for Christian Science are so self-evidently preposterous that no investigation is necessary. They would consider it a mark of failing intellect in themselves were they to go even so far as to ask a man whether Christian Science had healed him. While such persons hold on to their intolerant prejudices there is no way of convincing them that Christian Science is worthy of intelligent consideration. In the same intolerant attitude they could not be convinced that the earth is round.

Christian Scientists are not eager to force their religion upon the attention of those who are unwilling to receive it. One is never so ready to try to master the science of numbers as when he needs to apply it in an emergency. So with the Science of Christianity—which is the Science of Life—it finds ready acceptance when one realizes the need for it. The science of numbers can wait until people get tired of guessing how to multiply. Christian Science can wait until people get tired of guessing how to cure disease.

When any one is ready to learn how to conduct his life so that it shall be as harmonious as the interlacing revolutions of the spheres, he can get all the knowledge he requires by studying the Bible in connection with "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Denver Republican.

Senator Mitchell's Letter.

Chicago, January 31, 1899.

Mr. Oliver C. Sabin.

My Dear Friend of "ye olden time:"—I have for some time had it in mind to write you to say that I read with a great deal of pleasure the account of your experiences in gaining a footing in Christian Science, as published in the Monthly a short time ago; also to say that I have of late read a great many copies of your interesting little paper, the Washington News Letter. My youngest daughter, Bernie, married a Mr. John U. Higinbotham, and they are both very earnest and devoted Scientists, and, of course, are subscribers to your paper; hence I see it very regularly, and am highly entertained and greatly benefited by its interesting columns.

I have had some very great benefits come to me from reading the books pertaining to Christian Science, and hope to reach a full realization of the spiritual power of their teachings at no distant day.

I had entirely lost track of you since you left the service of the Federal Government until I found the News Letter. The Scientists here have a splendid church edifice on the South Side, not far from where I live, and I am about as regular in my attendance at the services as any one can be.

We have quite a good many old Bloomingtonians that you and I knew well, who are members of this Church. Just think of it, a little more than a year ago this church building was dedicated, with a seating capacity of sixteen hundred. I think I have been present at every morning service since dedication, and it has been practically full every meeting, and in many cases people occupied all the standing room and many went away because they could not gain admission. The audiences are composed of the very best people of this city, many of them being personally known to me as splendid representatives of the great and powerful class of successful business men.

Recently a church was organized on the North Side, and a little later one on the West Side. Notwithstanding these took away quite a large number of the members, others seem to have come in so that their absence could scarcely be noticed. I give a portion of every day to the reading of that wonderful book, Science and Health, and hope, as I have already said, soon to come into the full realization of its spiritual import. And when I do I shall be glad to take you by the hand as a brother in Christ, and go the balance of this world in fellowship and communion, and in the enjoyment of a Life, Truth, and Love to be reached only through the teachings of this glorious revelation. Rejoicing in your well-being, and earnestly wishing you increasing success, I am very truly your friend of "ye olden time,"

THOMAS F. MITCHELL.
Washington News Letter.

Atoms upon Atoms.

THE Sentinel of February 9, gave an extract from the address of Mr. C. W. Hunt, ex-President of American Society of Mechanical Engineers, which contains the following momentously interesting statement: "More nearly touching him personally [the mechanical engineer] comes the work of the biologist, whose quest for the thing we call life has continued from the primitive man to the present time. Constantly flitting from his grasp, it has seemingly passed from fire and storm to mountain and deep, from animal and plant to seed, to cell, and now it has been followed to the molecule or atom, and yet it as completely eludes his grasp or even his comprehension as ever it has. But followed it certainly has been, by all the laws and forces of nature at the command of man, until the search for it is now in the molecule or the atom, a space physically so small that only the trained imagination can even faintly comprehend its minuteness."

What is the missing link between the atom and "the thing

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we call life"? Graphically stated, the modern atomic theory is this: "Matter is composed of minute particles called atoms." The smallest particle of dust we can see, when made a thousand times smaller is still thousands upon thousands of times too large for an atom. Truly it is "physically so small that only the *trained imagination* can even faintly comprehend its minuteness."

Let us reason a moment. "Imagination" is a faculty of the human mind. Through imagination we comprehend an atom. That atom exists only to the "trained imagination" of the human mind, according to Mr. Hunt, being unrecognizable by any of the five material senses. Reasoning backwards: If this single atom can be comprehended only by the "trained imagination," so can two atoms; so can two million atoms; so can *all atoms forming all matter exist only to the human mind.*

Is Professor Wilhelm Oswald of the University of Leipsic deluded when he states: "Matter is a thing of thought, which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon"?

Is Professor Huxley wrong when he questions, "After all, what do we know of this terrible 'matter' except as the name for the unknown, hypothetical cause of states of our own consciousness?"

What is matter if it is not, as Mr. Carol Norton, Christian Scientist, recently stated in a lecture, "a thing of thought, an externalization of the human mind and not an entity or element having independent life apart from thought or mentality"?

I do not advance these questions as an offhand solution of the question which has for years absorbed the attention of physicist, chemist, biologist, and philosopher, but simply to show that the researches of modern sages point directly to the verity of the statement advanced over thirty years ago by the Rev. Mary Baker G. Eddy as the basic principle of Scientific Christianity—Christian Science—"All is Mind and Mind's idea." ROWLAND T. ROGERS.

Meat, Drink, and the Doctors.

WHAT shall we eat and drink? One after another the great doctors have set a seal of condemnation upon nearly everything that we like.

Tomatoes, we are warned, breed cancer. Cucumbers give colic. Beans are overrich and destructive of digestion. Beef contains the germ of tapeworm. Pigs and chickens have trichinae. Sugar, bread, and peas tend to diabetes. Wine gives gout. The "old oaken bucket that hangs in the well," the "moss-covered bucket," is infested with disease-germs, and, besides that, the water of the well, not being properly aerated, is prolific of malady.

Even the bubbling spring bears typhoid in its waters, coming as they do from no man knows whither. Milk, the accepted type of innocence, is a disseminator of tuberculosis and other dread diseases, besides being indigestible to grown-up folk.

And now at last comes a great German scientific sharp—Dr. Hans Koeppe—to warn us against chemically pure, distilled water as a positive and active poison, destructive of the mucous membrane and otherwise alarmingly deadly.

Now, we had all settled down upon distilled water as the one safe thing in the world to swallow. It is rather unpalatable, of course; it is troublesome to procure, and it is by no means satisfying to the cravings of a hungry and thirsty man; but at any rate we believed it to be unimpeachably wholesome and so thoroughly safe that our drinking of it—even with a grimace of disgust—we have regarded in the light of an almost supererogatory act of virtue.

Again, what are we to eat and drink? The doctors themselves who pronounce all these anathemas against solids and liquids eat and drink whatever they like. Some of them even eat mince pie at midnight and regale themselves in the small hours with Welsh rarebits and mulled clarets or hot Scotches.

Shall we follow their precepts or their practice?

The World.

English as it is Written.

ENGLISH is written more than any other language. Statistics for 1898 emphasize the fact that more letters are written in English than in all the other languages together.

To be more exact, three-fourths of all the letters that go into the mails of the world are in English. This remarkable fact is the more impressive when we remember that only about one-fourth of the civilized world speaks our language. There are substantially 500,000,000 persons who speak the ten chief modern tongues, and of these 150,000,000 speak English. But the number is increasing rapidly—beyond all proportion as compared with the growth of other languages—and as the English-speaking people increase in numbers, not only do the letters in the language increase, but the number of letters per capita also increases.

At the beginning of this century about twelve per cent of the civilized world spoke English, at the middle of the century it was nineteen per cent, and now, at its close, it is thirty per cent. The increase in letter writing has been far more rapid than this, and now, out of the enormous number of 10,640,000,000 letters posted last year, 8,000,000,000 were written in English.

The march of intelligence headed by the English-speaking races, the wonderful decrease of illiteracy among them, and the demands of commerce, with these same races in its van, have brought this result. Commerce has extended the post office system to all parts of the globe, into every nook and corner of the civilized world, and its language has been evolved from the English tongue. All races that enter into commerce of necessity learn more or less of the English language, and to some considerable extent carry on their business correspondence in English. Any one who goes among the native merchants of Hong Kong will be impressed by this fact.

If you move with the world you must do it in English. Then, English-speaking persons write more letters because more of them know how to write, for while ninety-one per cent of them have this accomplishment, but a little more than one-half of the persons speaking other modern languages can write their names. This is why the mail matter of the world for last year held thirty-one letters for each English-speaking person. German came next with twenty-four, and French followed with seventeen for each person.

In the United States, alone, last year, there were mailed thirty-seven letters for each inhabitant, which aggregated forty per cent of all the letters written in the world, and equaled the number written by all the nations of Continental Europe.

Next to the English, with its 8,000,000,000 letters written last year, comes the German, with 1,300,000,000; French, 1,000,000,000; Italian, 220,000,000; Russian, 180,000,000; Spanish, 120,000,000; Dutch, 100,000,000; Scandinavian, 80,000,000 and Portuguese, 24,000,000.

New York Herald.

Zero Weather has no Terrors for Him.

No overcoat yet this winter, and he rides day in and day out, and of nights, too, on the platform of a local cable car! What do the ulster-loaded shiverers think of that?

Conductor Harvey B. Ray, of the Westport line, is the man. His comrades call him the "Gold Bug," because of his insistent advocacy of McKinley doctrines in 1896, when he was a newcomer on the road. They now claim that

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Ray's politics and his coatlessness in zero weather are both to be explained by the same reason—he lacks common sense. Which is to say, of course, his views and the views of the great majority of his fellow street-railway employes do not agree.

The "Gold Bug" is a queer genius. He is a man of many isms. And when he espouses any particular idea he goes the limit. It was that way on the money question. It is so now as to the overcoat. You can see him any day riding along with the same sack coat he wore all summer hanging open, and with the wind whistling gayly through his crisp and rather curly iron gray hair. He eschews ear-tabs, of course. He is ruddy of countenance, and, strange to say, he never seems to have even a cold in the head. He wears no gloves, yet no one ever sees him blowing his fingers. If he has any feelings at all, he must be in misery a good part of the time lately, but he gives no sign of it. He likes to think he is a philosopher.

Ray is a good deal of a Christian Scientist. He does not believe in the reality of a great many things that to most people are very emphatically and disagreeably real. He does not believe in sickness. He does not believe in being cold. He holds that the horse that is carefully blanketed every night and whenever he stands for a few moments, is not nearly so hardy and rugged as the horse that is accustomed to take weather as it comes. Ray holds that cold is purely a matter of think—and he resolutely thinks he is warm enough in the same clothes he wore when most of his passengers wore crash. So far his idea seems to have worked him no particular ill. Can it be he is right?

Kansas City (Mo.) Paper.

Christian Science News.

ARCHITECTS commenced work this morning on the plans and estimates for the new $100,000 edifice which the Third Church of Christ, Scientist, is to build at Washington Boulevard and Leavitt Street, and the construction of it is to begin as soon as the frost is out of the ground.

At a meeting of the conference committee, which is made up of the officers and Readers of the three Chicago Churches, on Saturday evening, permission was granted to the sub-committee of the Third Church to advertise for plans for the building on a basis of $55,000.

The lot, which is 95x130 feet, cost $21,500, and the furnishing of the church will run the total cost up to $100,000 or over.

The growth of the West Side Church has been rapid, and it now has over three hundred active members. Its temporary quarters in the Jewish synagogue at Washington Boulevard and Ogden Avenue, which has a seating capacity of only about seven hundred, have been too small for some time, and the large new church will meet the demand for more room.

The sub-committee from the Second Church is still searching for a suitable location for a handsome new church on the North Side. Several sites are in view, but it is the opinion of the committee that the property is all held too high.

It is expected, however, that a large lot will be secured in time, so that work on the new church can be commenced early this spring. It will be a large and imposing structure, and will be one of the finest North Side churches.

The Second Church congregation suffers from the same difficulty that is experienced by the one on the West Side, as the Jewish synagogue at La Salle Avenue and Goethe Street is not large enough to accommodate the worshipers.

Christian Science services yesterday were attended by six thousand people. The First Church was crowded to the doors at both services, as were also the Second and Third.

Chicago Democrat, February 20, 1899.

The Failures of the Church.

TAKING for his text the words, "Not by might nor by power, but by my spirit, saith the Lord of Hosts," Dr. L. W. Munhall of Philadelphia recently preached at the Clarendon Street Baptist Church, Boston.

The speaker declared that, if ever there was a time to look heavenward because of a great spiritual declension, it is now. This is a time when the enemies of God are boastful.

"They that believe on him shall receive," is as true in Boston to-day as at Ephesus centuries ago. God alone can give you grace. You may have organizations systematically arranged, you may have your pews in the churches filled with influential men and women of wealth, but if the spirit of God is not in them, the church is desolate, for "it is not by might nor by power, but by my spirit alone," saith the Lord of Hosts.

Cut loose from all the entangling alliances that bind you to creeds, superstition, worldliness, and place yourself in touch with God. The least of us may do greater things than even the Master did.

The church never had so much money as to-day; we are cultured to a degree of haughtiness; we have Christian associations of all kinds—yea, we are organized to death. We have come to rely on the organization instead of the Holy Ghost. Many of our churches are turned into concert halls. High-flown music that people do not understand is given the congregation—yes, I question whether the Lord even understands some of the programmes or bills of fare that are carried out in churches.

We have three times as many churches as we need, but I thank God for all of them, with their millions of dollars, and their multitudinous societies, with their culture and education; but we want more Christ consecration. All your fine equipment never made a convert for Christ.

Energy of God is needed to make effective in the church these sermons. Though you have everything from a worldly standpoint, it is nothing unless God uses it.

Boston Herald.

Invitation to the Clergy.

THE First Church of Christ, Scientist, of Scranton, cordially invites the excellent clergymen and religious workers of our city to unite their Christian Endeavors with ours, and to labor with our Leader, Mary Baker Eddy, for the uplifting, nay, the redemption of all men, on the following basis of Christian Science:—

1. The literal and spiritual intent of the sacred Scriptures—"Love working no ill to his neighbor."—Paul.

2. One God and Father of all—"God is Love."—John.

3. One ever-present Christ, one certain and only Redeemer, the Only Begotten of Love, "full of grace and truth."

4. Our Comforter, as was pledged by our Master, even the atmosphere of Love, leading into all truth.

5. Love relieving and enriching all human affairs and establishing the Kingdom of Heaven on earth, the Kingdom of Love, the dominion of health and good-will among men.

6. Love, not hate, dominating all Christian churches and demonstrating One Shepherd and one fold; even the Almighty gently leading gentle hearts, bearing weary ones in omnipotent arms, and healing the sick, tenderly lifted to the Great Heart of Love.

7. The Decalogue and the Sermon on the Mount, whose authors foresaw, foresaid, and exemplified more Love than the splendid exponents of the most favored theology now understand and exemplify in their daily lives.

8. The example of Jesus and his apostles—Being persecuted we love, when defamed we revile not, but instantly rest our cause at the bar of infinite Love, whose unerring Wisdom justifies and "is justified of her children."

DAVID N. MCKEE, C.S.B.

The Scranton (Pa.) Tribune.

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Questions and Answers.

Why is it that the Christian Science text-book is sold at a fabulous price, even the cheap edition, while Bibles are sold at all prices?—S. F., Chicago.

This is a question very often asked by persons uninformed as to the office that the Christian Science text-book is performing in the world.

Let us answer the question by the citation of a single instance: We know of a family consisting of husband, wife, and several children. They were in comparatively humble circumstances, the husband being employed on small wages by a railroad company. By means of frugality and simplicity of living, they had saved enough to purchase and pay for a comfortable little home.

In the course of time the wife became an invalid. She was placed in the hands of physicians and treated off and on for a number of years. Finally a severe and dangerous operation was performed upon her, but without benefit. Meantime, the physicians' bills and incidental expenses of her sickness amounted in the aggregate to upwards of fifteen hundred dollars. The little home had been sacrificed to the payment of this indebtedness. The family were reduced to almost abject penury, by reason of this sickness and the expenses growing out therefrom.

Some time after the performance of the operation, when there seemed to be no further hope for the sick woman, but death was staring her squarely in the face, Christian Science was resorted to. This was about ten years ago. The Christian Science text-book, "Science and Health with Key to the Scriptures," was placed in her hands. She also received some personal help. She began to improve at once, and in a few months was a well woman and has remained so ever since, discharging her duties well and efficiently as wife and mother; at the same time carrying on a useful work in Christian Science, healing many and bringing many into the knowledge of the Truth, as taught through Christian Science.

While, as we have said, she received some personal aid, her own firm belief is, as she repeatedly said to us, that the Christian Science text-book and the Bible, as understood through the teaching of this book, were her healers. She had been a consistent Christian all her life, according to her best understanding, and had conscientiously and regularly read the Bible according to such understanding, but it failed to heal her, until its spiritual meaning was brought into her consciousness through the Christian Science text-book. Her edition of the book, as we remember, cost her three dollars, with perhaps the added postage of eighteen cents.

We ask our good friend "S. F." of Chicago, whether "Science and Health with Key to the Scriptures," under these circumstances, proved to have been purchased by this woman at a fabulous price?

The above case is cited simply by way of illustration. There are many thousands of instances analogous to this one, many of them even stronger in their facts. Those who have been benefited by the Christian Science text-book need no reminder that the price for ordinary books, that are read merely for amusement, entertainment, or material information, furnishes no criterion for the price of a book that not only heals the reader thereof, but teaches that reader how to heal others, not only of physical ills, but of all moral ills, thereby making the Bible the practical and effective Word that God manifestly intended it to be.

Is Christian Science a religion for the poor and humble, or for the rich and well-to-do?—S. F.

It is for all, high and low, rich and poor. That it is for the poor, let our answer to the preceding question attest.

Why are testimonials signed with initials? Oftentimes we might desire to write to these parties.—S. F.

There is often a good reason why the names should not be published, and we are often requested to publish only initials. We, of course, respect this request, but wherever it is deemed wise to publish the name we do so. We, however, keep a record of the names of all whose testimonies are published, and unless especially requested to the contrary, furnish them to inquirers when asked for.

Does the Church By-law establishing the Sunday School of the Mother Church apply also to the Branches?—G. L. B.

As we understand it, the Church By-law relates only to the Sunday School of the Mother Church. The Branch Churches are left to their own best judgment in the regulation of their Sunday Schools. The conditions differ so greatly in the Branches that a general rule might work inconvenience and hardship, therefore the question is to be worked out by the Branches according to the convenience and best needs of each locality.

Testimonies.

From Invalidism to Health.

Ten years ago last May I had a very severe attack of measles, followed by malarial fever. While I was suffering with the fever, another dreadful disease entered our home, and we were unable to secure help because of a fear of contagion. My mother's strength failed and all the work of a large family fell on me, which, in my feeble condition, resulted in a general break-down. During the following ten years, I suffered "many things of many physicians, and had spent all that I had, and was nothing bettered, but rather grew worse."

On the 17th of February, 1898, I had an attack of nervous prostration which confined me to the bed for three months. The suffering which I endured is almost indescribable. I had spells when it seemed that every nerve in my body was drawn to its greatest tension, and the pain at my heart was so severe it seemed that it must stop beating. After those spells passed off and the re-action set in, it seemed almost impossible for me to live. My spine was so affected that I could not sit up. I was being treated by one of the leading physicians in this city, and was getting worse all the time.

As a last resort I concluded to try Christian Science, and sent for Mrs. T. After the second treatment she told me I must get up and walk. I thought I could not, but said I would make an effort. After taking about a dozen steps I had a queer feeling creep over me, and my strength returned, so that I walked as steadily as ever. The next day I rode a distance of two miles, and the sixth day I walked half a mile and rode ten miles on the car.

During those ten years I was also a great sufferer from dyspepsia, but now I can eat anything I desire without suffering. I can truthfully say I have been *well* ever since my second treatment.—Maggie E. Gerard, Detroit, Mich.

Saved from the Operating Table.

I was rescued on the eve of going on the operating table, with little hope of coming off it alive. After eight years of intense suffering and invalidism, trying many modes of treatment and many physicians, I was healed by Christian Science, and am well and able to do heavy work without fear of any bad results. But this physical healing seems of small account in comparison with the mental and moral healing. Thank God, Christian Science has taught me there is more love than hate, more good than bad, more harmony than inharmony, and has given me hope, courage, and

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energy to meet and overcome all trials that have come to me in six years.

My mother has been healed of heart trouble of twenty years' standing, a brother has taken off glasses, and a sister who was given up by physicians, who said she could only live two months, is entirely healed.

What a comfort this Truth has been to me with my children! They are both stanch little Scientists, often meeting claims of sickness or accidents without even coming to me for help. Is it any wonder our hearts overflow with love and gratitude to Mary Baker Eddy, who through fiery trials stood firmly on the rock of Truth to teach us the Christ-Truth which makes life all sunshine?

Madge S. Fay, Brooklyn, N. Y.

Fargo, North Dakota.

Our little band recently passed through a week of steady persecution from a visiting lecturer, and our Wednesday experience meeting of that week was one of the best we have had. The beautiful message from our beloved Leader was read from the Sentinel of February 9, and the organizing of a Sunday School followed the experience meeting. God is certainly very good to us.

In March, 1898, we began our services with two ladies present. Four months later the band had grown so that a beautiful little church building was rented for Sunday afternoons, and at the first public meeting there were twenty-five present. Our hearts were full of love for God, our Leader, our brother and sister Scientists. Yes, and for our neighbor who has not as yet come into his inheritance. We have been put to the test, but we always find that Love meets the need by sending just the right word at the right time, and usually through the Journal or Sentinel. What would be the result in the Field if each laborer should follow Mother's example and "love" error out of existence?

Many helpful demonstrations could be told about our infant organization, but perhaps it is enough to know that a new field is opened and a steady growth assured

Grace Lincoln Burnam, Clerk.

I am sixty-four years old. I was a great sufferer with rheumatism for twenty-five years, and was healed by Christian Science a little over two years ago. I have used no material remedies since I had my first treatment, and I have no desire to do so. I was also healed of smoking, and many other claims have gone, leaving me free in the sunshine of God's love. I have given my life to the work, and have had many beautiful demonstrations.

W. F. Grigsby, Dallas, Texas.

Branch Church at Roxbury, Mass.

Sunday morning, January 12, 1899, the first service of the Roxbury Church of Christ, Scientist, was held in Fauntleroy Hall, Roxbury, Mass. In spite of a raging snow-storm, the hall was nearly filled, about two hundred and fifty people being present at the service. The usual simple Christian Science service was observed. Mr. John W. Reeder, C.S.B., officiated as First Reader, and Miss M. Ethel Whitcomb, C.S., as Second Reader.

This is the third branch of the Mother Church recently established in the suburbs of Boston. It bids fair soon to outgrow its present place of worship.

The Souvenir Spoon.

I have received my beautiful souvenir spoon. It has a language of its own which sets aside all curiosity, questioning, and criticism.

The spoon says to me in silent words, "If we listen to the silvery voice of Love, it will guide us safely home, or into the consciousness of Soul, where we find matter to be nothing and Mind All-in-all; we will then awake in His likeness, satisfied, and lay down the cross for the crown."

To a right-thinking and love-reflecting student, there is nothing idolatrous or personal. Love is the only Cause of all things, and the effect from that cause is the loveliness of love.

We are grateful for these gifts. Let us be true Sentinels, in deed, and in truth; and when the voice of Love says to us, "Watchman, what of the night?" be ready with a decisive answer to say, "All is well."

M. Bettie Bell, Chicago, Ill.

Jacksonville, Fla., February 14, 1899.

Rev. Mary Baker G. Eddy

Beloved Mother:—I send you grateful thanks for your strengthening letter in the Sentinel just received—Sentinel indeed. I thank you, too, for that new name of our weekly paper; and I feel that you will not mind my telling you that since the January class, for the privilege of being in which I daily give thanks, I have grown to know our beloved Mother more and better.

Our work has received a new impetus in every way.

Sincerely in Truth,

Annie E. Wood.

2449 Forest Avenue, Kansas City, Mo.

I desire to express my gratitude for the souvenir spoons. The motto alone is worth the price paid for the spoons. I shall use them on my dining table at each meal, sipping from these bowls, which I know are and will always be filled with Love and Truth, from our beloved Mother.

With gratitude and love for what you have done and are constantly doing for us all, I am sincerely your loving

Sallie A. Saunders.

Boston, Mass., February 16, 1899.

Am more than glad to own the souvenir spoon. That motto presented for human conception three times a day will do a great work, as even I can see.

L. N. Bennett.

Notices.

Free Distribution of Literature.

Upon the recommendation of a Christian Scientist known to the Publishing Society, the Sentinel and the Journal will be sent free for one year to any Public Library having a Reading Room. This free subscription may be continued if the recommendation is renewed.

Upon request from the clerk of a church where a lecture is to be given, copies of the Sentinel will be sent by mail, postpaid, for free distribution to strangers and inquirers at the lecture. Order blanks may be had from the lecturers, whereon clerks will specify the number of copies required for this purpose. These orders should be sent to the Christian Science Publishing Society early enough to secure delivery of the papers in time for the lecture. If sent by express, it will be sent at the expense of the receiver.

No subscriptions for the Quarterly will be received for less than one year. No subscriptions for the Sentinel will be received for less than six months. Orders other than subscriptions, for Sentinel, Journal, and Quarterly, should be given for current issues and back numbers only.

The next admission of candidates for membership with the Mother Church will take place June 3, 1899. Applications to be presented at that time must be in the hands of the clerk on or before May 15.

We wish to state that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

The pamphlet, Christian Science Movement, has been revised and corrected up to date.

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Works on Christian Science.

Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., MARCH 9, 1899. | Vol. 1 No. 28

A Cordial Welcome.

MR. JOSEPH H. CHOATE, the new United States ambassador to the court of St. James, arrived at Southampton at four o'clock on the afternoon of March 1, on the American line steamer St. Paul, from New York.

The mayor and sheriff boarded the ship and welcomed the ambassador in behalf of the corporation. Mr. Choate was met by Lieutenant J. C. Colwell, the United States naval attache, instead of by Mr. Henry White, the United States charge d'affairs, who was attending the Drawing-room at Buckingham Palace, London.

The president of the Southampton Chamber of Commerce presented Mr. Choate with an address, tendering him the most cordial welcome, and saying:—

"Your arrival in the magnificent St. Paul, which recently did such signal service in your navy, gives unique interest to the occasion, and forcibly reminds us of the ever-increasing facilities afforded the commerce of the two countries, and the cordiality and friendship whereby we recognize that your nation is akin to us in common ancestry, language, and pursuits."

In reply, Mr. Choate said in part:—

"The ports of New York and Southampton are now closely united by the great steamships flying between them, like the shuttles and weaves of a loom, connecting them by imperishable bonds. This mutual commerce, interchange, and travel will do more to strengthen the ties which already unite the two countries than anything else can do. If the men and women of your country could visit my country as freely as ours do yours, the good understanding which now exists would never fail.

"Southampton has a special significance for Americans, as it was the point of departure of the Mayflower on the historic voyage which was to end in planting a new nation. It proved to be the first great departure of the English race from their island home and island life. They went to take possession of the continent waiting to be subdued and replenished. The God in whom they trusted prospered the good work. They carried with them the English Bible, common law, the idea of representative government and liberty of the individual. Springing from this stock a republic of seventy millions, allied in blood, institutions, interests, and hopes of the future, stretches across the Atlantic the right hand of fellowship, and is ready to meet the mother country more than half-way, in everything which will tend to promote the common good of the two nations and the general welfare of mankind.

"The Mayflower of 1620 and the St. Paul of to-day furnish a symbol of the marvelous change which time has wrought. The crazy little bark of one hundred and eighty tons, bearing beneath her deck the fortunes of a race, putting in for repairs at Dartmouth and Plymouth, hardly strong enough to hold together across the Atlantic, landed her hundred heroes and heroines, after more than four months, on a rock which was to be the corner-stone of American freedom. To-day the representatives of their descendants traverse the same seas in a single week, in a mighty cruiser just converted from a swift engine of war to a welcome messenger of peace, herself an emblem of that sea power upon which the destinies of the Anglo-Saxon race depend.

"As I go to present my letter of credence from the President to your illustrious sovereign, who, after more than sixty years, still reigns supreme over the hearts of her subjects, and commands the affectionate admiration of my own countrymen as their ever steadfast and faithful friend, I accept your cordial greeting as the harbinger of that practical friendship which is henceforth to control and govern the conduct of the two nations."

A crowd of people numbering several thousands awaited the arrival of the United States ambassador, the stars and stripes were displayed on many buildings, and immediately after the arrival of the St. Paul she was boarded by a delegation of two hundred of the principal citizens of Southampton, headed by the mayor and other officers in their official robes. They were introduced to the ambassador in the dining saloon by Lieutenant Carter, and there the addresses were delivered. Afterward many members of the welcoming party shook hands with the ambassador.

All Mr. Choate's references to the friendship existing between the two nations were loudly applauded, as was the graceful tribute which he paid to Queen Victoria.

Items of Interest.

Information is received from Madrid that Senor Sagasta has handed the resignation of the ministry to the Queen Regent.

The administration at Washington learned of the resignation with interest, but with entire serenity, since it has no apprehension that it will prevent the ratification of the treaty of peace, or interfere in any way with American interests.

The Queen Regent is designated in the treaty itself as the person to ratify it, without reference to the Cortes or any other Spanish authority, and it was understood by our commissioners at Paris, when that provision was inserted in the treaty, that the Cortes had already, in approving the protocol signed by Judge Day and Ambassador Cambon, conferred upon the Queen Regent plenary power to sign any treaty that might be negotiated, and the understanding here is that

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the action of the Spanish ministry in asking the passage of a bill for the cession of the Philippines was equivalent to asking a vote of confidence.

In the introduction to his new history of British India, Sir William Wilson Hunter, former member of the Indian Legislative Council, and former president of the Indian Education Commission, referring to the advent of the United States as a colonizing power, says:—

"America starts upon her career of Asiatic rule with an amplitude of resources, and a sense of moral responsibility which no previous state of Christendom brought to the work. In her splendid and difficult task, she will be trammelled by no Portuguese Inquisition of the sixteenth century, nor by the slave colonization of Holland in the seventeenth, nor by the cynical rule for gain of the rulers which, for a time, darkened the British acquisition of India in the eighteenth.

"The United States, in the government of their dependencies, represent the political conscience of the nineteenth century. I hail their advent as a new power for good; not alone for the island races coming under their care, but also in that great settlement of European spheres of influence in Asia, which, if we could see aright, forms the world problem of our day."

At a banquet recently given at Baltimore, Md., in honor of Rear Admiral Schley, a magnificent medal of gold and diamonds was presented to the admiral in the name of the state as a testimonial of the esteem in which he is held by the people of Maryland, and of their appreciation of his services during the late war with Spain.

Amid a storm of applause, Governor Lowndes placed the medal, which contained three hundred and twenty diamonds, about the neck of Admiral Schley.

When the applause, which lasted many minutes, had subsided, Admiral Schley spoke in part as follows: "The priceless decoration on this occasion for my part in the battle of July 3 at Santiago brings to me much that will always last to remind me of an event in my life and service that will live in the history of our state and country. I shall keep it always with infinite pleasure and pride."

The following despatch has been received by Secretary of War Alger from General Otis in answer to Secretary Alger's inquiry respecting the number of American prisoners held by the insurgents:—

Manila, March 3, 1899.

Secretary of War, Washington.

Insurgents have not taken nor do they hold a single prisoner of war.

They have three soldiers in Malolos picked up in January, who, without permission, went among them near Cavite and Caloocan. I am looking after them and providing money.

Have captured over fifteen hundred insurgents since February 4, and hold the majority as prisoners of war.

Detrimental reports which reach the United States manufactured mostly in Hong Kong. Troops here in splendid condition. OTIS.

Admiral George Dewey raised his flag as an admiral, on board the Olympia Monday morning, March 4, and was saluted by the guns of the forts, of the foreign warships, and by the American ships in port. Admiral Dewey holds a higher position than any other naval commander in the world.

The bill which revived the grade of admiral provides that: "The President is hereby authorized to appoint, by selection and promotion, an admiral of the navy, who shall not be placed upon the retired list except upon his own application, and whenever such office shall be vacant, by death or otherwise, the office shall cease to exist."

The German flagship Kaiserin Augusta has been ordered away from Manila. She will go to Tien-Tsin, China, to exact reparation for attacks on the Germans. In the mean time the United States will protect the interests of Germany in Samoa. The German government has made repeated declarations of friendship for the United States, notwithstanding the fact that it has frequently been regarded with suspicion, and it is hoped that this practical way of proving its words will do much towards helping to settle the difficulties at Manila.

The conferences on the Indian appropriation bill have reached a final agreement and have submitted their report. The Senate amendment relating to sectarian Indian schools is retained, but the amount is reduced so that not exceeding fifteen per cent of the amount used in 1895 shall be used next year. A new proviso adds the words that this shall be "the final appropriation for sectarian schools."

The proposition for a submarine cable between the United States and the Hawaiian Islands, which has been adopted by the Senate, will probably remain in the sundry civil bill and become a law. The importance of this connection was strongly emphasized during the Spanish war, although the necessity for a cable has been repeatedly urged by those interested for several years.

During the seven months ending with January 31, the value of manufactured goods exported amounted to $182,336,503, an average of a million dollars a day for every business day. This is $23,000,000 more than the greatest ever known in the corresponding months of any year. During this period the exports exceeded the imports of manufactured goods by $35,000,000.

Information is received from Madrid, though there is no official confirmation of the rumor, that Senor Don J. Brunetti, Duc d'Arcos, former Spanish minister to Mexico, will be designated minister to the United States on the resumption of diplomatic relations. The report that Senor Polo y Bernabe, late minister at Washington, will go to Lisbon is officially confirmed.

The army reorganization bill has been signed by the President. According to the provisions of the bill he will have an army for two years to come, which will probably meet all the necessities of the government in the islands taken from Spain.

Acting Governor Northcott of Illinois has signed the bill appropriating nine thousand dollars for a statue of Frances E. Willard to be placed in the rotunda of the Capitol building at Washington. The statue of Miss Willard is the only one of a woman given a place in the rotunda.

President and Mrs. McKinley recently attended a cabinet dinner party given by the Secretary of the Navy and Miss Long, which was a unique departure from the usual custom of such stately functions, since it was held aboard the Dolphin lying off the navy yard wharf.

A recent strike of the train hands employed on the Brooklyn bridge lasted just twenty-five minutes, and ended in favor of the men. The cause of the strike was a new time and pay schedule which materially cut down the earnings of the men.

Believing that Spain will soon ratify the peace treaty, President McKinley is considering the appointment of a minister to Spain. The appointment will probably be given to Lawrence Townsend, now minister to Portugal.

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On and after March 1, persons desiring to send money to Cuba by means of United States postal money orders, will be compelled to pay the international instead of the domestic rate of charges as heretofore.

A motion, signed by all the Spanish generals in the Senate, demanding a parliamentary inquiry into the conduct of the recent wars, was approved by a vote of one hundred and thirty to seven.

Information has been received from Madrid that General Toral, who commanded the Spanish forces at Santiago has been arrested, and will be court-martialed for surrendering to General Shafter.

A dinner complimentary to Hon. Carl Schurz was given March 2 at New York City. Four hundred friends joined him in the celebration of the seventieth anniversary of his birth.

The proposed constitutional amendment prohibiting polygamists from being elected to Congress has been reported favorably to the House.

The Senate has settled the Schley-Sampson controversy by making each a rear admiral, with Schley two numbers in advance of Sampson.

Dr. Lyman Abbott preached his farewell sermon at the Plymouth Church, Brooklyn, February 26. He will retire from the ministry.

Rev. James Monroe Taylor, president of Vassar College, has declined the presidency of Brown University recently offered him.

The United States Philippine commissioners have left Hong Kong on board the United States cruiser Baltimore for Manila.

The flag was raised over the island of Guam February 1 by Commander Taussig, and was saluted by the native troops.

The President's nomination of Brigadier-General Otis to be Brevet Major-General, has been confirmed by the Senate.

Senor Silvela, the conservative leader, has undertaken the task of reconstructing the Spanish cabinet.

The bill appropriating $20,000,000 to pay Spain for the Philippines has passed the Senate.

Lieutenant Hobson is to be advanced ten numbers for extraordinary heroism.

The cost of despatches to and from Manila is $2.25 a word.

From Simon Peter.

WHEN a theologian starts out to make himself ridiculous he can beat anybody in that behalf, and if it were not so sad it would really be very funny to see him squirm. I am led to write this letter from having read an article on Christian Science in the Church and Home, a six by nine religious paper edited by Rev. T. J. Mackay of this city. I am not a member of the organization maligned in said article, but I write about it because I believe in honesty and fair play. The good priest starts out by admitting that the Scientists do cure diseases, and in the next paragraph says that they ought not to do so because such patients as they can cure would get well anyhow. Funny argument, is it not? They cannot cure everybody, therefore they should cure nobody. It was probably an Episcopal clergyman who said of Jesus, "He saved others: himself he cannot save." Then he comes to the money question—a modern preacher always reaches the money question early in the game. He objects to Christian Science demonstrators because they charge for their services, and mentions the fact that Jesus said to his disciples, "Freely ye have received, freely give." Jesus neither charged a fee for healing nor for preaching. How is it with the clergyman who receives three or four thousand dollars a year for preaching Christ's gospel to the poor? Christ lived in poverty and associated with publicans and sinners, and Mary the Magdalene was one of his chosen friends. The modern preacher lives in a fine house, handsomely furnished, his friends are the rich and powerful, and he wouldn't have anything to do with a Magdalene even if thereby he could save her soul alive. The Scientist charges a small fee for healing, but he preaches and prays for nothing. Mr. Mackay charges an immense price for preaching, but he doesn't even try to heal anybody. A modern preacher could hardly be expected in this hard climate to live out doors and preach in groves and forests, or deliver wise sermons from the mountain top, or gather a precarious existence by plucking corn from his neighbors' fields, and therefore it is right and proper that he should receive such payment as his labors are worth. That would put some of them on mighty short allowances —but I do not think any of them should be compelled to do as a certain Omaha preacher testified the other day that he was doing. He said he preached the gospel while his patient wife took in washing to support the family. If the preacher is entitled to pay, so is the healer, for the laborer is worthy of some hire, even if he be a mighty poor laborer. He says next that Mrs. Eddy charges one hundred dollars to educate a doctor of medicine. Now isn't that cheap when we consider how many thousands it takes to make a doctor of divinity? He wastes half a column in telling us that healing gifts cannot be purchased with money. Who ever said that they could? The power to heal comes from God or it doesn't come at all, and that is exactly what the Scientists claim. Christ said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The apostle James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." When the good doctor hears of a sick brother, does he call his vestry together to pray over him, or does he pray over him himself? and do these prayers cure the patient? Do he and his congregation pray for each other when any of them have the grip or the smallpox, or do they send for a doctor? The Scientists have all the texts on their side. They are modestly and conscientiously following the commands of Christ. They are hurting nobody, but helping many. They believe Jesus meant what he said, and that he was not romancing, and they are copying his noble life as far as possible. If these things be so, why are they maligned and persecuted? The answer is plain and simple. The pews in the churches are being vacated, the communicants are seeking a new religious home and a new faith. Even some of the paying Christians are paying their tithes elsewhere. Something must be done to keep the sheep from abandoning the fold, and therefore the clergy are arousing the prejudice of the people against these faithful followers of the Saviour of the world. But it won't do, brethren; it won't do; persecution will only make them grow the faster; the rack and the thumbscrew never yet killed a good cause, and it never will. As an outsider I am enjoying this fight, and in this and all other contests I rejoice to see the under dog winning the battle. The Nonconformist.

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.B., Assistant Editor.

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The Christian Science Sermon.

II.

THE MAKE UP OF THE SERMON.

By the make up of the sermon is meant the manner and the method of its construction or composition. As Truth is infinite, and as our subjects are of the Truth, it is readily seen that each subject may be treated an indefinite number of times and each time be practically a new sermon. By this, it is not meant that no sentence contained in a former sermon will be repeated, but because of its use in an entirely different connection, it will possess new meaning and throw new light upon a never-ending theme.

While the makers of the sermon seek to avoid the oft repetition of favorite texts from the Bible and passages from Science and Health, a student could make no greater mistake than to object to the use of such Scripture because contained in some previous sermon. Illuminated by its new surroundings, it has become a new gem, even as precious stones under changing lights become transformed.

The character of each sermon is largely determined by the purpose in view. The end which is to be accomplished will guide the selection of the proper passages. In the first sermon on God, the purpose was to show the true thought of God as revealed by the Scriptures. In the second sermon, the purpose was to show how the Heavenly Father is to be understood. A third sermon might show what is meant by God as Principle, and thus new light would be continually coming to the same grand theme.

So much for the sermon as a whole. Each sermon also has its parts or sections, I., II., III., etc. As all have observed, each of these parts deals with some one special phase of the subject under consideration, and each part helps to make the whole understood; even as head, trunk, and limbs, as parts of the whole body, have their special functions, and minister in their special ways to the whole, so do the various parts of the sermon have their special uses, perform their special functions, and minister in their special ways to the whole subject. In the first sermon on God, it will be remembered that the sections brought out the thought of God, first as Creator, second as Principle, etc; each section unfolding more of the divine nature, and each part ministering to the whole subject.

The use of the Bible texts is threefold. First.—It may give an exact definition of the subject. As in the sermon on God, in Section VIII., which treats of God as Love, the Bible text affirms that God is Love. Second.—The Bible text may contain a statement which Science and Health unfolds. In the sermon on Soul, one of the Psalms is quoted as saying, "Bless the Lord, O my Soul." The correlative passages from our text-book show that the Bible uses the word Soul in two meanings: first, it is applied to Deity; next, where it refers to the Spiritual sense; third, the Bible text may be figurative or symbolic, which the parallel passages from its Key will make plain. An excellent illustration of this is to be found in the sermon on Man, for February 26, 1899. Section III. treats of the false testimony of the five material senses regarding man. The Bible text is from Ezekiel, 14 : 1–6, and at first glance there might appear to be no connection between this text and the explanatory passages from Science and Health. Study, however, reveals that the "idols," which the prophet describes as stumbling-blocks, are the false evidences, the lying testimony, of material sense. Thus does the energizing spirit of Christ-Truth cause the dry bones to live.

It may be asked, why the sections are not named, so that the student may readily tell what the sections contain. First, because each student should do his own work, the requisite study to discern the contents of the section is part of the preparation for understanding and for reading that section; again, the proper naming of the sections is at best a matter of human opinion, and human opinion begets discussion, and sometimes controversy; finally, the introductory note affirms that the Christian Science sermon is "uncontaminated and unfettered by human hypotheses." Composed as it is at present wholly of the Bible and "Science and Health with Key to the Scriptures," this assertion is absolutely true. On the whole, then, it seems wise that the naming of the sections should not be a part of the sermon, but should be the work of each individual.

Study reveals progress in each lesson; there is introduction, body, and conclusion. The first section may affirm the scientific fact regarding the subject, and the following sections in an orderly way explain this fact; or the introduction may hint the reality, and that which follows unfold this hint in Scriptural order, "first the blade, then the ear, then the full corn in the ear." It is seen, also, that each lesson denies the error and affirms the truth regarding the subject. The false teaching is suggested and the true teaching plainly set forth which destroys the false. Through the entire sermon there is the single theme or subject, even as in a grand anthem there is one theme which each note, chord, and harmony unfolds, develops, and strengthens. So each verse and sentence of our sermon echoes and re-echoes the divine Truth which, when heard, gives melody and harmony, and brings the eager listener into tune with the infinite Principle of all harmony.

While it is not to be understood that the Golden Text and Responsive Reading form a part of the sermon, nor that in any sense they form the text of the sermon, as in the former International Lessons, yet they do fulfil their mission. The Golden Text may be said to contain the fundamental thought with which the sermon deals. It is a general statement of Truth which the sermon elaborates. The responsive reading, while entirely separate from the sermon, deals with the same subject from the sacred author's point of view. While no part of the temple (sermon), it may be called the stairway which leads to the temple, warning the worshiper that he is drawing nigh unto the holy place.

The Christian Science sermon, then, is a complete whole of various divisions. It is a God-given structure, with foundation, walls, and arching roof. It is a flower of many parts unfolding its divine order, even as the petals of a rose open to the genial greeting of the summer's sun. Our next article will help in the interpretation of this structure to those whom we serve as guides, to increase the appreciation of our sermons, God's love-tokens, so that their reading will bring rest to the heavy laden, life to the dying, and light and joy to all.

Falsehood Concerning the Souvenir Spoon.

The same busybody who, of late, has been so industriously circulating a variety of falsehoods in reference to Christian Science and the Rev. Mary Baker Eddy, has set afloat another rumor to the effect that the sale of the Souvenir Spoon has been stopped by Mrs. Eddy. It is unnecessary to say that

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this rumor is wholly foundationless and of a piece with the other falsehoods, some of which have recently been refuted in our columns

The moral turpitude involved in spreading falsehoods which are so palpable that they can be at once met with the word of truth, seems unaccountable, and would be so were it not for the fact that the mental condition whence they emanate is without either accountability or responsibility. It is a pitiable condition indeed.

We are informed that a recent visitor to Pleasant View had the pleasure of hearing the Rev. Mary Baker Eddy read several poems from the work of a favorite author. This author was none other than her fellow-townsman, Mr. Edward A. Jenks, whose gathered poems are entitled, "The Spinning-Wheel at Rest." Mrs. Eddy, who has a high appreciation of Concord's eminent citizen, commends his beautiful poems to all Scientists. "The Spinning-Wheel at Rest" is beautifully illustrated and its typography is worthy of the thought it enshrines.

It will be remembered that Mr. Jenks is the author of the terse article published in the Sentinel of February 14, entitled, "Reply to New York Sun."

A Correction.

In the article entitled "The Legal Aspect of Christian Science," by Judge McKeighan, published in the Sentinel of February 16, two errors crept in, which we deem of sufficient importance to correct.

In the second line of page 11, second column, the word "covert" should read "overt." In line thirty-one of the same page and column, the word "disapproval" should read "approval." It will be observed that an entirely different sense is conveyed by the correct words.

Proposed Prohibitory Legislation in Rhode Island.

In Rhode Island there was recently held a hearing by the Committee on Judiciary of the Senate, on proposed amendments to the general laws entitled, "Of the Practice of Medicine." There was a very general interest in the matter, and an active opposition developed against the proposed amendments. Among those appearing to oppose it were Christian Scientists and their representatives. As usual, while ostensibly general in its terms, the bill was directed especially against Christian Scientists. The following section is the one against which the Christian Scientists raised their objections:

"Second: Any person shall be regarded as practising medicine within the meaning of this act who shall investigate or diagnose, or offer to investigate or diagnose, any physical or mental ailment or defect of any person with a view to affording relief, as commonly done by a physician or surgeon, or who shall practise obstetrics, or who shall prescribe for or otherwise treat a person for the purpose of curing any real or supposed disease or ailment, whether by the use of drugs or by the application of any other agency or alleged method of cure or alleviation or prevention of disease or other ailment, or who shall operate as a surgeon for the cure or relief of any wound, fracture, or bodily injury or deformity."

Dr. Swarts of the State Board of Health was the first speaker in favor of the passage of the bill.

In opposition to the passage of the act Walter R. Angell, Esq., appeared as a representative of the Christian Scientists. He called attention to the fact that nothing in Dr. Swarts' remarks had tended to bring in the Christian Scientists of the city and state, although in the second section of the eighth clause of the act it certainly included this sect. They claim they do not practise medicine and do not want to do so. In fact, the Supreme Court has already decided that the Christian Scientists do not practise medicine. The speaker affirmed that the act certainly did include the Christian Scientists in its provisions, and was probably drawn for that purpose.

The Christian Scientist does not use material or other agencies that come under police power, but uses prayer alone, and on that ground the Supreme Court has decided that the sect does not practise medicine. Medicine is a science only when the practitioner uses dangerous agencies. It is sufficient to say that the Scientists are simply using spiritual agencies, and do not want to be connected with the practitioners.

By this act, he said, the Legislature is asked to make doctors of the Christian Scientists, and then to punish them because they are such. Restrictions may be imposed only upon the business which it is being attempted to restrict. The question then is, Why should an attempt be made to restrict the Christian Scientists in the operation of something they do not do? The passage of such an act as this would be the extension of the police power further than has ever been done. Why should an attempt be made to say that no man shall be a Christian Scientist unless he be a practising physician, any more than to say that no one can be a physician unless he understands Christian Science? "I submit," he continued, "the Legislature of this state cannot say that Christian Science is the practice of medicine, any more than it can say that a tree is a stone.

"The sole ground on which these people are supposed to be doing an injury is that they keep people away from the doctors. This is purely a mental process, and you cannot police the human mind.

"One thing more. Who asks for this legislation? It is one of the most peculiar things. When you are asked to curtail human liberty you do it as a crying need. I am informed that there is not one petition on the files asking for the passage of this act. In opposition to it are scores of people here and scores more who could come, who feel that such an act is an abridgment of their rights. Where is the demand for the passage of this act? Not only is there none, but there is a strong opposition to its passage. We do not care how much action is taken by the doctors to make it difficult for them to practise, but we do object to such an act as this.

"It is time those who are pushing this act should learn that they can never pass such legislation in this manner.

"Let the people who apply in their treatment drugs and nostrums, know something about them, but do not legislate against those people who do not use them."

The Act of the State of Connecticut contains this express language: "Shall not apply to any person practising the mind cure, or Christian Scientists, nor to any other person who does not use or prescribe in his treatment of mankind, drugs, chemicals, or nostrums." Now this is sensible.

Following Mr. Angell, Mr. Henshaw addressed the committee, stating he had come as the representative of several prominent people. He considered that every possible safeguard should be offered to the people, but in the latter part of the proposed act he thought that a severe blow was struck at the free exercise of civil and religious liberty. "It is not enough," said he, "that the Scientists do not use drugs and medicines, but the fact that they do not do so is sufficient to condemn them, it is claimed. Because it is said that homœopathic doses are small is no reason for the suppression of homœopathic physicians. The purpose of this act was to regulate the practice of medicine. I have never known a Christian Scientist who claimed to be other than what he was. Under this bill, none but physicians could attempt to cure diseases. This act is an infringement on the rights of all of us."

Judge Lorin M. Cooke, the next speaker, drew from Dr. Swarts a reply to the question as to what the act included, to the effect that it was to oblige those who manipulate the

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human body to have a thorough understanding of it. Judge Cooke then hurled back the question, "Do you understand that the Christian Scientists treat the body?"

Continuing, the speaker affirmed that the proposed act was drawn to deprive the people of the right to think. Similar acts had been brought before most of the intelligent states of the country and had been refused. He stood before the committee simply as an exponent of full and free liberty of mind and thought.

Mr. Hatch spoke after the following manner: "Mr. Chairman and Gentlemen:—I desire to address you briefly as a remonstrant against the bill before you, which has the rather impersonal and harmless sounding name of 'An act in amendment of and in addition to Chapter 165 of the General Laws.' This bill seeks to restrict the healing of the sick to practitioners of those schools in which 'surgery, anatomy, physiology, and theory and practice of medicine' are taught and subject to the approval of the State Board of Health.' This is a bill which, if it could be enacted into law and could then be enforced, would prevent the healing of the sick by the use of any except material means. I presume, gentlemen, that in your previous experience you have known or heard of bills being introduced into legislative bodies ostensibly for the good of the public, but really for the good of some special class desiring profit or protection at the expense of the public. Perhaps it is a fair question whether this is such a bill.

"When, a few months ago, the legality of the practice of Christian Science was questioned in the courts, it was unanimously decided by the Supreme Court of this state that the practice of Christian Science did not violate the laws. I am informed that on learning this fact, an official of the State Board of Health remarked that if such were the case he would get the law changed so that it would. I suppose that this bill is his attempt to keep so foolish a promise. Under such circumstances, we need not be surprised that the bill savors more of jealousy than of statesmanship.

"Before considering the question of the merits of Christian Science as a school of medicine, I protest against this bill as a direct infringement of my individual right to take whatever medical treatment I see fit—and against my religious liberty to worship God according to the dictates of my own conscience. These are purely personal rights, guaranteed to every citizen of this state, in the first article of our constitution.

"Gentlemen, this bill seeks to trample on some of the most sacred rights of a free people, the very rights which this state of Rhode Island especially was founded to preserve.

"I understand that this bill expresses the judgment and the wishes of the State Board of Health. If that be so, I want to tell those gentlemen that they are overstepping the bounds of their office, that they have misunderstood the call of duty which they owe to the people of this state; that they are the servants and not the masters of the people.

"I want to tell them that they do not hold the right of private judgment for the people of this state, and that they are not the custodians of our consciences nor of our intelligence. Furthermore, an act framed in the spirit of this act is against the public good, as tending to suppress the development of truth. I call myself still a young man, but I can well remember the bitter controversy between the allopathic and the homœopathic schools, when the former claimed possession of all the wisdom and all the virtue. I do not know that all their animosities are dead yet, but I believe they do agree on the principle of making substantial charges for their services, whether the patient survives them or not.

"Now, a word as to Christian Science, which this act seeks to illegalize and to suppress. Christian Science is not regarded by its believers simply or mainly as a school of medicine, but as a religious faith in which the healing of the sick follows an understanding of its interpretation of the Bible, by the grace and power of Almighty God. Its practice in the healing of the sick is the sign and certificate of a power higher than the State Board of Health, and one which, with all due respect to your honors, you have neither the power nor, I am sure, the wish to oppose.

"I am not here, gentlemen, to preach you a sermon, nor to ask you to accept my beliefs, any further than the evidence on which they rest appeals to your reason, but I want to tell you that a majority of its believers, and a majority of these remonstrants before you, are living witnesses of the efficacy and truth of Christian Science.

"Look at them, gentlemen. I am sure that you will agree with me that they appear to be not only intelligent, reliable, sane, self-respecting, law-abiding people, people capable of managing their own affairs, and of entertaining and maintaining their own opinions, but also pretty good examples of physical health, and yet it is safe to say that the most of them have in time past exhausted the skill of the best regular physicians in this and other communities, to be healed by the help of Christian Science when all other means failed. Such testimony cannot be lightly buried nor flippantly scoffed at. It is before you and subject to your serious investigation. And such a system of healing as this is deliberately ruled out by the provisions of this bill.

"Under such circumstances, I am persuaded that your honors will wisely decline to be made the tool of jealousy and ignorance by the passage of this bill, which is an insult to your intelligence and virtue as guardians of the rights and liberties of the people of this state. In closing I commend to you the advice of one Gamaliel, a doctor of the law, who said, in concluding an address to his fellow councillors on a somewhat similar occasion: 'Take heed to yourselves what ye intend to do as touching these men, . . . for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.' The record significantly adds: 'And to him they agreed.' "

Mr. Fessenden, the next speaker, stated that he stood an avowed believer in Christian Science. He believed there was one point that had not been touched upon that should be impressed upon the minds of the committee. That was that if the teachings of Christ amounted to anything they amounted to everything, and that they meant to heal the sick as well as to go out into the world and preach the Gospel. In view of these facts, continued the speaker, what right has any man, or any set of men, to come here and ask for the passage of such an act as the one proposed? The speaker thought that the committee could not conscientiously recommend any such bill, and desired to offer his earnest protest against any such action.

Is Christian Healing

As Taught and Practised by Christian Scientists an "Unreasonable Fad"?

THE "Democrat Doctor," in commenting on my article of February 2, says, "Mr. Baird assures us that he believes most firmly in Christian Healing, as taught by Christian Scientists. This is his right. But he is endowed with reason, and should therefore be able to tell us clearly why he holds to the above conclusion."

I am not surprised that the "Doctor" should be unable to understand how a person may be benefited by anything that is not tangible to the five senses. The bias of education in this material age is such that it is not an easy matter for a person engaged in the pressing cares of active business life to spend sufficient time in silent communion with God to become well enough acquainted with Him to believe He will help when the *carnal mind* binds upon him a conviction of so-called disease; hence, when afflicted, instead of going to God for help, some physician with whom he is better acquainted, is called upon. But in the light of God's word, is it the most reasonable way? Old Asa, King of Judah (2

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Chronicles, 16 : 12, 13), concluded that the physicians could help him when suffering. The record reads that "he sought not to the Lord, but to the physicians. And Asa slept with his fathers." If you will read the fourteenth verse you will notice that they gave him a first-class *funeral.*

Now please contrast this case with another king of the same people, who lived and reigned a few years later (Isaiah, 38 : 1–5). "In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz came unto him, and said . . . Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord. . . . Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have *heard* thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen *years.*" Paul declares that God is the "*same yesterday, and to-day, and forever.*"

"Doctor," is it true that God healed King Hezekiah in answer to his prayer, and lengthened his life? Is it true that God is the same to-day as He was when Hezekiah called upon Him? If you answer in the affirmative, as I know you must, then surely you will admit that it is reasonable to conclude God can, and will, hear us, if we call upon Him. He is as able and willing to heal to-day, as He was when Hezekiah, who was "sick unto death" obtained fifteen additional years, through resorting to the same means that *Christian Scientists now employ.* Had man not been endowed with power to reason, God would never have said to him (Isaiah, 1 : 18): "Come now, and let us reason together." The writer abandoned the use of drugs as a remedy for physical ailments thirty-six years ago, after having been an invalid for years—after taking drugs prescribed by many different physicians—after paying for many a prescription written in a *language* that had long been dead—after becoming well satisfied that, if he continued the same course much longer, he would also be dead—after watching for years the result of drug medication, terminating, as it did, in the burying out of sight the bodies of friend after friend, filled with drugs they had either swallowed, or had injected into their bodies while alive,—after learning that the average of human life (at that time) was only a fraction over thirty-three years—after reading in the Bible that man's days should be at least three score years and ten, or four score years—after asking myself, and many others, why it was, that with a class of physicians protected by law as no other class of men were ever protected, giving them all advantage over so-called quacks, that it was possible for human ingenuity to give—with special laws enacted in their favor, enabling them to imprison any one who dared to interfere with their monopoly in the treatment of disease—laws so stringent in their favor that it was, and is still, almost unsafe for a mother to give her infant a spoonful of catnip tea, without consulting them, that still, with all this in their favor, the average of human life was then (and is now) much less then one-half of what the Christian world believes from a study of the Bible, God intended it to be. "Doctor," after carefully considering all this, and very much more along the same line of *facts,* then began to use the reason which God had endowed him with.

The more he reasoned, the more fully he became satisfied that the whole drug system, so far as it related to the treatment of disease, was a *delusion.* The more he studied the Bible, the more thoroughly he became convinced, that Jesus came as the *Great Way Shower,* and that he left us an example of how to obtain freedom from sin, and physical ills as well; and that in no case did he use drugs, or call a physician, except as he called one to leave his practice and follow the Christ-way of treating disease.

There are now a rapidly increasing number of Christians who believe that Jesus intended, when he taught his followers to pray "Thy will be done in earth, as it is in heaven," that they should expect their prayers to be answered; and that in answer to such prayer the time would come on earth when harmony would prevail. Disease is discord, and is unknown in heaven (harmony), and should be overcome by the prayer of faith on earth. James tells us (5 : 15) that "*the prayer of faith shall* save the sick, and the Lord *shall raise him up;* and if he have committed *sins,* they shall be forgiven him." For fear some one should doubt the efficacy of prayer in thus saving the sick, and think it necessary to take a dose of whiskey, quinine, tobacco, or other approved material remedy, James gives us that wonderful illustration of the power of prayer by a man as he says, "Subject to like passions as we are." (Oh, how plain!)

Please read the last chapter of James. It can be read in less than two minutes and a half. Just in so far as the people are induced to abandon the use of stimulating nostrums, and the drugs which they have been taught to depend on for help, and come to realize that God is a present help in *every* time of need; just so far will they be enabled to rise above the fear of disease, and obtain that *saving faith* which will enable them to live independently of drugs.

Thus far I have tried briefly, and in a general way, to show that Christian Healing as practised by Christian Scientists is not an "Unreasonble Fad," and to give, in compliance with the request of "Democrat Doctor," my reason for believing, as I do, in Christian Healing. In a future number I will answer pointedly the four questions asked by the "Doctor." To correct a wrong impression, which appears to be held by some who have not studied Christian Healing, permit me to say, that no body of people hold the higher class of physicians in greater respect than do Christian healers; and when they read Job, 13 : 4: "But ye are forgers of lies, ye are all physicians of no value," they do not believe that this is true of the honest, earnest men, who, filled with motives of philanthropy and love, go forth to minister to suffering humanity. Mrs. Eddy says, "Physicians, whom the sick employ in their helplessness, should be models of virtue. They should be wise spiritual guides, when material things cease to bring ease or hope. To the tremblers on the brink of death, who understand not the Truth which perpetuates Being, such physicians should be able to teach it; that when the heart is willing and the flesh weak, the patient's feet may be planted on the rock Christ Jesus, the basis of spiritual power." That there are many such physicians in our day, there can be no doubt, while, unfortunately for humanity, the class that Job referred to are not *all* dead.—H. C. Baird.

Woodford County Democrat, Eureka, Ill.

Letter from Carol Norton.

New York, February, 8, 1899.

To the Editor of the Daily Eagle:—

During the time that has elapsed since my recent lecture in your city, numerous communications relating to Christian Science have appeared in the columns of the newspapers of Poughkeepsie. In most cases they have represented criticisms of Christian Science from representatives of *materia medica* and theology. Some have been broad, and while opposed, have been just and tolerant. Others have conspicuously manifested the spirit of intolerance, bigotry, and misrepresentation. While thoroughly unwilling to enter into any controversy as to the merits or demerits of Christian Science, I feel that a few truths can be opportunely stated. Having in view this end let the following statements be compared with the teachings of Christ, the Founder of our common Christian religion.

In Christian Science we believe in Christianity according to Christ. We disbelieve in popular religion according to the schools. Christian Scientists prefer the simple precepts of Christ and his practical promises, to the dogmatism and mystery of creedal philosophy. Christian Scientists believe that Jesus meant all that he said. The Christian

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ministry is founded on the great commission of Christ. The first command of this commission reads, "Go ye into all the world, preach the Gospel." The second command, yea the very next sentence, reads, "Heal the sick." If Christian ministers, missionaries, and believers imitate Christ's method of proclaiming his Gospel, they should also imitate his method of healing the sick without drugs, and through spiritual means alone. St. Luke gave up his medical practice and adopted Christ's method of healing when he became a follower of our Master. The sick were healed for over three hundred years in the early Church through spiritual means, as established by Christ and practised by his disciples and immediate followers. Christian Scientists do not claim as yet to be infallible demonstrators of their system. They do not affirm that they are capable of performing the cures that Christ did in their fulness, but they remember with joy his promise, "The works that I do shall ye do also; and greater works than these shall ye do." They are steadily working toward the attainment of the spiritual power that will make these greater works possible.

Did Jesus fail to heal the sick in any recorded case? No. Why? Because his spirituality and pure life were sufficient for every emergency. Did his immediate disciples ever fail to effect a cure, or produce instantaneous healing? Yes, if we are to believe the Gospel record. If we read the Gospels thoughtfully and honestly it will be observed that after the disciples of Jesus had failed in a given instance they asked Jesus privately the cause of their failure, and his answer was, "This kind can come forth by nothing, but by prayer and fasting." This is equivalent to his saying, such a severe case of sickness, as this instance of epilepsy, cannot be cured except by a greater degree of spirituality.

Christian Scientists, therefore, are in a position quite similar to that of the disciples. Their demonstration represents the infancy of spiritual attainment. It should be remembered that three-quarters of the cases that they heal are those that have proven failures under regular medical practice. Even if in isolated instances they take a year to heal a given case of severe illness, and thereby set aside a series of hopeless medical verdicts and alleviate great suffering, their work is not only Scriptural, but humane.

Some object because Christian Scientists receive remuneration for their labors. Clergymen receive salaries for preaching the word of God. Physicians receive fees for the humanitarian labor of alleviating human suffering. Jesus sent forth his disciples and commanded them to take no money with them. In his philosophy of the laborer being worthy of his hire, he certainly must have meant that the Christian healers and reformers that he sent forth were to be furnished with all that they needed from and through their labors. Common sense, justice, and the obligations of love and gratitude are as much with the consecrated men and women in Christian Science who give all their time to a suffering race, as with humanitarian laborers in any other walk of life. I find myself wondering why Christian Scientists are ever criticised for practising Christianity according to Christ. If our critics were agnostics, sceptics, infidels, and pagans, I would not marvel; but when we witness the spectacle of Christian believers opposing the most practical aspects of Christianity, is it strange that we renewedly ask the question, "When the Son of man cometh, shall he find faith on the earth"?

To Mary Baker Eddy, Christendom owes an endless debt of gratitude. Through the agency of her pure life, unselfish nature, and tireless research, the world to-day possesses the re-established and primitive Christianity of our Master, and the divine aspects of Christian Science are daily being proven as both Christian and Scientific.

These views are offered for the just contemplation of all who love our Lord, and the healing and saving might of His love. CAROL NORTON, C.S.D.

Poughkeepsie (N. Y.) Daily Eagle.

What Good Should Mean.

IT is often said that Christian Science is good as far as it goes, but that it is fanatical and dangerous to carry it to extremes.

Good is a word that is not often employed in its highest sense. Good wine will often lead to very bad conduct, but good conduct cannot be in any sense evil, and cannot result in evil. If Christian Science be good at all, it is good in the very highest sense, and good, as opposed to evil, never can be carried to the point where it becomes bad or dangerous.

Beclouded by the foolishness of this world, which they call wisdom, men look upon everything as being either good or bad, according as it is applied. In this sense, arsenic is considered to be a good medicine, but a bad poison; it may cure or kill, according to the size of the dose. Food is good in moderation, but evil results follow ravenous eating. A change in freight rates is said to be good for one merchant and bad for another, or an act of Congress may be good for the state of New York, but bad for Colorado.

In the vocabulary of Christian Science, good is always superlative. Better and best bear no natural relationship to this word, for they come from another root. There is nothing better than good.

A good thought is good for all people for all time, and thought determines the quality of our acts. It is commonly supposed that a graceless beggar has it in his power to turn to evil account the good act of the kind-hearted man who gives him money, but it is not so. If the thought of the giver is good, it will go with the material gift and do its work of goodness. The tramp may toss the coin on the counter of a bar-room in payment for whiskey, but the good thought will give him no peace until he turns from his evil ways.

The bane of all materialistic reasoning is that every seemingly good material thing or institution, pushed to the farthest limits, becomes bad, and ends disastrously. Work is supposed to be good, but continuous work is not. Sleep is good, but continuous sleep is not. Interest is considered by all but a few, to be a good thing, but interest at the rate of one hundred per cent per annum is supposed to be destructive to commerce. Taxation is almost universally conceded to be good, but carried above a certain indefinite point it leads to revolution. Everything which materialistic philosophy deals with is Janus-like, having two faces looking in opposite directions. Its factors are always in flux.

According to the "wisdom of this world," it cannot be determined whether an act is good or bad until its general effect is determined. If a new tariff law results in affording two million idle men remunerative employment and reduces one million men to the verge of starvation, it is said to be a good law, the balance tipping to the side of good.

Christian Science sweeps aside such paltering timidity and proclaims that good is derived from God and must ever be like its source. A good act of Congress is good for all the people, for all the states, and for all the people and nations of the earth, or it is bad for everybody. A good individual act is not good unless it is good for everybody. A medicine is not good that is ever bad, in any quantity administered. There can be no shrinking if one is ever to get hold of Principle and be freed from medicine and fear.

When a man, after feeling the impulse to do an act of justice, stops to estimate the possible effect on this one and that one, his courage will begin to fail him. Let a man act from Principle, promptly and fearlessly, disdaining to consider the consequences, and his act will be clothed with the majesty and might of omnipotent God. It will not only be good for the doer, filling him with the strength of the Mind which prompted the impulse, but his deed will cheer, encourage, and bless thousands whom he may never know.

When a man simply says or does a thing because that thing is right, and true, and good, he is invincible. The expression of Truth, in word or deed, is the voice of God, and in the forty-sixth Psalm we read: "The heathen raged, the kingdoms

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were moved: he uttered his voice, the earth melted." Truth destroys all material obstacles which seek to prevent the fulfilment of its helpful mission; the earth and all the grossness which the word typifies melt into nothingness.

When a man does a thing because he is told that it will be good policy, and that his act will elicit public approval, or if he refrains from doing a thing for the same considerations, he will derive no help or strength from God. Principle never rewards moral cowardice.

Christian Science is not faith-cure, hypnotism, or healing through the influence of one human will over another. It is the knowledge that God is unlimited and all-powerful Good. This knowledge, when imparted to the consciousness of the sick, helps them to thrust aside all false teaching and vicious reasoning, to the end that they may see and take hold of the outstretched arm of Almighty God, who is the all-sustaining Infinite. When one lays aside his confusion of thought and looks to Principle, the sense of enduring Life is harmoniously diffused throughout his consciousness, and health and peace come to the weary invalid, like the deepening color which silently spreads over a bank of violets. Of this good, which emanates from God, one cannot get too much.

Denver Republican.

The Lectures.

At Troy, New York.

It is more than probable that never in the history of Music Hall has it contained a larger audience than it did Monday evening, February 27, when Carol Norton, C.S.D., lectured on "Christian Science and Common Sense." Numbers were turned away disappointed who could not gain admission to the hall, and every seat was taken some time before the time for the lecture. Not only did those directly interested in Christian Science attend, but many who wished to make honest investigation into the religion that is gaining widespread attention all over the civilized world, and is demanding recognition by its attested works. From observation it was patent that representatives from every church in the city were present, and all were deeply interested in the lecture, presenting what Christian Science is and what it can do and has done. The lecturer appeared under the auspices of the First Church of Christ, Scientist, and on the stage were seated members and friends of the Troy society. The forward section of the hall and the boxes were reserved for visitors from the Albany society, which sent a flattering delegation.

Mr. Norton has a most pleasing delivery, the most marked characteristic of which is dignity. Allied to this is that force which, believing in itself, commands the respect of all. He proclaims his belief in a straightforward, earnest way, and those who hear him are satisfied that he believes even as he speaks, and that he makes no statements that he is not willing to substantiate. The definition given by Mr. Norton, and his explanation of several matters in regard to which many were either in a state of absolute doubt or had entertained mistaken impressions, were welcomed by the many who came to be enlightened. He told the difference between what the Christian Scientist believes, and what those ignorant of the truth of his religion think he believes, thus clearing away many hazy ideas on the subject.

Mr. Norton was introduced to the audience by Hon. John H. Peck, president of the Rensselaer Polytechnic Institute. Mr. Peck's speech was full of graceful compliments and was well received. He said:—

I was honored last week by an invitation to introduce to this meeting an accredited lecturer on Christian Science. A reason for my selection was given. "You are an outsider." My attention was not arrested by the expression, at the time, as yours probably is not now. It was not long, however, before the words were frequently recurring to my mind, You are an outsider. Why an outsider? Was it commendation or criticism? Outsider is a relative term—a very relative term—depending for its significance on circumstances. It means one thing on a stage coach, another thing at Sing Sing, a very different thing in Wall Street, and again another concerning those who leave their country for their country's good—I do not now refer to men of the class of Admiral Dewey or Mr. Choate. So the phrase itself being relative did not help me much. What was I outside of? I was very sure, that is, I wanted to be very sure, that the gentleman who invited me did not incline to the opinion that I was outside the pale of the Christian Church. I had known him well for forty years, and during all that time his Christian attitude had deserved my highest respect, I might say my admiration, and I knew his had never been the type of Christianity that judges others. Then the question occurred to me, might it be that I was held by him unscientific? No, I felt assured, if he believed that, he would not say it—not to my face. Then was it that I was outside Christian Science speaking generally? All science of this age finding its root in the untrammelled intellects of free men, is distinctly Christian, and to banish me outside of modern science would leave me either too old or too young to permit of attendance here to-night. I dismissed all these speculations as untenable. I found myself, then, face to face with the proposition that he undoubtedly intended to say, that I was outside that form of thought or faith that has accepted the name of Christian Science. I had to confess myself incompetent to say, What it is and what it is not,—I did not know. I had never heard it defined by my friends; and, if I am to assume any definite position in regard to it, I must first yield the just claim of its advocates to my reasonable attention. A reference to fundamental principles is not needed at this time in this country. The value of the right of free speaking depends on the corollary right to a fair hearing. Free speech in a solitude would not be an exercise of a human right. On the other hand, the capacity for hearing involves an obligation to hear, at the very least, before announcing a judgment. But in the last days of this century and with us, these principles have so long been practised that on such subjects we see through a clarified atmosphere. So much that had been thought impossible has been realized, so many blessings that were unsuspected have been found and utilized, that most men will listen. Any one who believes he has a message can get a hearing—from outsiders—how much more from an earnest and consistent body of thoughtful people. This great assembly is here to listen to an authentic and representative "insider." He is to tell us what Christian Science is, and what it is not. We wish to know, we must know, or we shall have to ask some one else "where we are at" on the subject.

I take pleasure in presenting to you the lecturer of the evening, Mr. Carol Norton.—The Troy (N.Y.) Record.

The same issue of the above paper contains the following editorial:—

Christian Science.

The crowded house which greeted Carol Norton, C.S.D., at Music Hall last night, bore eloquent testimony to the interest which the subject of Christian Science has aroused in the minds of the people. Mr. Norton is recognized everywhere as one of the ablest lecturers in the Christian Science field, and hundreds gathered to hear his explanation of his belief and the grounds upon which it is based. The subject has been much discussed in recent months, and a somewhat prevalent impression is that its principles are visionary and its devotees are fanatics. Mr. Norton's effort was to show that Christian Science and common sense go hand in hand, and the most earnest opponent of the system must admit that his argument was clear and practical.

The Record this morning publishes Mr. Norton's lecture in full in order that the readers of this paper may have a clear understanding of what Christian Science is. A system which within a generation has drawn to itself more than a million

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followers, which has hundreds of churches in all parts of the world, and within the last year has established them at the rate of half a dozen a month, has reached proportions which demand for it something more than a passing notice. It is a development which merits study, whether one is ready to accept the doctrines or not. To investigate it is an educational duty wholly independent of its actual merits as a form of belief.

The Record does not claim knowledge sufficient to warrant it in deciding for or against Christian Science. It claims simply that a movement of such proportions deserves to be judged on its merits as developed by careful investigation, not passed upon by prejudice or tossed aside as an unexplainable mania. Mr. Norton presents his cause in form for easy grasp, and thousands will welcome the opportunity to learn from one who knows just what is meant by Christian Science. The lecture last night was listened to with deep interest. A number not to be estimated will read it with care in order to gain new light upon a subject now attracting world-wide interest.

At Detroit, Mich.

Curiosity about Christian Science, as expounded by Mrs. Annie M. Knott, of Detroit, one of the best-known women disciples of Mrs. Mary Baker Eddy, the Founder of the sect, and by Judge William G. Ewing, one of the most eminent lawyers of Chicago and a non-resident member of the University of Michigan law faculty, packed the Detroit Opera House Sunday afternoon, February 26, with a crowd that put Mansfield to shame. Mansfield's alert agents, however, would claim the palm on price, for this was a free lecture.

The seats from orchestra rows to the roof were taken fifteen minutes before the tall, spare Chicago orator introduced Mrs. Knott, and people were soon turning away, though the aisles in the balcony and the foyer were crowded during a good part of the lecture. Considerably more than half the audience were in all probability "unbelievers," while many were absolute strangers to the doctrine except as a claimant to miracles of healing.

Judge Ewing's short address in introduction, was cleverly calculated to remove prejudices arising from ordinary misconceptions of a faith in which, he said, he had spent the fifteen happiest years of his life; "coming to it just as my feet were on the edge of the grave and knowing that every breath of life since has been bestowed upon me by the revelation of how to live at unity with God, self, and the universe."

It was a serious audience. The judge tried to tell a joke to ease his way at the start, but his hearers never cracked a smile. The mystery of life was what they had come to hear about. Lawyers in Chicago, who know the brilliant brother as a splendid dry wit, a sort of Sol Smith Russell at the bar, would have smiled at first and then would have been intensely interested at seeing this side of his character. At the close of one of those long, deliberate, and impressive periods for which he is famous, his voice broke completely as he told of what "the love of the lowly Nazarene might do in the world, if the world would but know—would but have it."

His first attempt at reading from his manuscript, which he brought in order, he said, that he might say nothing to which he would not in all moments of his life subscribe, was to correct any ideas his hearers might have as to this new religion being one of antagonism to Christianity. He showed how it was built upon the Bible, and claimed for it the fullest realization of Christ's teaching; "nothing complex, but simple, as the early faith of Christianity was simple. It was brought to the world now thirty years ago, born amid the suffering and pain of Mrs. Eddy, whom I have no hesitation in deliberately pronouncing the most marvelous woman of all the ages.

"Through her labors," he continued, "was opened the way for the world to realize that God is indeed Love; that in Him we have life, not death; for Jesus came that we might have life and have it more abundantly; that healing the sick, raising the halt and maimed, making the blind see, are nineteenth-century possibilities, no less than miracles of long ago; that error cannot live before the light, pain before a healthy mind, nor suffering and sorrow before Love, the love that the Nazarene came to proclaim, the love that means light, life, and thanksgiving.

"That Love is revolutionizing the world!" said Judge Ewing. "Is it strange that it was proclaimed anew in this century by a woman? Woman—last at the cross and first at the sepulchre—in all ages where progress was made has received more nearly her just recognition. Her love has been the symbol of faith throughout, and it shall become the greater until it shall be able to take in its arms the poor fallen sister—scarred in the tempest-tossed and unequal struggle of our work-a-day world for existence—and forgive her and heal her as did the Master of old." The Evening News.

At Riverside, Cal.

The Universalist church was crowded to hear A. A. Sulcer, M.D., C.S.B., speak on Christian Science. The pulpit and platform were beautifully decorated for the occasion, and the speaker was listened to with the closest attention.

J. H. Roe introduced the lecturer in the following words:—

I have been asked to introduce Dr. Sulcer to this audience, but he is so well known to you that I do not think much introduction necessary. I do not know what the doctor is going to say, but I know the subject of his lecture, and I want to say that I endorse it heartily. I consider it the most important subject which can be considered by the thoughtful and intelligent citizens of Riverside. In fact, from any standpoint it is not too much to say that the welfare of humanity depends very largely upon the reception they give to the propositions of Christian Science. If they reject it, sin, sickness, suffering, and sorrow will continue to reign as heretofore for ages past. But they will not reject it—humanity has a brighter future before it than that. They are receiving its blessed truths, and as it is better understood it will be better received; and when accepted fully, sin, sickness, and suffering will begin to disappear, and health, happiness, and peace will take their place.

A wise old Puritan said long ago that some day more light would break forth from the Holy Scriptures; and there are many of us who think the Rev. Mary Baker Eddy has caught a gleam of this light divine, and has reflected it to us from the pages of Science and Health. The fact that the mere reading of that book has cured thousands of sick and suffering ones, goes far to substantiate this claim.

Five years ago Dr. Sulcer was a practising physician, as successful as is customary amongst the medical fraternity, when he passed through some interesting experiences and deep trials, which caused him to seek the help of Christian Science. He found the help, studied the Science, believed it fully, and with the courage of his convictions renounced the practice of medicine, and devoted himself to metaphysical healing through the Christ Truth.

Since then he has in the most practical manner followed the blessed Master, of whom Whittier so beautifully wrote:—

> The healing of the seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press,
> And we are whole again.

Last fall the doctor was called East to attend a class personally taught by Mrs. Eddy, which resulted in his appointment as one of the Board of Lecturers of the Christian Science Church. The doctor is a forcible and convincing writer, and I believe you will find him an equally convincing speaker.

Dr. Sulcer, in an able and interesting address of over an hour, presented Christian Science from several different standpoints.—Riverside Daily Press.

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At Santa Monica, Cal.

Wednesday evening, February 8, 1899, A. A. Sulcer, M.D., C.S.B., of Riverside, the official lecturer for southern California, delivered a lecture on Christian Science in Odd Fellows Hall, Santa Monica, Cal.

A large and representative audience filled the hall, some being obliged to stand. Many prominent Orthodox Church members were present, who gave the speaker's words careful consideration.

On the platform, which was beautifully decorated with potted plants, were the First and Second Readers and some of the officers of the Church. After an organ voluntary Dr. Sulcer was introduced by the First Reader, Mr. E. H. Carpenter, who spoke as follows:—

Ladies and Gentlemen:—Something over thirty years ago there was a little, lone star away in the East, shining out very faintly at first. At that time our Mother, the Rev. Mary Baker G. Eddy, was lying on what people called her death bed, her physicians having given her up to die. The light of this little star, though shining faintly, enabled her to see that God could heal her of all her diseases. The result was she arose from her bed, and has given to the world what is known to-day as Christian Science. The little star that shone in the East, has grown full orbed, and now sheds its bright rays of light on every land of the globe.

Our Master said, "And these signs shall follow them that believe." Now here arises a question, Did the Master know what he was talking about, or was he simply guessing at something? We answer most emphatically that he did know just what he was talking about, and we assert that Christian Scientists are believing, for the signs are following them. In this hall to-night are representatives from the Soldiers' Home who have been healed by Christian Science. There are some here from Los Angeles who, years ago, were given up to die, but they are here to-night well and strong. There are others right here in our midst who have been healed. Glasses have been removed from eyes that once could not see without them. Crutches have been laid aside, yes, and chopped up for kindling-wood, because they were not needed any more. All these persons are standing up as pillars of strength for Christ. ORMOND R. NISKERN, Clerk.

At St. Joseph, Mo.

In spite of the inclement weather of Wednesday evening, February 8, a large audience of St. Joseph people who are interested in the teachings of Christian Science, filled the Tootle Theatre to listen to a lecture by Edward A. Kimball, C.S.D., of Chicago. Those who braved the elements were rewarded by hearing an excellent lecture.

The speaker was introduced to his audience by C. M. Howe, one of the most prominent Scientists of St. Joseph. In his introductory remarks Mr. Howe spoke of the prominence in Christian Science circles of the gentleman who was about to address the audience, and of his successful lectures and enthusiastic receptions in other cities.

At the close of Mr. Howe's remarks Mr. Kimball stepped to the front of the stage and began his address. Mr. Kimball has a very good appearance. His address was delivered in such a manner as to impress those who listened, and held their attention until the last word was spoken. The speaker spoke upon Christian Science in general, and handled his subject in an able and convincing manner.

St. Joseph Daily Gazette.

At Saginaw, Mich.

A large and attentive audience greeted Mrs. Annie M. Knott, C.S.D., of Detroit, Wednesday evening, February 15, at Masonic Temple, where she spoke upon "The Doctrines of Christian Science." Rev. George W. Jennings was to have introduced her, but was unexpectedly called to a wedding at eight o'clock, and the duty fell to Mrs. John W. Symons, who presented Mrs. Knott to her audience in a few well-chosen words.—Saginaw (Mich.) Evening News.

The Board of Lectureship.

Dear Editor:—I have desired for some time to say some things concerning the lectureship, but have hesitated because of a fear that it would have a semblance of soliciting patrons. Now that I am out of the Board of Lecturers I can speak with better grace.

No compulsory rule has been laid down that the Churches must have lectures, yet the lectureship exists as one of the institutions of the Mother Church, and was established by our beloved Leader, who has so wisely guided us all the way.

Strict obedience demands that the Churches give to the public this opportunity of gaining a true sense of Christian Science and its work. Pulpit and press have, to a considerable extent, given out an erroneous and a biased sense of Christian Science; and, in other ways, wrong impressions of it have been given, until the public lectures are needed to break down the prejudice which would rob the people of its benefits.

Furthermore, we reach, through the lectureship, a class of people that could not be reached in any other way.

One object of the lectures is to convince the people that Christian Science is a good thing, and start them to thinking and investigating in this line.

That the time for these lectures has come is manifested in the mere fact that we are requested to have them. If the Churches do not consider themselves ready, the remedy is not to defer the lecture, but to get ready for it. The plea of a lack of money is generally not well founded, as the lecture itself will bring added interest and money more than enough to pay for itself.

In most places where the effort has been made, the money has been easily provided, and in many instances in ways never dreamed of. In one place where I lectured, people who were not Scientists, and who attended the lecture, sent in money afterwards, stating that they had been benefited by the lecture and desired to help pay for it.

Where these lectures have been given the interest in Science has increased, proving the efficacy of the lectureship. The lectureship was instituted for the present, and should be used now, even though it require much self-sacrifice.

We should look after all of God's institutions, not simply a part. Then we shall be prospered and find plenty.

If we are lame in one foot we shall limp, though the other may be sound; and we limp because of the lame foot, not because of the one we have cared for and kept well.

Prosperity comes from obedience. Ask the Churches who have given the lectures if they have lost financially by so doing. ALFRED FARLOW.

The Fruits of Obedience.

OBEDIENCE is one of the sweetest words in the vocabulary of the Christian Scientist. In the old thought it often implied a giving up of something that one wanted to do, but which, for reasons of policy, had best not be done. In Christian Science it means a willing yielding to a new call of Love.

In Isaiah, 1 : 19, we read: "If ye be willing and obedient ye shall eat the good of the land." In its construction this sentence always seems to be lovingly mandatory, and not susceptible of interpretation as permissive. It is not ye *may* eat of the good of the land, but ye *shall.*

That this encouraging promise is as operative to-day as ever, and that its fulfilment follows close in the wake of loving, cheerful, and unselfish obedience, has been strikingly exemplified in the experience of Brockton First Church of Christ, Scientist.

Last fall it came to the members of this church that had not the Mother desired the branches of the great church root which she waters and nourishes, should take advantage of the official Board of Lectureship, it would not have been established. It followed logically, then, that if she desired that

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it be taken advantage of, it was simple obedience to recognize this call to duty and obey it.

Upon this thought, and this thought alone, a lecture was brought about by a Church which then had but twenty-eight members and an average attendance of forty-five. Love for and obedience to our Leader were the only incentives, and no other argument was put forward. Nobody questioned whether the Church would profit by a lecture, or whether the individual members would. It was enough to know that it was the right thing to do. For the time, all sense of gaining anything from it was lost sight of. It was not, "Will it pay?" but "Let us obey." In this spirit the lecture was had without trouble, even with so small a number; and inside of three weeks Rev. William P. McKenzie spoke to an audience of several hundred in one of the large halls of this city.

Now for the sequel. As has been said, no thought of gain had been expressed while the demonstration was being made, but the next Sabbath the attendance at the church service markedly increased, and the next, and the next, and so on until the average attendance was nearly fifty per cent above what it was when the lecture was held. This gain was made in a little over two months.

To me this visible increase in numbers is the direct fruit of obedience. Carrying out the wishes of our Leader, so far as we saw them, without hope of gain, the increase came, as it always will come when Love and obedience lead in demonstration. In this Church the promise of Isaiah as quoted above, has been fulfilled. HERBERT S. FULLER.

Brockton (Mass.) February 27, 1899.

Christian Science. A Reply.

To the Editor of the Republic:—

I have just read in the last issue of your excellent paper what appears to be an editorial, entitled, "A Good Time Coming," in which the writer attempts to tell what Christian Science is, calling it fanaticism, and substantially saying that no one in Parker County or in Weatherford had ever received any benefit from Christian Science.

I thank you, Mr. Editor, for kindly allowing me space in your valuable paper for a reply. I shall not attempt to write on the theology of Christian Science, but will only reply to two points in a said article, to wit: whether anybody has been benefited by Christian Science, and the question of paying for healing through Christian Science.

For the last eighteen months I have been a close student of the teachings of Christian Science, and through the understanding gained from such study, I have been able to make demonstrations over sickness for myself and others. Any honest student of Christian Science can demonstrate it in healing, in proportion to his understanding of the Principle. No one can gain this understanding without carefully studying the Christian Science text-book, "Science and Health with Key to the Scriptures," in connection with the Bible.

The question has been asked, Has any one in Weatherford or Parker County ever been benefited by Christian Science? A lady of this city was healed of asthma a few years ago, and is now well and strong. In this county three men over fifty years old have been healed of the tobacco habit, the desire for it being destroyed by Christian Science in a few days. During the last month, in this city, some of the cases which have been successfully treated by Christian Science are colds, grip, pneumonia, neuralgia of the heart, and inflammatory rheumatism. Other cases of healing have come under my observation, namely, apoplexy, female trouble, liver complaint, chills, passing of the gall stone, neuralgia, and bloating, some of which had defied medical skill.

The fact that Christian Science cures at all, shows that there must be something in it, and if we fail to effect a cure, it is from a lack of understanding, and not the fault of the Principle. The disciples of Jesus sometimes failed, but the fault was not in the Principle.

As to the pay question, there has been more gratuitous healing done by Christian Scientists in Parker County, than that for which money has been paid; but it is the rule to charge for treatment if the patient is able to pay. When Jesus sent out his disciples at one time he said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers. . . . The workman is worthy of his meat." (See Matthew, 10 : 7–10; Luke, 10 : 7; and 1 Timothy, 5 : 18.) Are you willing to pay your doctor for treating you? Are you willing to help support the ministry? or will you withhold your support because he says he is working in the Lord's vineyard? Then why not be willing that a Christian Scientist should collect a reasonable fee for his services?

The doctors of medicine in this city are noble, self-sacrificing men, and untiring in their efforts to alleviate the sufferings of mankind, and I honor them for working up to their highest understanding, and feel grateful to each of them who has rendered me service when called upon; and especially do we love the dear good doctor, who stood by us and did all he could for us while we were under the medical thought. I also love the ministers who are lovingly and courageously striving to lift the thought of their congregations to a higher understanding of God.

Now, Christian Scientists fully believe that they have found a spiritual and more effectual system of healing, and also a higher understanding of the religion of Jesus; and why should they be maligned and scoffed at, and uncharitable things said about them and their religion? If it be not of God, it will come to nought.

May the spirit of brotherly kindness so rule in our hearts that we may not so far forget ourselves as to be intolerant in religious matters. Very respectfully,

A. C. R. MORGAN.

The Weatherford (Texas) Republic

A Remarkable Case of Mental Dentistry.

To this age has come a glorious light. The words and works of Jesus have been revealed to us in our text-book, "Science and Health with Key to the Scriptures," so that all may come and share the Light of which St. John said, "He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." We had heard of this light before coming into the understanding of Christian Science; but now our eyes behold, that our feet may walk therein and not stray.

We ofttimes hear some who are just coming into this (to them) new Light, say that they cannot always see clearly. Let me give to such my experience while taking a trip on my wheel a distance of one hundred and twenty-five miles in South Dakota. One evening going from one station to another, I got off the main road, and followed the railroad. This was full of weeds which would get into my wheel so that I had to get off and walk. By this time it was dark, no house to be seen, and I had gone too far to return. The best thing I could do was to keep going, and I should reach the station. Whenever I was on the top of a hill I could see the lights of the city; but when I was in the valley it was dark. Each time the light would appear brighter and clearer, until I reached the city.

I think it is often so in making our demonstrations. When we get out of the valley of self we see the Life divine, in which there is no darkness, sin, sickness, nor death. Being accustomed to believe that there was life in matter, we have many valleys to cross, until we see the real and true Light. In Science we have the proof, and can also "bear witness of the Light."

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Eleven years ago I was suffering with my back, heart trouble, and other ailments. One remarkable demonstration took place of which I was not conscious at the time. I had always had poor teeth, and would walk the floor many a night with the toothache. A few weeks before taking treatment in Christian Science I was taken to a dentist, who, after examining my teeth, said I had come too late to have them saved. Six double teeth had cavities and three front teeth were loose. He extracted the one that bothered me most, and told me to come again when I felt better. I can truthfully say that I never again thought of my teeth after I had Christian Science treatment, until a year later when I met the dentist, and remembered that I had not even settled my bill. I told him I would call and settle the next day.

When the dentist again examined my teeth, he said, "What have you done?" I said I had not done anything. "This is beyond my comprehension," said he, "there is not a cavity, and they are all solid." I then told him I had been taking Christian Science treatment and studying Science and Health, and my teeth were entirely out of my thought. This was in the year 1887, and I have not had the least trouble since.

Two years ago in South Dakota I started to take a drive of twenty-two miles. After I had gone fifteen miles a terrible blizzard came up, and I had to unhitch and lead the horse, and yet could realize God's all-ness and ever-protecting care, which kept me cheerful, and I could sing all through the storm Hymn 92 in the Christian Science Hymnal. At twelve o'clock that night I reached the house of my friend, who was also a Christian Scientist.

I am now in El Reno, Oklahoma. We have a little band of earnest workers, and while the growth is not rapid, we feel sure that the work is going on, and the leaven is working. We have a Christian Science Reading Room, hold services Sunday morning and evening and Wednesday evening. My sister has a little Sunday School class. Many who have been healed have gone to other places, and while we miss them from our little fold, we know that they will sow the seed "beside the still waters."

Magdalena Weischedel, El Reno, Okla.

Miscellany.

Cinching the Scientists.

The bill to amend the act to regulate the practice of medicine in the State of California, is one which is causing considerable discussion in the public press and in the several societies whose members are devoted to the cure of disease. The bill in question is aimed at that certain class of people who claim to be Christian Scientists, and the purpose is to prevent them from attempting to cure disease or to assist people to maintain a state of good health.

Now this may appear all right to the legislative mind and to the minds of those who try to cure disease by "regular" methods, but to the man in whose vision "all doctors look alike," a measure of that kind appears to be the climax of paternalism and an act of dangerous interference with the liberty of the individual. It may be well enough to protect the individual from the fraudulent wiles and deceits of charlatans and quacks, for here the fraud is the thing aimed at; but to deny to all persons the right to give advice as to the proper manner to maintain good health is carrying the matter to an extreme.

Furthermore, there is yet another class of people concerned in the imposition of such a measure, and that is composed of a very large number of people who want to choose their own manner of living and dying. Why shouldn't a man have the right to try a dose of faith as well as a dose of drugs? The proper view to take of this question is from the standpoint of individual liberty. The safest rule to follow is that which gives equal rights to all men.

The Mercury knows nothing about the principles of Christian Science, or whether the followers of this school can really and truly cure disease, and, therefore, is making no defense of their doctrines. Neither does it deny them. Its position is simply that of an individual who wants to have the liberty to do as he pleases maintained. Many of our distinguished and intelligent citizens believe in the doctrine of Christian Science, and we see no reason why they have not as much right to such belief as the doctors of medicine have for belief in drugs.

Its teachings are for the betterment of humanity, to say the least, and the lawmakers can devote their time to much better purposes than to try to establish laws to abridge such salutary efforts toward intellectual advancement. It would be better for the legislature to study and practise a little more such Science themselves. We think it would materially improve the atmosphere of the Capitol.—San Jose (Cal.) Mercury.

Vaccination Proves Fatal.

Dora Weatherman, a little eleven-year-old girl living at 3013 South Ninth St., died yesterday at one o'clock of tetanus, or lockjaw, which Dr. Teters says is the result of compulsory vaccination at the Bancroft school about ten days ago.

The girl's arm was not so sore as to be very painful several days after the vaccination. In fact, it was never in a serious condition; but Friday night she was taken with convulsions, and between that time and the hour of her death, at one o'clock the next day, the little frame was racked with sixteen convulsions.

"If she had been my patient," remarked Dr. Teters last night, "I would never have vaccinated her—such a frail and weakly appearing little girl. She was vaccinated by the hypodermic method, which I consider is the most dangerous of all. This plan of injecting the virus with a pump is employed where the subjects are numerous and the operation is hurried. I have seen lots of sore arms, but those which are the result of hypodermic injection are the most alarming and produce unnecessary suffering. I am not saying this in a spirit of criticism, but it is my opinion and that of a number of other physicians of this city.

Dr. Teters says that he was called to the Weatherman household Saturday forenoon after the child had had a number of convulsions. He is firmly of the opinion that the lockjaw was the result of this method of vaccination, and condemned it in the most severe terms.

Omaha World-Herald, February 12, 1899.

Starved Herself to Death.

A peculiar case of overwrought imagination was that of Miss Mollie Danner, aged thirty-two, who died at her home in Mitchell, Ind., February 1. Her trouble was thought to be cancer of the stomach, as she complained constantly of intense pain. For a long time she has refused to take food, and nourishment was supplied by injections. At the post mortem examination the stomach was found to be in the most perfect condition, and it was decided that her trouble was hysteria. She imagined the intense pain in her stomach, and in refusing food virtually starved herself to death.

Won't Do.

A New York man who had the grip for four years in succession escaped it this year because he says he kept his feet dry, and now feels sure that the disease is contracted through the feet. And right on top of this another man comes along and says he has had the grip for five years in succession, and wears two wooden legs.—Henry County Weekly.

Christian Science is not understood by merely listening to the attacks upon it, any more than are the Scriptures.

Utica (Ill.) Weekly Gazette.

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Questions and Answers.

Do you (Christian Scientists) really mean what you say, when you declare that the attacks from pulpit and press upon your system, aid your cause, or do you say so as a mere matter of bravado?—T. S. B.

A frank question, truly, and meriting a frank answer. Yes, dear friend, we mean just what we say. These attacks not only aid our Cause, but the Christian Scientists themselves. Persecution is wholesome in many ways. It keeps us alert. Left only to the sweeter phases of our ideal life, there would be danger of our lapsing into a fanciful transcendentalism, more of a hazy-intellectual than a spiritually-active sort.

We need the jogging of persecution—or that which seems to be so—to keep us in tune for good healing work.

In this connection we call especial attention to the article by the Rev. Mary Baker Eddy published in the Concord Monitor and in the last Sentinel. We herewith republish the concluding part:—

"I am patient with the newspaper wares, and the present schoolboy epithets, and the attacks of a portion of Christendom:—

"(1) Because I sympathize with their ignorance of Christian Science:

"(2) Because I know that no Christian can or does understand this Science and not love it:

"(3) Because these attacks afford opportunity for explaining Christian Science; and,

"(4) Because it is written: 'The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.'

"Rest assured that the injustice done by press, and pulpit, to this denomination of Christians will cease, when it no longer blesses it. 'This I know, for God is for me.'—Psalms. And in the words of St. Paul, 'If God be for us, who can be against us?' "

Here is a full answer to our question.

Need we a better exhibition of Christly charity than this? Broad and deep indeed is this charity, for it is the reflection of the Love that is infinite,—the God-love.

***

When you (Christian Scientists) pray, do you address God as a person?—Same inquirer.

Christian Scientists pray to, not at, the God that is Love, —universal, omnipotent Love. Their constant effort, their earnest desire, is to keep so instantly near to divine Love that they reflect it in their daily living. This they understand to be the unceasing prayer taught and exemplified by Jesus. By this prayer they heal sickness and overcome sin. They commune with God by ever *knowing* Him to be their Life, Health, and Strength. No matter what their occupation, this thought is *first* with them. It has—so to speak—the "ground floor" in their consciousness.

Testimonies.

Defective Eyesight Healed.

It is remarkable that when a false claim has been fairly met and fully overcome in Christian Science, it is indeed blotted out (Isaiah, 43 : 25).

For over fourteen years I wore eyeglasses that were especially ground, on the prescription of a skilled oculist who diagnosed the disease as myopia and astigmatism, and who prognosticated that I would always require the aid of glasses to be able to see properly and get immunity from the claims of aches in the eyes and head. All of which has been proven false.

Before the demonstration was made I advised a stenographer to try Christian Science treatment for a similar claim. She reminded me of the fact that I wore glasses, and said that I had better get some for myself before I recommended such therapeutics for others. I told her she was right, and I would never again wear them.

From that time, I regularly declared, night and morning, that man was, and is, made in the image and likeness of God, therefore his sight expresses perfection. Whenever the false claims tried to assert their validity through opticians and those who use their wares, I faithfully "stood porter at the door of thought" (Science and Health, page 391), denying their claims and affirming the Truth of Being. Thus, hour by hour and day by day, I have grown out of the false into the true.

The senses became more spiritualized, expressing more perfection in their action, so that within eighteen months from the time I began to handle the claim in Science I found myself able to read the finest print and see distinctly distant objects that before were invisible, and the aches and pains which caused so much uneasiness and suffering were gone.

The gain made in the understanding of God cannot be put into words. Suffice it to say, passions have been subdued, desires refined, temper and tongue controlled. Thus, where once glasses and the false mental conditions that always accompany them seemed so essential, it now seems strange that I could ever have subscribed even to a belief in their necessity. Louis Bendit, St. Louis, Mo.

Mental Surgery.

I should like to give an account of a case of mental surgery which occurred here last August.

My baby, a year and a half old, accidentally had his shoulder dislocated. He began screaming in such a way that I knew something was wrong, and immediately undressed him, and the trouble was plainly evident. His little arm hung perfectly limp, and he screamed loudly if even his fingers were lifted.

Feeling that my slight understanding of Science was not sufficient to destroy my own fear and meet the claim for him, I ran over to the house of our leader in the work here and asked him to treat the baby.

I then came home and put the baby to bed, where he slept quietly most of the night, but cried out if his arm was moved ever so slightly.

The next morning I put him in his high-chair, and going to the healer's house asked him if I should not have a surgeon in a case of this kind. He assured me with quiet composure, "Truth is equal to any emergency." I went back perfectly satisfied, and had not been in the house ten minutes before the baby suddenly threw both arms over his head and the bone snapped into place. He then began waving, first one hand and then the other, laughing gleefully, seeming to understand that harmony had been restored, for he was perfectly healed and has had no further trouble with his arm.—Mary R. Bolton, Joplin, Mo.

The Mind-Healer Failed.

About three years ago I first heard of Christian Science. Having at that time an attack of chills and fever, I asked a healer who called himself a Christian Scientist for treatment. He gave me a week's treatment. I followed his directions not to use any medicine, but grew daily worse, until at the end of the week, unable to endure the pain any longer, I fell back on the old remedies which gave me temporary relief. I also tried to overcome the habit of smoking, but the same healer told me that there was no harm in it. I afterwards learned, that he was not a Christian Scientist, but a mind healer. Almost a year after this experience, I was taken sick again with the same malady; this time I asked treatment from a loyal student of the Rev. Mary B. Eddy, and in two treatments was entirely healed. I then bought a copy of Science and Health and by simply reading it lost all desire for both smoking and drinking.

In every number of the Journal and the Sentinel I find

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some testimony that is just what I need to help me along in my work, and I am very thankful to the one who through demonstration has shown us the way to health and harmony.—Julius Stein, Peoria, Ill.

Two years ago I called to see a lady who had reached her one hundredth year. She had had a shock, the family said, and was unable to speak. After having three treatments she was healed, to the joy of her friends. The day before Thanksgiving, 1898, she received her many friends, it being her one hundred and second birthday. She is a lovely old lady, and does not care to talk upon any subject but the Bible and her heavenly Father.

Another demonstration was last fall. A young lady called, said she had been through two operations, and two physicians had now advised her to go to the hospital. While at her mother's visiting in summer, the old family physician was told of her condition and what the physicians had said, and his reply was, "If you go you will never come out," and she said to me, "Now, what shall I do?" I said, "I know no other way than the Christ-Way—the way I was healed." In three treatments she was healed, and is doing her work, walking about wherever she chooses to go.

Ruth A. Brierly, New Bedford, Mass.

A Locomotive Engineer Healed.

My wife was an invalid for nearly eleven years. She was sent to a hospital for treatment, but after returning was worse than ever. A friend asked her to try Christian Science. She did so, and we thank God for what it has done. She is now well, and is helping others.

For years previous to my taking up Christian Science, I had been subject to piles, rheumatism, lumbago, heart trouble, and also the habit of using tobacco. I have been healed of all these by reading and studying Science and Health.

Two years ago I thought I would have to give up work (I am a locomotive engineer), but feel now that I am good for a number of years.

There are about fifteen who meet on Sunday at my house to study the lesson. We expect soon to secure a public place for our services, and then organize a society.

W. M. Camp, Clinton, Ill.

The Sentinel has helped me in many ways. After reading it I go on with renewed strength for the work. There are always words of cheer, and I find they are doing good work, for it meets the need of the people. Reading the paper leads them on to the reading of our text-book, Science and Health. I wish to express my gratitude for what I feel the Board of Education has done for the Field in destroying the error that would hinder the advancement of our beloved Cause.

It is five years since my thought was first directed to Christian Science. I sought help for physical healing, but did not receive until I was made to see there was something for me to do, that I must take up the cross and bear it. Divine Love directed me to a loyal teacher, and since that time I have worked earnestly and gladly for the Cause, never doubting, but taking the steps as they were presented to me. I have been blessed more than words can tell, and I thank God that I am being awakened to hear the admonition, in the words of Jesus, through our beloved Mother, "to watch."

Mary Sturtevant, Ogden, Utah.

As I am obliged to support myself and little daughter, I have a restaurant and bakery, and do most of the work myself. In one corner I have placed a table which I call my reading table. On this are the Bible, Science and Health, Quarterly, Journal, Sentinel, Washington News Letter, and tracts.

Almost every one who comes in takes something from the table to read while waiting, and sometimes they ask questions about Christian Science. Some of the seed falls on good ground, some by the wayside, and some on the rocks. I keep on sowing each day as I have opportunity, knowing that God will give the increase. I always try to keep my consciousness filled with Love.

Mrs. H. B. Pender, Mancelona, Mich.

One day I called upon an elderly lady who said she was suffering from a painful knee. She had been thrown by her dog some time before, and had struck her knee. The entire limb was swollen and painful, and the doctor had said that the ligaments had grown fast to the bone, and a surgical operation was necessary to loosen them. I denied this and declared the Truth, talked about Christian Science for an hour or so, but did not treat her. I thought no more about it until two or three months after, when I called again, and she said she had had no pain or trouble whatever from it since the last time I was there. Surely, "the Truth" does "make free" indeed.—Carrie B. Booth, New Haven, Ct.

Notices.

Free Distribution of Literature.

Upon the recommendation of a Christian Scientist known to the Publishing Society, the Sentinel and the Journal will be sent free for one year to any Public Library having a Reading Room. This free subscription may be continued if the recommendation is renewed.

Upon request from the clerk of a church where a lecture is to be given, copies of the Sentinel will be sent by mail, postpaid, for free distribution to strangers and inquirers at the lecture. Order blanks may be had from the lecturers, whereon clerks will specify the number of copies required for this purpose. These orders should be sent to the Christian Science Publishing Society early enough to secure delivery of the papers in time for the lecture. If sent by express, they will be sent at the expense of the receiver.

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No subscriptions for the Quarterly will be received for less than one year. No subscriptions for the Sentinel will be received for less than six months. Orders other than subscriptions, for Sentinel, Journal, and Quarterly, should be given for current issues and back numbers only.

The next admission of candidates for membership with the Mother Church will take place June 3, 1899. Applications to be presented at that time must be in the hands of the clerk on or before May 15.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per capita taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

We wish to state that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, WATC

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Dr. Watson at Tremont Temple.

Ian Maclaren again lectured in Boston on the afternoon of March 6. The welcome extended to him by his audience was genuine and hearty. Dr. Watson, who was in excellent spirits responded with some introductory remarks in his happiest style, and then gave his listeners a literary treat in the form of a lecture on "The Place of the Minister in Scotch Life."

Dr. Watson said:

I retain a very grateful recollection of the cordial welcome I received on a former occasion in Boston. Since that time various things have happened, and on our side we are very glad to know that your feeling toward England has not grown less cordial during the last two years. (Applause.) It is not necessary that nations which belong to the same family should be forever making protestations of affection; for, indeed, from our Scotch standpoint, overmuch of a thing is not always a proof of permanent friendship. (Laughter.)

It is better to take this friendship for granted. But it is a good thing that, in time of trouble, this friendship should appear on the surface, for friends in need are friends indeed. It is not for me to suggest that you have any need of our friendship. And yet, a person is very grave, and a person is too good for this world, who is not glad to know that people are friendly; and during the last year I can safely say that whole nation, from the highest unto the lowest, had a very warm heart toward the United States. (Applause.) You had no need of our help, yet it is an open secret that if you had been harassed from any quarter, such help as we could give would not have been wanting. (More applause.)

And any incident taking place in history that would bring together for a short space, and in a more or less bloodless manner, the forces of England and the forces of your great nation, so that their flags should wave together in the cause of freedom and of civilization — that incident, I say, would be a happy thing, not only for our people, but also, I believe, for the civilized world. (Loud applause.)

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Dr. Watson then began his lecture by citing some comments in which Buckle had traced certain characteristics of the Scotch to the Scotch kirk. There are nations, he continued, which have been made by politicians, and nations which have been made by the trader; but of this Scottish people, as it is now known, it must be said that everything that is peculiar to its character and its spirit has been created by the kirk of Scotland. Some nations culminate in a king, some in a nobility, and some threaten to culminate in millionaires, (laughter,) but the Scottish people culminate in the minister. (More laughter and applause.)

And whatever he may be from the worldly, the political or the humanist point of view, he is the very embodiment of the Scottish kirk. The Scottish minister is to-day the most powerful, and the most active, and the most beloved man in his parish. I am speaking of him, not as an individual, but as a representative. For behind him there is a historic past; he is, in fact, a symbol, and he is the symbol of the liberties of the Scottish people.

Here Dr. Watson took his hearers to the sixteenth century, and there disentangled from the crowd of celebrities two figures — the figures of Mary, Queen of Scots, and John Knox. Speaking of Mary, he dwelt on her beauty, her power to attract and fascinate the men of her time, and her extraordinary learning, which fitted her for controversy even with expert theologians. It was this girl who, going to Scotland as its Queen at the age of eighteen, soon put an end to the turbulence that prevailed, and won the common people over to her side.

As the very antithesis of this fascinating creature stood John Knox, the reformer. No one could accuse him of dangerous beauty in personal appearance. The lecturer could not call him even a liberal man. Yet it must be said that in the great battle between the two opposing tendencies which then divided Scotland — the conservative and the liberal, the aristocratic and the democratic — with the Scottish nation as the prize, to fall to whomsoever might win — Knox led the popular cause, while the aristocratic side was championed by Mary.

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It was the time, moreover, of Elizabeth, and Elizabeth, it must be remembered, loved England so much that she was willing to offer herself in marriage anywhere in Europe if the interests of England could be advanced by her marriage. Mary, on the other hand, loved France better than Scotland, and Darnley better than France and Scotland together. It was the old tragedy — too much women, too little queen. If, after winning the common people over to her side, Mary had died, she would have had the reputation in history of one of the most successful queens, as well as that of one of the most attractive of women.

She had only one opponent, Knox, and to dispose of him, she invited him to Holyrood. The dispute began. The Queen put to good use her acquirements, but was soon worsted in the controversy. Resorting to the last weapons of a woman, she burst into tears. If Knox had had the making of a courtier in him he would have yielded. But he stood firm, passed from the interview to his own pulpit, and there declared the freedom of the people of Scotland. (Applause).

The lecturer, after characterizing the personality and career of King James, cited from his own writings some characteristic sketches of the life of the Scottish kirk and parish.

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Items of Interest.

At the London Chamber of Commerce banquet recently, M. Paul Cambon, French Ambassador to Great Britain, was the principal guest. In reply to a toast, he said that peace and war no longer rested with governments, but with the peoples. He noted with great pleasure the determination of the promoters of commerce in Great Britain and France to augment the cordiality of the relations between the two nations and to foster "that real spirit of conciliation by which all differences can be readily settled."

The official statement of Representative Cannon of Illinois, chairman of the House Appropriation Committee, summing up the appropriations of the fifty-fifth Congress, shows an aggregate appropriation by the entire Congress of $1,566,890,016, and for the session just closed a total of $673,658,400, with authority for contracts subject to future appropriations amounting to $70,000,000. Of this sum $482,562,083 is directly chargeable to our late war with Spain or incident thereto.

James E. McKinley, a distant relative of the President, has prepared an authentic history of the McKinley family for hundreds of years back. The first known of the family was in Scotland and the early members fought in the clannish wars. Some of their deeds being chronicled by Sir Walter Scott in "The Lady of the Lake." Some of the ambitious and venturesome ones went to Ireland to fight against England. From that branch of the family descended the President.

The new Spanish Cabinet has been well received by the Conservatives and the business world, but the Democrats and Republicans denounce it. The Weylerites are violently opposed, and stormy times are predicted. The elections to the Cortes will take place in April next. A diplomat at Washington who has been minister to Spain, says the new Cabinet is a good one but there are too many factions opposed to it and predicts that it will not live long.

The situation in China will be closely watched by the state department and by the United States minister at Pekin. The United States does not favor the surrender of Chinese territory to Italy or any other power. Minister Couger has not been instructed, however, to go further than to join the British and the Japanese ministers in protesting against any policy calculated to close Chinese ports to the trade of the world and against the partition of China.

The Italian minister has been informed that his dispatch asking for a concession at San Mun was returned to him because it was impossible to comply with the request, and because a refusal might have endangered the relations between Italy and China; but it was added that as the action had been misunderstood the Chinese minister in Rome had been instructed to express the Tsung-li-Yamen's regrets.

President McKinley the second time tendered the position of librarian of Congress to Hon. Samuel J. Barrows, who declined it with thanks. The reason given was that he felt it would be impossible for him to do justice to the position without the hearty support of the Senate, which was withheld by the failure to act on his previous nomination.

The Rev. Francis E. Clark, D. D., the head of the United Christian Endeavor has sailed for Jamaica where he will attend five conventions in different parts of the island in the interests of the order. At each of these conventions he will speak on Christian Endeavor work.

It is reported that Otis and Shafter will be the two additional major-generals in the regular army, under the new bill which provides for five, Miles, Merritt and Brooke being already on the list. The re-organization of the regular army will be completed at once.

The naval bill as finally passed by Congress provides for three battleships, three armored cruisers, and six protected cruisers. The cost of these exclusive of armor and armament, not to exceed $3,600,000, $4,000,000, and $1,141,800 each respectively.

The United States Supreme Court has decided that the sugar bounty paid by the government belongs to the producer of the sugar, and not the grower of the cain whereof the sugar is made. This reverses the decision of the Louisiana Courts.

Lieutenant-Commander Corwin P. Rees, who was the executive officer of the flagship Olympia at the battle of Manila Bay, was the guest of honor at a banquet recently given at the Union League Club of Brooklyn.

Inspector General Roloff has completed the list of the Cuban Army. He estimates the total number in the army at fifty thousand, of which twenty-five thousand are officers or officials holding commissions and entitled to officer's pay.

It is reported that Rear Admiral Schley will request Secretary Long to appoint a court of inquiry to investigate his conduct during the war with Spain, which has been the cause of so much controversy.

It is reported that the Representative Cubans are annexationists, and are anxious to see the United States keep its army there until everything is running smoothly and Cuba is ready to be annexed.

For the month of March the various provinces of Cuba, except Santiago, have made requisition for two million rations. Instead of diminishing the requisition has doubled since January 1.

The joint assembly of the Utah Legislature adjourned *sine die* March 9, without electing a United States senator. One hundred and sixty-one ballots were taken.

Rev. Dr. T. DeWitt Talmage has resigned his position as pastor of the First Presbyterian Church, of Washington, D. C. He will devote most of his time to literary pursuits.

United States Ambassador White and Mrs. White recently attended a banquet given by Emperor William and Empress Augusta Victoria, to the members of the diplomatic corps.

The United States ambassador and Mrs. Choate recently attended a reception given by the Marchioness of Lansdown, wife of the Secretary of State for war.

England will spend about £28,000,000 on the navy during the coming year which will be increased by four or five thousand men.

A syndicate of New York city capitalists proposes to start an American bank at Manila, where it is believed a profitable field is offered.

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Judge M. L. Hayward has been elected United States senator from Nebraska to succeed William V. Allen.

The United States transport Sheridan, which left New York on February 19, for Manilla, arrived March 8.

It is reported that China will have the support of Great Britain against any power committing aggressions.

Miss Coroline Hazard of Peace Dale, R. I., has been elected to the presidency of Wellesley College.

Japan is supporting China in her resistance to the Italian demands for a concession at San Mun.

The Czar's peace conference will meet at The Hague, May 18.

Immediate Cures.

IT is with pleasure we re-publish the following from a a recent issue of the *Boston Traveler*. This just acknowledgment by the press, of the good work which is being done by Christian Scientists, is in striking contrast with the unjust criticism they have so long endured:

"The prevalence of the grippe in Boston and vicinity has been more marked lately than for some time previous, but the Christian Scientists of the city claim that because of their ministrations the epidemic has greatly abated.

A representative of *The Traveler* has visited several Christian Science practitioners on the strength of the statement that a number of notable cures in the way of the grippe had been effected. It cannot be said that any kind of investigation was made of the cases reported. Indeed, no work of verification even was tried, mainly because the practitioners did not care to give out the names of the persons who had been cured.

It remains, then, that the stories of the cures are to be accepted only upon the word of the Scientists, but the representative can say that the practitioners, whose names must also be withheld, related their experiences with sincerity and faithfulness, evidently desiring to say nothing not the truth, and these considerations, together with the fact that the healers are persons of high repute, combine to render the statements of more than the ordinary weight.

If such cures are being effected day after day in our very midst it is no more than justice to the Christian Scientists, and to the people not of that faith, that the word should be brought out, especially in view of the fact that when a Christian Scientist loses a patient by death, the world is certain to hear and certain to condemn.

One of the healers called upon has practiced for nearly a score of years. His manner is not a way which can well be told of. Simple, direct, straightforward and open-hearted was the bearing of this man, and the visitor in his presence felt a strange peace come upon him, as he listened to the words of the man whose life was wrapt up in his faith.

"You come to have me tell of cures?" he asked.

"I suppose," he went on, "that it is unnecessary for me to tell you that we have a great many of them, far more, I suppose, than people outside the church ever become aware of. Yes, the cases of grippe have been very numerous lately, and we have had more cases of this nature to attend to than of any other kind of sickness."

"How long, on the average, does it take you to cure a case of grippe?" was asked.

"The grippe ailment is usually destroyed in from three to six days, but there are instances in which the patient is well in much shorter time than that. For example, only two weeks ago I had a case of instantaneous healing.

"A sick mother sent her son here to me in the middle of the night. I had gone to bed, and when the young man rang the door bell, according to my custom, I went to my window, looked out and spoke to my caller.

"The young man said to me: 'My mother is suffering from the grippe, and is coughing incessantly. I fear that she has pneumonia.' I told the young man that I would treat the case. I went back to bed and read, and treated the case.

"The next morning I received a letter from the woman whose son had called upon me. 'Within an hour after my son left me to go to your house,' she wrote, 'my cough left me, and I called myself well.'"

"Is it not out of the ordinary to treat the unseen patient?" was remarked.

"Not at all; half of our patients are absent. I treat many persons whom I have never seen. The case which I have just referred to was the only instantaneous cure I have had for some time. I could quote to you many other cases where very quick healing has been brought about."

"How about the skeptical sick people that come to you to be made well: are such persons cured as easily as the others?"

"Many who are skeptical are cured. They come to us and say: 'I have no faith, but I want to give it a fair trial.' That is all we ask of them to begin with. There is nothing unnatural in Christian Science healing. All of our sciences are but the natural workings of laws, and Christian Science differs only from these in that it is divinely natural."

A woman practitioner, upon whom the representative next called, was more vigorous in the expression of her sentiments than the gentleman referred to above. Not hesitating to uphold the value of her belief, she laid great stress upon the large number of people who were dying in Boston from grippe who were under the care of medical doctors. She went on to say with quiet firmness, which contained no spirit of boastfulness, that the Christian Scientists have lost not one case of the grippe during the present epidemic.

"I am not myself," she said, "a regular practitioner, but I have cured ill friends in from one to two days. It is very rare indeed that a case lasts over two weeks. Some of my Scientist friends are treating from fifteen to twenty cases every week. What is to be said when so many people are made well? Surely Christian Science is not to be vilified."

"How can one best get to know the truths of Christian Science?"

"Christian Science is not to be driven in. It cannot be forced upon anyone. He who would know the Truth must seek the Truth himself, and rely upon no man. The best method is by reading the Christian Science text-book by Rev. Mary Baker G. Eddy. Some can assimilate only a little at a time and others a great deal. The quantity matters not, for the Truth will surely grow upon the heart, making it its abiding place and never leaving.

"I know a young man who came to America from England a few years ago. His mother died just before he started, and her last words to him were these: 'When you get to America look about for a religion that heals, for that religion will be the true religion.'

"The young man came here and was educated in one of our great universities. No religion that he found satisfied. One day he went to a business office and was obliged to wait some time for the business man he wished to see. On the table was a copy of the Christian Science text-book, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, which he started to read. He read three hours, but did not realize it.

"At the end of that time the business man came in. 'Well,' said the young man to him, holding up the text-book, 'here is a religion that heals.' 'Precisely,' said the business man.

"I need not add that the young man became a Christian Scientist. This is the way that the truth of Christian Science comes. This is the religion which is quietly, unostentatiously, but steadily healing sickness today."

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

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The Christian Science Sermon.

III.

THE INTERPRETATION OF THE SERMON.

IT is not too much to say that the work of the Readers of the Christian Science sermon is an exalted task. As the sermon contains the truth of God, it will, if rightly interpreted, fulfil the work of Truth of which Christ Jesus spoke saying — "You shall know the Truth, and the Truth shall make you free." The sermons of Christ Jesus healed the sick and the sinful. So would every Christian Science sermon rightly interpreted and understood. The Reader then voices the word which heals, — of which it is written — "He sent His word and healed them." The Reader is an ambassador of the King, nothing in himself, everything in the message which he brings; a message which sets the captive free and restores to the outcast his rightful heritage. How sacred the task! How noble the mission!

In the work of the Reader there are several things to be considered. The Reader should be correct in his English, and the words correctly pronounced. The Readers should be so familiar with the sermon that the reading from commencement to close will be continuous and smooth. He should know that each scriptural passage has a two-fold meaning. It has the outward form and the inward spirit. It has its plain statement of fact and its spiritual interpretation. It has its body of Truth and its heart of Love. His first duty is to become acquainted with the outward. In the case of the Bible texts, the first Reader should familiarize himself with the Bible references and the second Reader be thoroughly acquainted with those from SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In the case of the Bible texts then the Reader should study the context, and if an historical incident be referred to he should learn the whole history of the event named. In this study he may be helped by Smith's Bible Dictionary, the Revised Version of the Bible, Rotherham or other equally high authorities. Having a clear understanding of the outward facts concerning the Bible passages, he should study them in connection with their correlative passages from SCIENCE AND HEALTH to learn their scientific meaning. Then with prayer and meditation he will behold their deep inward meaning, and grasp their profound spiritual import.

While this study has been going on he has most likely seen the truth which each section of the sermon is intended to set forth. And he sees the intimate bearing which each part has toward the subject as a whole. If not, further study will reveal it. Often the first sentence from the first SCIENCE AND HEALTH reference will reveal the import of the section. Often every Bible reference in the section will deal with the phase of the subject to be presented. Again the study of all the passages may be needful to unfold the teaching of that division of the subject. As every architect, to rightly build a house, first sees its frame work, so every interpreter of the Christian Science sermon should know its frame work. Understanding this, his interpretation will have strength and character.

As all understand, an important item in the preparation to rightly interpret the sermon, is the unity of thought and unity of spirit between the two Readers.

Having done all to rightly interpret the message of the sermon, the true interpreters will give earnest heed to the words of Paul. "Not that we are sufficient of ourselves: but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Truly the Reader is sufficient for his task only because he knows that the work is God's. His highest preparation is that of the Spirit which giveth life. "More than regal is the majesty of meekness," our Leader has declared. And nowhere is meekness more regal in its majesty than in the Reader who does not think anything of himself, but of the Royal message which he bears from the King of Kings, to the waiting hearts, eager for the glad tidings of peace and good will.

Christian Science in Daily Life.

I DESIRE to express my gratitude for what Christian Science has done for me in a business way. I do not mean in a financial way only, but also in all intercourse with my fellow beings; in the home and out of it.

So much of the sorrow and trouble of life comes from differences with our fellow mortals. Now the teachings of Jesus give us infallible rules as to how to overcome all these, and the revelation of Christian Science shows how we can make practical all those sayings of the Master.

One is the "Golden Rule," another, "Agree with thine adversary quickly, whiles thou art in the way with him." At the first intimation of trouble or disagreement with another, when anger, however slight, or resentment and its accompanying sin, self-justification, come up, handle it quickly. Do not give back the bitter or self-justifying word, nor even harbor its corresponding thought. If you do, these sins will grow. They are but fuel to a flame. Meet the desire for evil thinking instantly, with the thought that, divine Love governs man, — the other one as well as yourself.

No matter how superficial or meaningless this assertion may seem at the time, when error is clamoring for a hearing, assert the truth that Love is supreme, and keep asserting it, till error yields. If honestly persistent, it will yield, for God's word is Truth. Then comes the blessing when Love triumphs, — "Well done, good and faithful servant, enter thou into the joy of thy Lord" — which is peace and harmony.

To win in Christ's way, we must conquer evil thinking. The ordinary Christian or moralist may not give back the blow, or the bitter word perhaps, but may give back the bitter thought, while Christian Science shows the necessity of not even giving back the angry thought, and instructs us how to overcome that thought.

If we let our thoughts run in the way of the world, and blame the other person for all the wrong, — sin, injustice, ingratitude, anger and dishonesty, while we claim for ourselves all that is right, we are making something of error instead of making nothing of it. If he is not a Christian Scientist, and knows not how to meet these suggestions of error, they will grow in his thought towards us and we shall reap what we have sown—resentment and distrust for resentment and distrust. Then comes trouble and woe to both.

In Christian Science we learn to overcome evil with Good; error with Truth; and hate with Love.

The Truth of Being, as the Bible and "SCIENCE AND HEALTH" teaches us, is Love, not hate. And when we are

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governed by Truth and Love, harmony is the result. We cannot destroy the sense of evil in ourselves while believing it belongs to some one else. "Condemn not, and ye shall not be condemned;" "Forgive us our debts, as we forgive our debtors." We can love another when we understand that evil is not personal, but impersonal error. Neither evil nor Good are in personality. Both are outside of person. One is Intelligence, the other non-intelligence, though claiming to be intelligence in matter or the flesh. (A liar and the father of the lie.)

When governed by Intelligence, God, we are wise and make no mistakes to be afterward regretted; but when we allow non-intelligence or evil, resentment, passion, envy, prejudice, self-will, or any sin to control us, we err, and do and say foolish things, which result in trouble, suffering and inharmony. We are cast into "hell." How can we expect any other outcome when we understand that sin is the absence of Intelligence, God?

We have all had experience with the fact that anger is the absence of Intelligence. For instance, when governed by anger, we do or say what at the time seems to be just the right thing; but afterwards when the passion has subsided, we wonder how we ever could have been so foolish; thus showing that sin is non-intelligence.

Now to be harmonious in our relations with each other, and in all the affairs of life, how necessary it is to be governed by Intelligence instead of non-intelligence, Love instead of hate, Truth instead of error.

In proportion as we overcome the desire to impute evil to others and justify ourselves, and are governed by divine Love, in that proportion do we have the Mind that was in Christ Jesus. We will then reap what we sow. We will get love in return for love. The seeming differences will fade into their original nothingness. There will be no more family troubles or divorces, no business troubles or anxieties, no law suits, no feuds.

This is something every one can attain here and now, by earnest striving and constant watchfulness and being instant in prayer. It is a demonstration every one can make daily. We have no need to wait for some claim of sickness to demonstrate over, to prove that Christian Science is the Word of God; but we can and must make this proof in our daily life, that Good is the only Intelligence. Then harmony is the result. Then we will understand Jesus' sayings, "The kingdom of heaven is at hand," and, "The kingdom of God is within you."

Chicago, Ill. IRA W. PACKARD.

Believing or Understanding.

To believe in Christian Science is certainly better than to believe in materia medica or any other mortal mind delusion; but only believing in Christian Science does not make one a Christian Scientist. When only believing in Christian Science we can talk with the greatest fluency of the efficacy, the value, the good of it, without being able to prove what we say. When only believing, we can prophesy about, judge and condemn Christian Scientists or non-Christian Scientists with impunity.

When only believing we can be envious, jealous, resentful, hateful, proud, selfish, — plus one or all of the mortal mind qualities, and excuse ourselves on the ground of "righteous indignation" or some form of "self justification or self righteousness."

Now if we care to go no further, Christian Science will lose nothing, but if we find that we do want to go a step further than believing, the way will open for us. Do we want to be rid of every mortal thought? It will not do to allow even one to live, for do we not read that to break the law in one point, is to break all? So even our pet fault must go.

Then if we find that we really do want to know the principle by which every evil can be destroyed, are we willing to bend every effort to gain the understanding of it? This means more than can be briefly stated but we have many things to help us, and if we are faithful and in earnest we can find the way which will take us step by step beyond only believing into the realm of understanding. Here we can prove our right to the name of "Christian Scientist," by demonstrating in some degree, however small, the Principle which we have found.

As for help — we have everything to help us. First we have that God-inspired book, "SCIENCE AND HEALTH" — the marvel of our age — the most wonderful book, viewed from every standpoint, ever produced, except the Bible.

Then we have good, strong, faithful teachers all over our land. Those authorized to teach by our dear Leader, the one whose wisdom cannot be questioned. These will not do your work for you, but will teach you how to do the work yourself. Then we have the much-beloved Sunday Lessons, — every one of which cannot help but take us many steps onward. Then the Journal and the Sentinel so filled with helpful thoughts and abundant proofs of the power of Truth. And last we each have our own environment to help us.

Our surroundings are sure to be just what each one needs, and the worse it hurts the better it is, and it will keep on hurting harder until we have been forced to rise above the hurt self so often that finally we have grown strong enough in Truth, not to care how many thorns there are, because we can lift our true selves above them all and soar away into the sunlight and joy of divine Love.

Analogous to our own experience is that of a certain bird which builds its nest of thorns. But the baby bird is protected from the thorns by the softest of down until the time arrives when it too must learn to fly. Then the mother bird scratches off the down by degrees, and the more the bird rebels against the thorns, and refuses to fly, the more the thorns are exposed, until the bird must fly in self-defence. In being forced to fly, it learns to fly. After repeated experiences which nothing could so well give as those thorns, the bird grows stronger and finally grows strong enough fo fly far above and away from the thorns into the pure sunlight and beauty of the blue sky.

Now the bird not only believes flying possible and good, but it understands how to fly. So one may not only believe in Christian Science as good and possible, but he may become a Christian Scientist by learning to demonstrate its divine Principle. LAURA L. DRESSLER.

Akron, Ohio.

"As A Little Child."

WE begin so early to "train up a child in the way" of worldly wisdom; to forewarn him of danger; to talk to him of sorrow, sickness and death; to fill his thought with that wisdom by which the world knoweth *not* God, that we, in large degree hide the child nature and almost lose sight of the simplicity and unworldliness which always behold the face of the Father.

And yet, after we have done so much to becloud the childish thought and hamper it with our petty ideals, our ignoble motives, and great anxieties, one characteristic remains typically childlike through all the generations.

The fearlessness of danger, the careless generosity, the ready credulity, the thoughtless glee, all have their source in ignorance of evil.

We hasten to enlighten that ignorance with knowledge which shall replace his fearlessness with anxiety; his lavish generosity with prudent forethought; his credulity with suspicion; his careless laughter with doubt and perplexity, and we say we are educating him.

We take it for granted that he is empty and will remain so until we fill him. So we pour in our own acquired rubbish, the accumulation of generations of error, forgetting utterly that "the wisdom of this world is foolishness with God."!

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The more of this muddy stream we pour into his receptive thought, the more are we closing the channels to the streams of divine wisdom which are his birthright.

Every teacher of music knows the difficulty of teaching the right way to the pupil who has been taught a wrong way. Far better were entire ignorance. "It's better not to know so much, than to know so much *that ain't so!*" quaintly says a humorous writer, echoing with a smile the strong, sad words of the Man of Nazareth, "If, then the light that is in thee be darkness, how great is that darkness!"

The travail of humanity is to *un*learn the unlovely and untrue. Mortal man must even be *born again* before he can *see* the kingdom of heaven which lieth at his very door. He *knows* so much that he "cannot enter in because of unbelief." Not many wise after the flesh are able to see God.

The things of the Spirit, the realities of the universal Kingdom which "ruleth over all," are "hid from the wise and prudent, and revealed unto babes." The child-heart that is without suspicion "believeth all things;" carries no apprehensive forecast of the future, —"hopeth all things;" knows nothing of the worldly virtues called prudence, caution, calculation, for he "taketh not account of evil."

Rantoul, Ill. HARRIET M. MORRIS.

The Christian Scientist's Side.

To the Editor of *The Mercury:* In an article published in your issue of March 1, it says that Louise M. Seals passed away while under my care. This is true, but I see no reason why a case of mine should be published any more than the cases of the M. D.'s. I have practiced Christian Science twelve years in New Bedford and Fairhaven, and in all these years I have lost only two children. Can any M. D. in this locality, or any other, show such a record?

The first case I had in New Bedford, twelve years ago, was a case of tumors. Her physicians said she could live but a very short time; notwithstanding that, she was healed and is today a strong, healthy woman. She left her room on the third day and went down stairs and took her meals with the rest of the family and continued to do so. A few years ago her brother was taken with typhoid fever and a physician was called in, but the patient continued to grow worse, and his people became much alarmed, for they had lost one brother of the same disease while under the medical treatment, so they called me in and on the third week he was up to Acushnet on his mother's farm.

Twelve years ago I was called to a patient who had had the asthma for thirty years and she was healed, and so was her sister who had had dyspepsia for twenty-two years. One of their nieces the night that I gave her the first treatment was so low that she could only whisper and could not take any food, but after twelve o'clock that night she began to call for food and the next morning she came out into the parlor to see me. The lady at whose house she was boarding had a white swelling which she had had for some time and her doctor told her she would have to have her leg amputated. She took a few treatments of me and was healed and put her crutches away and has had no use for them since 1887.

These people are well known citizens of New Bedford, whose address can be had by any sincere investigator and the address of those who have been healed of blindness, chronic headaches, consumption, and other diseases too numerous to mention.

To say these people did not nave these diseases is to question the veracity of the physicians, for they, and not I, gave the names of the diseases.

There are many physicians who admit that drugs do not heal, and I am not going far away from New Bedford when I tell you that I treated the mother of a physician, who said that "Christian Science is common sense." A daughter of another physician told my wife that her father did not dose her with medicine and that he said there was a great deal in Christian Science. This same physician had a child whom he was treating, and there was another child in the family that drank all the medicine of the sick child, which frightened the mother, who sent at once for the physician. When he told her that it would not hurt the child she said, "If it would not hurt the well child it could not help the sick one," and dismissed him.

It was only recently that I had a talk with a physician, who told me that he was a graduate of the allopathy and homeopathy schools, that he had been in several hospitals in Europe and that he had practiced medicine for thirty-five years and gave it up some sixteen years ago because he could not conscientionsly practice it any longer. Another well known physician — a woman and a Methodist, — after seeing patients healed by Christian Science that she had failed to heal, and reading some of our literature, said to her attending physician, nine years ago, that there was going to be a great change in religion. He said, "And in medicine too." She asked, "More or less?" He said, "Less."

That the above has been fulfilled is evidenced in the fact that at that time we had only eighty-eight church notices in our official organ, The Christian Science Journal, and only one church building had been erected up to that time, and that was a little wooden building in Oconto, Wis., but now we have in the same publication four hundred and twenty-four notices and many beautiful church edifices in this country and in others.

That the latter has been fulfilled is found in the following: Three years ago last Christmas I was told by a trained nurse that she was attending a bad case of scarlet fever and the physician was giving no medicine and no tonic, and that the doctors during the last five years had been giving less and less medicine. I said to her: "It has cost me much to help to bring this about." In reply she said: "You have done good just the same." Some weeks after the conversation she told me that the patient came out all right.

A patient is not healed by the medicine that he takes, but by his faith and expectation and that of his doctor and friends. These mental states, with the understanding of Christian Science, work wonders. We may dose and have faith and expectation, but this will not save us from the effects of sin if the sin is not repented of, in other words stopped. Anger, hatred, malice, jealousy, lust, envy, strife, worry, sorrow, fear and other discordant mental states are the causes of disease and death. Hence, how important it is that we watch our bodies less and our thoughts more.

JAMES E. BRIERLY.
In The Morning Mercury.

The Law and the Christian Scientist.

THE following, under the above title, is from the pen of the Hon. C. B. Hoffman, Enterprise, Kansas.

Our representatives at Topeka are addressing themselves seriously, earnestly, enthusiastically to the work of suppressing illicit doctoring. Hereafter, the Christian Scientist, should he be found practicing his uncanny cult, without due license, which of course he cannot get, is to be fined, mulct, decapitated.

Did the regular M. D.'s instigate this bill? Perish the thought! They are too busy attending to their patients, who when last heard from were as sick as usual. No, its our representatives, who have discovered the dire dangers threatening us from Christian Scientists, mental healers and bone rubbers. A bas the villain or the villainess who would cure my headache by giving me a kindly thought instead of a box of Anti-Kamnia! People of Kansas alarum! We are betrayed! We are about to be cured against our will by folks who are not regular curers, who cannot tell the difference between a sessimoid bone and the rouget!

Who is clamoring for the passage of this law? Are the masses, the people, sending in petitions? Do they really confess themselves incapable to decide what kind of a doctor they

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want or whether they want any at all? Kansas prides itself upon its intelligence,— claims to be the best informed people in the Union,— but we do not know enough to select our own physician if he is not regularly labelled and duly registered.

But if the people are unable to decide between sugar pills and calomel, between mind cure and blue mass, how can they be entrusted to decide what to read and what to think?

Lately there has been no great clamor to suppress all men who write for public instruction, or to put in jail those who speak on stump, pulpit, stage and platform against what the majority are for. Some of the legislators who are for this law would be against that. But a censorship providing that the minds of men shall not be poisoned, is quite as reasonable as one which demands that you shall be cured only according to orthodox methods. The logic is the same. It is the old, old story. Crafts, professions, seeking monopoly through law, trying to secure for themselves the sole right to make money in a given field. And some of our representatives do not seem to perceive the fundamental difference between a law restricting a commercial of natural monopoly like that enjoyed by the transportation companies of the owners of coal mines, and the creation of a new monopoly by giving a special class of men the sole right to perform one of the important functions of social life.

Were the Christian Scientists in the majority and were they as narrow as the supporters of this bill, they would demand a law suppressing all doctors who do not subscribe to the doctrines of Christian Science.

Would you kick? Yes. Why? The logic is against you except if you insist that each indi.idual, the man, the woman, has the natural right to decide who he will employ when he or his are sick.

It is a serious matter, this tampering by law with the most personal, most delicate, most important private affair in life. Who shall I call when my dearest on earth is sick, is threatened by death? No law can guide me.

The profession of medicine is a noble one. It contains some of the noblest men who have made the world better and wiser. It is not the able and conscientious physician who asks for such a law nor needs its unfair advantage. It is the quack, the mountebank, the unscrupulous, unfeeling swindler who "passes" his examination, who gets his permit to legally rob the unsophisticated, reckless of the misery and mourning he causes.

Diplomas are cheap. Sheep-skins can be bought,— but conscience, sympathy, learning and love for one's fellow man,— all prime requisites of a good doctor, cannot be granted by the State.

If doctors always cured their patients, I too would clamor for a law ordering constables to search out the sick and take them willy nilly to the nearest M. D. who could master a permit. But alas! physicians do not always cure. They are at best groping as to the best methods, and there is a greater difference between the allopath who gives medicine in horse doses and the homeopath who gives them in infinitismal doses, than between the "infinitismal dose" M. D. and he who does not give drugs at all.

The Advocate and News, Topeka, Kan.

All Churches Should Heal.

It is not the ambition of the Leader of the Christian Science movement to build up a powerful denomination of her own and pull down other denominations. Her desire is that all people who have adopted the name Christian, shall be filled with the loving spirit of the Master, having that Mind which was also in Christ Jesus. She is eager for the coming of that time which she years ago predicted, when every Christian Church in the land will heal the sick in the name of Christ.

Christian Scientists are human and sometimes speak with pride of their own church and the achievements wrought under its Leader's guidance, but that is not the feeling of Rev. Mary Baker Eddy or her followers as a rule. All of them must rejoice at the seeming readiness of earth's weary inhabitants to now receive the Truth into their hearts and express it in their lives, as is indicated by the great throngs that gather in Christian Science churches to merely hear the Bible and "SCIENCE AND HEALTH" read. But this rejoicing is without malice toward sister churches.

Christian Science is just the primitive Christianity which in times passed endowed its conscientious followers with the spirit of divine Love which heals the sick as well as the sinner. It is primitive Christianity reinstated.

It is certain that there is not a minister of the gospel in the world who would not be glad to preach sermons that would heal the sick as well as awaken the sinner. There is not a minister of the gospel in the world who has not just as good biblical authority for healing as he has for preaching. See Mark 16:15–20.

Christian Scientists do not wish to injure any other denomination. They wish to see the orthodox church people "put on the whole armor of God" and take up the work of the Master as he directed, not leaving any of it undone. When ministers teach the gospel as it was taught by John, Peter and Paul, they will be teaching it correctly and their teachings will be confirmed by signs following.

Ministers of the gospel must prove their sermons true by healing the sick. They will be held responsible for the talent the Master has given them. In almost every church congregation in the United States there is springing up a demand for the "signs following" and the church members will not be much longer satisfied with doctrinal arguments instead of the bread of Life. In order to keep their flocks together, the ministers will have to feed them, not with the letter that killeth, but with the Spirit that giveth Life.

When the orthodox ministers begin to demonstrate the presence of God as all powerful Good, healing the sick, bringing harmony into households where it has been long absent, and attracting men away from their follies, vices and crimes to the joyous worship of the God of Love — when that glad time comes orthodox churches will be, like Christian Science churches, crowded to the doors and more churches will be built, for people give bounteously to support a religion that redeems them from sin and despair and heals their diseases by the power of Love.

Ridicule is heaped upon Christian Science because it defines disease — no matter what form it assumes — as a false belief of the human mind, which can be and is destroyed by discerning the Truth, that man is spiritual and therefore independent of all material conditions.

To establish the fact or falsity of the claim that Christian Science is a divine healing agency, is a work for each individual to undertake for himself whenever he has enough interest in the question to investigate.

Denver Republican.

Enslaved by Drugs.

PEOPLE who fall into the practice of dosing themselves with drugs, do not realize how thoroughly they have become victimized by the fear of disease. The drug slave is as superstitious as a Kentucky colored "mammy."

Sometimes this fatal superstition will hold an entire family of otherwise intelligent people in the grasp of fear and it is pitiful to see their abject submission to pills, potions, tinctures, salves and syringes. They dare not eat, drink, sleep or walk without worshipping at the shrine of one or more of the gods in the pantheon of materia medica.

The writer had an opportunity recently of observing the daily order of this superstitious worship in a family where all are faithful believers. One member had to bathe his feet in cold water immediately on rising. Three members owned rubber tubes, which were inserted into the stomach through

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the mouth, and each morning these three members pumped water into their stomachs and pumped it out again. Another member had to take a liquid medicine after breakfast and another a pill. Around meal time all more or less participated in the incantations.

Before retiring at night all anointed their hands and faces with unpleasant smelling salves, and used inhalers, syringes, powders, pills, etc. On Saturday night these devotions were supplemented by vapor baths, massages, etc.

In every room in the house in question there were numerous bottles partly filled with obnoxious looking drugs, some of them labeled "poison." There were medicated tooth washes, porcelain salve boxes, and many pill boxes. On a shelf in the bath room there were seventeen bottles of medicine, and there were thirteen bottles on one dresser.

To a Christian Scientist accustomed to maintaining perfect health without ever using drugs, it is inexpressibly gloomy to see people in bondage to medicine. They know that the more these poor, misguided slaves yield to the fear of disease and the more they depend on drugs, cold baths, injections, dieting, etc., the worse off they become. They know from bitter experience that a drug which seems to help for a while gradually loses its power, and they try first one thing and then another, until finally they lose faith in all drugs and then the drugs cease to have any effect. Then they try water applications and injections until finally they lose faith in water. Then dieting, then massage, then electricity, and so on, but all prove to be false gods.

There is no certainty in medicine, hygiene or dieting, and all such methods are powerless when the patient loses faith in them. Health, perfect and enduring, is found in Christian Science after all other methods fail, and with recovery of health comes a desire to be better and nobler.

Denver Republican.

What is Christianity?

Is a Christian one whose great aim in life is to save his own soul? who, in order to do this goes regularly to church, and whose supreme hope is to get to heaven when he dies? We think that if there is anything a Christian is not, it is one with a selfish desire to save his own soul. If there is one thing more than another which Christian Science — as taught by Christ — seeks to extirpate from a man's nature, it is selfishness.

In the new version of the New Testament the word "soul" is translated "life." This marks a revolution in the popular theology, and it must mark a revolution in every heart when it comes to better understand that man's Christianity does not consist in merely seeking to purify and save his own soul, but those of his fellow-men as well. We are told in the New Testament that Christianity is leaven. "Leaven" comes from the same root-word as "lever," that which raises up — elevates. Then a Christian must be one who seeks to raise up or elevate the lives of those around him. "To bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to give beauty for ashes, the garment of praise for the spirit of heaviness."

We all know in some relations what it is to be hungry for love. There are those all around us who have an unspeakable heart longing for Christ's love. Pulpit eloquence fails to satisfy this longing, and why? Famishing and weary because of worldly greed and strife, they seek for a religion that is practical, one that shall fit into every niche of their lives, blessing them every hour, enabling them to look toward the realization of that time when "Thy will be done in earth as it is in heaven." They receive but little food or warmth in being told to "Bear their poverty and ills patiently, since it is the Lord's will," and further on when the change called "death" shall have claimed them, they will receive their reward.

The true Christian Scientist knows and demonstrates that God is no respecter of persons, and that He never doomed a man to poverty and hunger, and that "Whatsoever enslaveth man is opposed to the divine government" (Science and Health, p. 121).

We know that all doctrines, systems, measures, methods —what may be called the necessary mechanical and external part of worship, the part which the senses would recognize, — must wither and fall before Truth and Love, the divine Principle of being, like last summer's leaves. The final test of religion then will not be what we have done, or what we have believed, but what we have achieved for Christ's sake.

Reform Press, Pueblo, Col.

Cure for Epidemics.

1. Stop talking and thinking about contagious diseases.

2. On arising in the morning repeat the Lord's Prayer in the spirit of holiness.

3. As soon as breakfast is over, before taking up your duties of the day, take your Bible and carefully read the Ninety-first Psalm, knowing "that God is, and that He is a rewarder of them that diligently seek Him." You might linger over the lines of this beautiful Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: His truth shall be thy shield and buckler. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." (You will observe that David said, "His truth shall be thy shield and buckler." Evidently David had more faith in God's protecting power than he had in vaccine virus and poisonous lotions.)

4. When conversation or thoughts about disease and contagion come to you during the day, think over the inspiring words you read in the morning.

5. In the evening read the twenty-third Psalm, re-read the Ninety-first Psalm, repeat the Lord's Prayer, and take care above all, to observe the first of the Ten Commandments, "Thou shalt have no other Gods before me." If you observe this commandment "in spirit and in truth," you will not let disease of any name or nature become the chief in your thought and conversation.

It is but just to state that we got the inspiration for this prevention and cure of disease, from the writings and teachings of Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, and have found this mode of treatment of infinite value in whatever case it has been applied.

It has been asked what Christian Scientists will do in a time of contagion. This is what one Christian Scientist has done to direct the thoughts of the people into higher and healthier channels. If there is anything pernicious in this advice we hope it will be pointed out to us.

Weatherford (Texas) News.

Medicine for the Heart.

WHEN the African chief Sicomi sat one day ill in Dr. Livingstone's tent absorbed in thought, he said in pompous tones:

"I wish you could change my heart. Give me medicine to cure it, for it is proud, greedy, and angry always."

Dr. Livingstone picked up his testament, and was about to tell the chief how it could be cured, when he said: "No, I wish to have it changed by medicine to drink, and have it changed at once, for it is always very proud and very uneasy, and continually angry with someone." And then he would not wait to hear the remedy, but rose and walked out of the tent.

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How many there are who have the same disease, and do not know the cure. Their hearts are uneasy, unhappy, full of angry impulses, passions and deceit, and there is no help for them in man and drugs, no healing but in the power of Christ. If money would buy salvation they would have it. If some new medicine would remedy the evils which sin has wrought, how gladly they would take it. But nothing will avail except the living Word of the living God: the power of Christ working in the hearts of men, purifying, renovating, and restoring the lost image of the Creator. Oh, that the sons of earth would fly to Him who "healeth all our diseases." They would find in Him the help and blessing they need. Then would they offer the Psalmist's prayer: "Create in me a clean heart, O God; and renew a right spirit within me." Thus would they become new creatures in Christ, ever rejoicing, that "old things are passed away and all things are become new."

F. A. HEUBNER.

Manitowoc, Wisconsin.

The Lectures.

At Chicago, Ill.

Edward A. Kimball, C. S. D., of Chicago, lectured before an immense audience at First Church of Christ, Scientist, Drexel boulevard, near Fortieth street, Wednesday evening, March 1, on the subject of "Christian Science." He was introuced by Mrs. Ruth B. Ewing, C. S. D., who said:

"In place of the usual exercises of the regular Wednesday evening meetings of this church, we have the privilege this evening of listening to an address by one of the authorized Christian Science lecturers, sent out under the auspices of the Mother Church of the Christian Science denomination.

"Toward this event our own people have for some time looked with very happy, earnest, and sincere anticipations of pleasure and profit, 'for the edifying of the body of Christ,' to be attained thereby. But it is not so much for ourselves, at least not for ourselves alone, that this opportunity is vouchsafed by those having in charge the arrangements of this appointment.

"Christian Scientists take unbounded delight in discourses, spoken or written, which, are in any valid, practical way expository of the interest to humanity which they believe to to be inherent to this subject.

"To them the greatest of all themes is Christian Science, and to bring its benefits to view and inspire others with some perception of its sublime ends and influences, is the greatest desire of their hearts; in other words, to share with all mankind the boon of fresh courage, hope, and happiness which the knowledge of Christian Science has brought to many homes and communities, is the purpose of all our public demonstrations, church services, and printed publications.

"To preach the gospel to every creature is our Christly mission. Jesus, however, feeling the resistance of the world to this holiest mission, said, weeping over Jerusalem, 'How often would I have gathered your children together, but ye would not.'

"The truest follower of him today, the discoverer of the Principle and rule and demonstration which alone elucidate fully his words and works, has said that until she learned the vastness of Christian Science, the fixedness of mortal illusions, and human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance. (Science and Health, page 225.)

"Professor Huxley has said: 'I know no study so unutterably saddening as that of the evolution of humanity, as set forth in the annals of history. Of man, whom he has traced as emerged from 'the darkness of prehistoric ages to a degree of comfort and a more or less workable theory of life,' he says, 'he makes a point of killing and otherwise persecuting all those who try to get him to move on, and when he has moved on a step repeats the process with all who want to move a step yet farther.'

"Is it not true, as these citations imply, that in every age of our human race, every great reform and great reformer have been met by strong adverse influences from the people of their time? It is as if an evil spirit in man, of ignorance and malice, did work mightily against his own best interests and cruelly beat back and threaten, at times, almost entirely to defeat his progress.

"Human experience, in the present age and era of Christian Science, is no exception to the general rule of human deportment against all efforts toward reform and progress.

"It is, therefore, with the deepest apprehension of the crying needs of the occasion, and with firm purpose toward the right, that we attempt on every hand and by every available means and opportunity to vindicate the system of Christian doctrine which we teach and preach, defending it against all unjust reproach among our fellow men.

"To clarify the public mind of many baseless suppositions and misrepresentations regarding our system and ourselves, and kindly to entreat its consideration of the proofs of benificent effects from the Principle and practice of Christian Science, are the ends subserved in the establishment of our Board of Lectureship. That these ends, with regard to the general dispersion of a better understanding of the whole matter, will be greatly aided by the effort of the speaker on this occasion I have no doubt. I esteem it a great privilege to myself and to you, dear friends, who are gathered here, to introduce to you Mr. Edward A. Kimball, who will speak to us concerning Christian Science."

— The Daily Inter-Ocean.

At Norfolk, Va.

Notwithstanding the inclement weather there was a good attendance at the Academy of Music Wednesday evening, February 22, to hear Mr. Edward H. Hammond, C. S. D., of Baltimore, lecture on "Christian Science: What it is and What it does." On the stage with the speaker were Rev. C. W. Pettit of the Methodist denomination, and formerly Mayor of the city, and Mr. William B. Cheek, an active Christian Scientist of Norfolk.

The lecturer was introduced by Rev. Charles W. Pettit, of the Methodist denomination, who was formerly mayor of Norfolk for two years, under a reform administration of its municipal affairs. Mr. Pettit said: —

"Ladies and Gentlemen: I appear before you tonight to present the speaker of the occasion, not that I am a Christian Scientist, for I know nothing of its teachings, but I have been requested by some of my personal friends to perform this office, and have consented.

"In doing so I can say that if Christian Science elevates man; if it gives him a better perception of his duty; if it makes him a better man; if it draws him nearer to God — then Christian Science is a good thing and we should bid it welcome.

I have the pleasure of introducing to you Mr. Edward H. Hammond, a member of the Board of Lectureship of the Mother Church of Christian Science, who will lecture before you on the subject: "Christian Science — What it is and What it does," and I bespeak for him a respectful and attentive hearing."

If there were any persons present who went there thinking that the purposes of Christian Science are not benificent, and that its ideal is not of the very highest type, their opinions in these particulars must have been disarmed by the lecturer. He dwelt upon the fact that man is a far nobler being than he is used to considering himself; that he is actually God-like, with the image of his Maker stamped upon him ineffaceably, and in proportion as he cultivates his God-like nature will he be able to rise above the limitations of the fleshy mind which now hampers him; that, like the painter and sculptor, he should ever have before him the highest and best model; that thinking sickness and talking sickness, and

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entertaining the baser thoughts of the carnal mind, produce ill-health, while thinking health and talking health, and entertaining the higher and nobler thoughts, produce healthful conditions of the body. This emphasized the Christian Science teaching that all disease originates mentally, and they further teach that in proportion as they draw near to the Good (God) can Christian Scientists, through the teachings of their text book, heal disease. He said that the Christian Science mother who the evening before healed her child of croup used exactly the same principle — if in a small way — that Jesus used in raising Lazarus, or that the apostle used in healing the cripple at the gate; that Christian Science is simply a return to the teachings of Christ as they were practiced in the first three centuries.

— Public Ledger, Norfolk, Va.

At New York City.

Sunday evening, February 26, at The Metropolitan Third Church of Christ-Scientist, 82 West 126th St., New York City, Mr. Carol Norton, C. S. D., member of the International Board of Lectureship of the Mother Church in Boston, Mass.,— delivered his lecture, entitled "Christian Science and Common Sense," before a large and appreciative audience.

Mrs. Carrie Harvey Snider, C. S. D., the First Reader of the church, prefaced the introduction of the lecturer with these fitting words: — "Among the many proofs of the thoughtfulness of our Leader for the universal Good, and of her love and care for a weary world, perhaps there is no greater illustration than these authorized lectures.

Many present remember with pleasure the lecture delivered in this church a few months since. The helpful words of which are still fresh in memory. From this lecture are seen some rich fruits of the Spirit, and we gladly welcome an opportunity for a renewal of this blessing."

At Janesville, Wis.

Wednesday evening, January 25, Mr. Edward A. Kimball, C. S. D., of Chicago, a member of the Christian Science Board of Lectureship of Boston, delivered his very helpful and interesting lecture in Columbia Hall to an audience of about five hundred. It was very noticeable that the scientific words of Life and Love were received with appreciation. When the lecture was first talked of the people in general seemed pleased and anxious to hear it. Eighty-four dollars was quickly and easily raised to meet the expenses of the lecture. Many of our neighboring cities were represented, Belvit sending the largest delegation, forty-one in number. We are sure that all feel doubly rewarded for whatever sacrifices they have made to bring this lecture before a Janesville audience. My heart goes out in gratitude and love to our dear Leader for providing this means of breaking the true bread to poor suffering humanity. C. J. P.

At Memphis, Tenn.

At the Grand Opera House, Friday evening, March 3, Mrs. Sue Harper Mims, C. S. B., of Atlanta, delivered a lecture on Christian Science, in which she told of the origin of the faith, its essential teachings, and the manner in which it had spread throughout the countries of the earth.

Mrs. Mims is a woman of splendid address, and her language is clear and free from confusing verbiage. Her reasoning was clean-cut and almost syllogistic in the perfection of its arrangement. She had a splendid audience, and it was a representative one. The whole lower floor of the Grand Opera House was filled, and there was a good sprinkling up stairs. The lower boxes were all filled. During her whole lecture Mrs. Mims was followed closely by her audience, and those present seemed to manifest considerable interest in what she said.— Memphis (Tenn.) Commercial Appeal.

At Washington, D. C.

"Christian Science" was the subject of an interesting lecture delivered Sunday afternoon, February 12, at Columbia Theatre before an audience which filled the lower portion of the house and occupied a portion of the balcony. Many were there who are firm believers in the doctrine, while others were impelled by a desire to investigate. The speaker was Edward H. Hammond, C. S. D., member of the Board of Lectureship of the Mother Church of Christian Science, of Boston. He was introduced to the audience by John F. Linscott, C. S. D., of this city. Mr. Hammond is a man of pleasing appearance and earnest manner, and in terse sentences he undertook to explain what Christian Science is and what it does. Washington Post.

At New Orleans, La.

Wednesday evening, March 1, a large and representative New Orleans audience assembled in the Tulane Lecture Hall.

The occasion was the presentation of a lecture on the subject of Christian Science by Mrs. Livingston Mims, C. S. B., of Atlanta, Ga., who is one of the official lecturers sent out by The First Church of Christ, Scientist of Boston, Mass.

The lecture was attentively received, being practical in tendency and logical in context. The Lecturer repeatedly quoted from the Scriptures in support and explanation of the scientific statements she made.

The Sunday States, New Orleans.

Christian Science Reading Room Opened in Excelsior Springs.

THE time is here for us to begin to clean up for the number of visitors we expect this summer. While we are sweeping and cleaning our houses and streets, let us not forget to sweep out the dust of ignorance and prejudice from our own consciousness that we may be prepared to reflect the good spiritually as well as materially. This point in religion we are prone to forget. Would we rather look at another, to see and magnify his faults, than first to pluck the mote out of our own eye, so that we can see clearly how to lead the erring one in the way he should go, and by our example lead him to Christ? Many come here who are thirsting for the waters of Christ, Truth. Let all Christians be ready to point them to the fountain of Life. (Christ), where they may drink and never thirst. It occurs to me that Excelsior Springs is a great field for God's work. People come here who are blinded by hypnotism, mesmerism, spiritualism, so-called Christian Science, necromancy, occultism, mind cure, mediumship, clairvoyance, so-called divine healing, quack doctors, and other evils, and it is our duty so to reflect divine Love that they turn their gaze to the Christ, and thus be lifted to newness of life in Him.

I became a student in Christian Science about nine years ago. I went through a class at that time and have since received a certificate. I knew that it was God's work then, and I am daily more and more convinced that it is the Truth, the whole Truth, and nothing but the Truth.

I studied the system taught by Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, and this is the only system called Christian Science to which I adhere. Christians are falling beneath their privilege when they neglect to throw out the search light of Truth daily. Cast out the evil self and through the grace of God let the light shine. Christians are living in disobedience to him who said, "go ye into all the world, heal the sick and preach the gospel," if their lives are given only to preaching the gospel, and they do not heal the sick. Christian Science healing is no miracle, but a proof of God's power and presence. Christians should know this and believe it. Any Christian should be able to heal the sick which is done by realizing there is no power in self but that God is omnipotent and omnipresent.

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"By their fruits ye shall know them." Nearly two hundred cases have been healed in Excelsior Springs through Christian Science treatment. It is sin that keeps many cases from being healed. Yet we do not wish to condemn those who are doing the best they know, and are living up to all the light they have.

In order that the good might better be done in Excelsior Springs, we have concluded to open a reading room at the Palace. No gossip will be permitted, no arguments on doctrinal points. The room will be opened to the public every Monday, Thursday, and Sunday from 2 to 4 P. M. Literature from the Christian Science publishing house, and the works of Mary Baker G. Eddy will be free to be read, but not to be taken away.

It is hoped that in this way much good can be done, and many seeds of purity, goodness, Truth and virtue be sown.

MRS. A. S. OREAR,
In Excelsior Springs (Mo.) Journal.

Healing Work in England.

It is almost three years since I first heard of Christian Science. I had been ill between four and five years and had been on my back for twelve months, in the vain hope that entire rest and being in a reclining position would help the internal trouble from which I was suffering. But at the end of the time allotted by the doctors I was no better. I was then told I had better get up and try to get well that way, and if at the end of six months I was still ailing, I would have to undergo a serious operation.

I got up but was hardly ever free from pain; was extremely nervous and full of fear, in fact wretched, physically and mentally, although I had every luxury and all those around me were tender and patient. I was in this condition when I heard of Christian Science. I eagerly grasped it expecting to find something by which I could be hypnotized or mesmerized and be relieved of my pain. I asked to see SCIENCE AND HEALTH. I shall never forget what a shock it was to me, when the first word I saw on opening the book was "God." I shut it feeling indignant. That was not what I wanted. I had tried God and He had never helped me and I had tried to think that I had done with Him and could get along without Him. Oh, how blind I was! Nevertheless, I re-opened the book and read a few pages, it was like Greek to me, but after thinking it over I decided to take treatment.

My improvement was very very slow, in fact hardly perceptible to my sense — but I was gaining daily. My real healing came about in this way. My friends who did not know I was being treated by Christian Science came to me and said I did not seem to be getting much better, therefore in a month's time the doctor would have to come and probably he would decide to operate. Fear seized me and I then saw that I must study this Truth and gain an understanding of its teachings and no longer depend entirely upon the loving, gentle help of my healer. Oh, how I did study, morning, noon and night! I began to catch faint glimpses of that glorious liberty of the child of God who had all things under his feet and that I was not obliged to have this pain and suffering. From that moment I began to make rapid strides, with the result that when the doctor came he was astounded, puzzled and amazed, and said I was perfectly well and there was absolutely no reason to operate. Oh, how grateful I was!

But it is not the physical healing for which I am most grateful, but for the peace and calm which I am daily gaining through the understanding of this great and wonderful Truth.

V. C. B., London, England.

Healed of Appendicitis.

ABOUT a year and a half ago while suffering from appendicitis and being under the care of two M. D's., who were administering seven or eight kinds of medicine and giving me nothing to subsist on but milk, and that being mixed with lime-water, I was seemingly brought very low. The M. D's. informed my parents that I could only live a short time and in order to prolong (?) my life it would be necessary to apply hot plates, hot sand-bags, liquor and other material remedies too numerous to mention.

At this time we were advised by a neighbor to try Christian Science but, as there were no Scientists in town we did not obtain aid until two days later, when a friend, who is a Christian Scientist, arrived in town. She at once took my case. I soon discarded all medicine and put my life into the hands of Him who gave it.

I never shall forget the change in the mental atmosphere when that dear follower of Jesus entered my room.

My thoughts were at once exalted from the atmosphere of error into the *pure* atmosphere of Truth, and I was (although I did not realize it) "entertaining angels unawares."

Oh! the blessed peace which came to my consciousness as I listened to the words of Truth which she read from "the little book" and it was indeed "in my mouth sweet as honey."

After a few treatments I was able to be about. I could eat anything I wished, whereas, the M. D's. had informed me that I must be *very* careful of my diet and must also, as soon as I recovered sufficient strength, go to the hospital and have my appendix removed. I have had no operation performed and have been fully restored to health through the divine Love.

The next fall while attending school, and not paying sufficient attention to Christian Science, I was overcome by a fever and error compelled me to return home. I summoned a Scientist from R—— who came to see me the next day after my arrival. After a few treatments I was enjoying health and comfort. Since then I have not known a sick day. I also laid aside my glasses which I had worn for three years.

As yet I have spoken only of the physical healing, but that is not to be compared to the spiritual uplifting which accompanied the healing. I am now a member of the Mother Church.

Centre Lincolnville, Maine. EDNA E. LAMB.

Miscellany.

Canadian View of the Doukhobors.

The event of the past week, which has interested Christians of all denominations in Winnepeg, Portage la Prairie, Brandon, and other centres, and indeed it may be said throughout Manitoba and the Northwest generally, has been the arrival from the Caucasus, south-eastern Russia, of the Doukhobors, spirit-wrestlers, or Russian Quakers, as they are variously called. Their appearance, the history of their persecutions, and the peculiarities of their religion have been discussed in articles, original or quoted, in every paper in Canada. A point, however, which may well be placed in greater prominence, and kept there permanently, is the stress which they lay upon Christian living. To live right, to have the truth in the heart, and obey it, is with them the main thing.

Mr. Leopold Sulerjitzky, who is with them as Count Tolstoy's representative, tells how he was impressed with their consistent living, when he became acquainted with them, and during his stay among them for the past four years. His observations of nominal Christians in Moscow and elsewhere had made him skeptical as to the fact or the possibility of any one living in strict accordance with the teachings of Christianity; but close study of the Doukhobors showed him nothing in their lives to which he could take any exception. Not only do the adults live as brothers and sisters, treating one another with the utmost love and deference, but even the children are free from angry passions, quarreling and fighting being unknown. A German woman, whose home was in the Caucasus, not far from the Doukhobor, on

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being asked what she knew of their religion, answered, "They have a very holy religion." She went on to explain that they decline to associate with people who drink intoxicating liquor, or do other bad things.

Mr. Sulerjitzky makes the remarkable statement, that in the large settlement of two thousand people in which he is personally interested, that of those now here, a printed or written Bible had been, up to the time of his going among them, a thing unknown. They had never seen the book, or heard any portion of it read. When, for the first time in their lives, and apparently in their history from an indefinite period, he read passages of Scripture to them, their comments were, "That is true; that is good; that is just what we believe: just like our religion." They maintained, however, that it was better to have their religion in their hearts and heads than to have it in a book. A similar conclusion was expressed by them last Sunday. The choir of a neighboring city church visited the immigration hall last Sunday, and sang hymns for the Doukhobors. The latter, in return, sang (or chanted) some of their Psalms, and on being congratulated by Immigration Commissioner McCreary, replied, "Your people sing from a book; we sing from our hearts and heads."

Republished from the Friends' Intelligencer and Journal.

The Hymn Saved his Life.

THE Presbyterian prints a war anecdote of an unconventional sort.

"Some Americans who were crossing the Atlantic, met in the cabin, on Sunday night to sing hymns. As they sang the last hymn 'Jesus Lover of my Soul'— one of them heard an exceedingly rich and beautiful voice behind him. He looked around, and although he did not know the face, he thought that he knew the voice. So when the music ceased, he turned and asked the man if he had been in the civil war. The man replied that he had been a Confederate soldier.

"Were you at such a place on such a night?" asked the first man.

"Yes," replied the second man "and a curious thing happened that night, which this hymn has recalled to my mind.

"I was posted on sentry duty, near the edge of a wood. It was a dark night and very cold, and I was a little frightened, because the enemy were supposed to be very near.

"About midnight, when everything was still, and I was feeling homesick, and miserable, and weary, I thought that I would comfort myself by praying and singing a hymn. I remember singing these lines:

> "All my trust on Thee is stayed,
> All my help from Thee I bring;
> Cover my defenceless head,
> With the shadow of Thy wing."

"After singing that a strange peace came down upon me and through the long night I felt no more fear."

"Now," said the other, "listen to my story: I was a Union soldier, and was in the wood that night with a party of scouts.

"I saw you standing although I did not see your face.

"My men had their rifles focussed upon you, waiting for the word to fire, but when you sang — "Cover my defenceless head with the shadow of Thy wing." I said, "Boys, lower your rifles, we will go home."

Scared Into Appendicitis.

"I HAD appendicitis the other day," said a St. Charles Street business man; "that is to say I had it to all intents and purposes. This is the way I contracted it: About a week ago I borrowed a medical book from a friend to look up a point about which I was curious. It was a work on diagnosis, and among other things it gave a minute description of the symptoms of appendicitis. I have always been much afraid of the malady, and that chapter had a hideous fascination for me. I read it and re-read it, and as I did so it seemed to me that some of the premonitory signs coincided exactly with certain aches and pains I had felt for several days. I got alarmed at once, and that night was panic-stricken by severe cramp a little north-east of my right hip-bone. That I knew to be the fatal spot, and needless to say I didn't sleep a wink. By morning I had all the symptoms of a typical case, and could scarcely get around to see the doctor. I began to tell him my story, when he stopped me. 'How do you come to know so much about the disease?' he asked. I replied proudly that I had been reading up on it. 'The dickens you have!' he replied. 'Well, you get right out of this office, confound you! and don't waste any more of my time!' Then he explained that every medical student always has all the diseases on record, in regular order, just as he studies them, and I began to feel better. I went home, returned the blasted book, and am now entirely out of danger, thank you. It was the quickest recovery on record."

New Orleans Times-Democrat.

Concerning Christian Science.

THE editor of the Providence, R. I. *Journal* said 28th January, 1899. "No one will deny that the Christian Scientist states a truism when he says that many diseases yield to purely mental treatment." Precisely, then why allow the State Board of Health to have a law against our sick men and women who wish to avail themselves of this curing by mind, instead of by medicine. President Hall of Clark University, the highest institution of learning in this country says, "it is idle to say that this (Christian Science) is a mere delusion, or that it can be stamped out by laws." This very learned man says also, "That mind can cure certain functional diseases, admits of no possible doubt." Then why does the general Assembly prohibit the use of it by law? This same very distinguished man said, "It is a most striking fact that so many intellectual men and women are at heart convinced of some very important and fundamental truths in Christian Science." Then can the General Assembly enforce a penal statute against it? It never can.

Last winter, Professor William James, one of the most cultivated and distinguished teachers at Harvard University, gave good labor and learning to defeating just such an infamous act presented in the Massachusetts General Assembly.

There is not an honest, educated physician in Rhode Island who does not know the fact, and use it in his practice every day.

Book Notes.

Hold On.

BY THE HON. VIOLET GIBSON.

MOST of the testimonies in the Journal seem to be from those who have come into the Light at once on taking up Christian Science. It may help some brother or sister to hear that patient *fighting*, awful struggling, and the "grit" which enables one to *just hold on*, is rewarded.

When I first got Science and Health, I was certainly healed of two troubles very quickly. One was an internal complaint of two and a half to three years' standing, on which two doctors, who practised materia medica, did not make the slightest impression. Science removed every trace of it, and all its accompanying delicacy of constitution, in two months. Also my hands which had been disfigured with a multitude of warts for about a year (one wart had been there four years) were absolutely cured in a week, to my great astonishment. I am so grateful for that, but so much more grateful for the victory gained over the terrible temptations that have tried to overwhelm me for over two

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years. Often it has seemed that I must let go, and then "the still small voice" has come to me "No, *hold on.*" And each time, when I had won this victory, the Light shone clearer than it had ever shone before. Very often love expressed for others has shown me the way, more than if I had sat shut up for hours, puzzling in my room. Some little loving act has often worked wonders. Self disappears. And the Light is again able to shine through. "*Hold on.*"

Dublin, Ireland.

A Blessing Instead of a Curse.

READING of the prosecution of Christian Scientists from time to time by those who call upon the courts to fasten some grave charge or criminal act on them, one is reminded of Balak, king of Moab, (Numbers, chapters 22–24), who calls upon Balaam, "Come now therefore, I pray thee, curse me this people; for they are too mighty for me;" . . . "Come now, curse me them; peradventure I shall be able to overcome them, and drive them out." But Balaam says, "How shall I curse, whom God has not cursed? how shall I defy, whom God has not defied?"

Again Balak persists, "Come, I pray thee. I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence."

After the blessing pronounced upon them (Numbers, 24: 2, 5–9), Balak exclaims, "I called thee to curse mine enemies and behold thou hast altogether blessed them these three times."

So it seems to be with every effort to hurt or fasten a curse on those demonstrating Christian Science. From every varied standpoint or shift of error it has failed to defy, for "Surely, there is no enchantment against Jacob, neither is there any divination against Israel."

The dear Mother has said in "Retrospection and Introspection," "He appoints and He anoints His Truth-bearers, and God is their defence and refuge." E. F. E.

From Lisbon, N. H.

THE Methodist minister here has recently preached four times against Christian Science, calling Mrs. Eddy by name, and saying it was very strange that this revelation should have waited so many years and then come through a *woman*, and that woman from New Hampshire! also saying that we took Christ down and put Mrs. Eddy upon the pedestal. Since preaching against Christian Science he acknowledged he had never seen SCIENCE AND HEALTH. I can see a manifest change of sentiment in regard to Christian Science, and nearly every day we hear of some one inquiring about it. Some good healing has been done though there has never been a regular practitioner located here. Our meetings are very harmonious, all striving to work for the best interests of the cause. The Nashua Telegraph, the largest daily published in the city, has opened its columns to Christian Science, and offers to publish anything on either side over the writer's own signature. C. C. Moore.

Lisbon, N. H., February 11, 1899.

"Old Glory."

AT a Fourth of July dinner in Shanghai, the English consul toasted the British flag. He said: "Here is to the Union Jack — the flag of flags, the flag that has floated on every continent and every sea for a thousand years, the flag on which the sun never sets."

It was a strong sentiment, and the Americans were a little overawed until Eli Perkins was called to toast the Stars and Stripes. Looking into the proud faces of the Englishmen, he said: —

"Here is to the Stars and Stripes of the new republic; when the setting sun lights up her stars in Alaska, the rising sun salutes her on the rock-bound coast of Maine. It is the flag of Liberty, never lowered to any foe, and the only flag that whipped the flag on which the sun never sets!"

And may the Stars and Stripes and the Red Cross of Britain never clash again in mortal strife, but together, floating over millions of the same blood, form the bulwark of the world's hope and dictate peace to the warring powers of Christendom.

Chronic Complainers.

ON a tombstone in a churchyard in England, there is the following epitaph: "I was well, wanted to be better, took medicine, and here I am." All of us know people who seem determined to take medicine. They think they are ill. The one subject they delight to expatiate upon is the condition of their health In fact, they cannot contentedly talk on any other subject. They wear out the patience of their friends, their acquaintances dread to see them coming. They establish for themselves a reputation as nuisances and bores. It does not do much good to talk to them and speak plainly of their real condition. When a doctor tells them frankly that they are not sick, they think he does not know, and go to some other physician who will sympathize with and dose them. Many of them take to doctoring on their own account and keep a cupboard full of tonics and ointments. Such persons suffer from a diseased imagination or a perverted will. This of itself is a severe evil. However, its treatment does not fall within the province of drug treatment.

The Healthy Home.

Why Beer is Prohibited in the Navy.

OF his recent order prohibiting the sale of beer and liquor on the ships of the United States Navy, Secretary Long says that it was instituted mainly for the protection of the apprentice boys, on whose morals he considered that it exercised a bad influence. It was also found that there were many men in the navy who would drink if the liquor could be conveniently secured in this way, but would not take the trouble to secure it elsewhere. Secretary Long denied that the W. C. T. U. had anything to do with the movement, which originated with Captain Folger of the New Orleans and was reported on favorably by a number of other captains. It was in accordance with their suggestions that the order was issued.

Miracles.

MIRACLES did not cease with the ascension of the Master, nor with the passing of the apostles, but all down the centuries, through the history of his people, the loving Saviour has been ever present, with his infinite love and wonderful power, to heal the sick, to bind up the broken-hearted, to lift the burden from the weary soul, and to bring light and joy and salvation to the darkened, sad, and sin-stricken, human heart. Not only to Paul, on his way to Damascus, or to John on the island of Patmos, but to every seeking soul, through the rolling years, has been vouchsafed a vision of the living Christ. Christian Advance and Volunteer's Gazette, Philadelphia.

Bread-Pill Treatment.

DR. NEWCOMB says in the Sunday Post-Dispatch that many cases of neurasthenia are treated at the public dispensaries. "The usual treatment is bread pills and strong talk." This seems another way of saying that there is nothing the matter with them; that the malady is in the imagination, or, slangily put, "it's all in your eye." If this is true of neurasthenia, may it not be of other terrors? What do the doctors say?

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Questions and Answers.

The Christian Science writings of the Rev. Mary Baker Eddy, as nearly as I can understand them, speak of God as Principle and Person. How can God be both Principle and Person: — Inquirer.

In the ordinary sense of personality God cannot be both Principle and Person. Christian Science does not so teach. God could not be divine Principle and person, as personality is humanly understood, unless He is both divine and human. Such a conception is unscriptural, for the Scriptures declare Him to be Spirit. If Spirit is divine, God would be both divine and human — if the theory that the human is divine were correct — and therefore humanity would be co-equal with God. This would lead inevitably to the Pagan doctrine of many gods, and destroy God's unity and supremacy. God, however, as infinite Spirit, universal Love, eternal Truth, and supreme Intelligence, is the highest conception of personality, for we cannot conceive of Intelligence apart from true personality, although we can conceive of Intelligence apart from fleshy embodiment.

In this sense Christian Scientists are always happy to place their conception of God over against that which would have Him to be a big man, or a magnified human being.

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How can God be at once Father and Mother, as Christian Scientists claim Him to be? — Same Inquirer.

In the first chapter of Genesis we read that God made man in His image and likeness — male and female.

Is it not a sufficient answer to this query, to say that if God can image forth, or create, male and female, He must comprehend in Himself the whole of Being; and could He create, reflect, or image forth male and female without Himself being both Father and Mother?

Testimonies.

SINCE my testimony appeared in the Sentinel I have received many letters both for and against this glorious Truth that is more to me than my meat and drink. After one feels the touch of life and health flowing through every avenue of one's being through the understanding of Christian Science, it is not an easy matter to get that one to turn away from the best thing ever given to mortals. When I was a Methodist I thought we had the best religion God had provided for man. I never preached a sermon on Christian Perfection but I always quoted from John Wesley, and I never heard any one object to that, but I had not taken up Christian Science over two months until your literature began to come to me with pencil marks when Mrs. Eddy was mentioned as "our Leader." I used to feel proud of John Wesley's teachings and loved to read the biographies of the best people in the Church, but all these years I grew worse with stomach and other troubles until life became a burden.

I carried my graham bread wherever I went in order to live at all. I did not turn to Christian Science until I had exhausted the M. D's. skill on some of my troubles; since I have been treated by one of our Leader's loyal students I do not know I have a stomach by what I eat. Where is there a system of ethics or religion since the days of Jesus Christ that will do that for a man? And beside this, one cannot be healed without being uplifted morally. I have had such an uplifting in spiritual things as I did not think possible on this stage of action.

It is not a mere belief about God based on human hypotheses but is a demonstrable fact — a real spiritual understanding of what God and man are. This is all made possible by the wonderful discovery of Rev. Mary Baker G. Eddy. Do you think I am ashamed to call her our Leader and admire her works? I hope I have not lost all the gratitude of common humanity. How I love this Truth as revealed through Christian Science, not because of the euphony of the word, for take the word Science away from its association and it is no more to me than any other so-called science, but Christian Science as it is means life, health. I have found something that satisfies every longing of the human heart. I feel sure I am with just as pure and holy people as ever trod the globe. JOHN C. HARNED.

Secor, Ill.

Surprising Change.

Looking over the past year of my life, the change is surprising. One year ago I was under the influence of liquor, which had become a strong habit. "Instead of my life being like the acorn, which pushed its way through the soil and grew into a shapely tree, I placed a large stone over the place where my acorn was planted, and then each year piled other stones and rubbish on it, making it impossible for the good seed to grow." But there was Life there. I chanced to attend the dedication service of a Christian Science Church in New York, and, finding it different from other churches, I went again.

In one of my "sprees" I was run over by a cab and my collar-bone broken, and, to my surprise, my wife said I told the police not to prosecute the driver for "it is all in God's hands." Those words set me to thinking, and I went to church quite regularly.

They said there was healing in those Christian Science services, and I found it, for the desire for liquor left me. But I was like the man, who, being asked if he could do a piece of work, answered "Yes, that is my trade, but I have no tools." Being supplied with tools and material, his employer returned in a few days but found nothing accomplished. "Can't you do this work?" "Oh yes, that is my trade, and I'll do it." Coming back in a few days he finds him in the same condition, and nothing done. Surely he cannot expect to be paid for his time.

Attending the services gave me my tools (The Way); and, with my life for the material, I should have gone to work at once. Now I have the blessed "Little Book," SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, and I am doing the best I can to earn my pay, and remove the rubbish of past years.

Feeling sick this morning, I declared that God did not make sickness, and after reading some in SCIENCE AND HEALTH I felt better and went to church, where all trace of illness vanished during the service.

New York City. Anthony Hessels.

Better Without Medicine.

In the year 1891 I became afflicted with a malady that caused me to be a great sufferer for seven and one half years. I had six different physicians (good men) and received no benefit whatever. Each giving me up in their turn by saying, Nothing will cure you but a surgical operation. Not willing to trust to so dangerous a method, I concluded to give up doctoring altogether, and for two years I did practically nothing. I found myself a great deal better off, but still in a very bad condition.

When in November, 1897, a gentleman called at my home that had heard of a new healing, he said, Why don't you try it? he not knowing what kind of healing it was himself. He said I know a young man that has been cured of hydrophobia by this healing. I thought if such were the case I certainly could be cured. I went at once to learn what it was, and was told that is was the Christ-cure as practiced by Jesus. I was perfectly willing to try it. Oh; such beautiful words of encouragement! My healer loaned me a copy of SCIENCE AND HEALTH, and I read almost all the time until I could buy one, and at the end of two months with only two treatments a week, I was well and able to go back to work.

Now the Bible seems like a new book. The Bible, SCIENCE AND HEALTH and the Journal are my daily companions, and such a change as Science has made in my life only those who know me best can tell. I have had the privilege also of

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going through class. May the time soon come when all shall know that God is no respecter of persons, and know that He is ever present to manifest Love and support His children day by day, with the living bread.

Fort Wayne, Ind. C. Cran.

A Willing Surrender.

For three years I fortified myself against the action of Truth. I employed all my forces, but only succeeded in waging an unsuccessful warfare, meeting defeat on every hand.

Finally realizing that my position could no longer be maintained, I surrendered unconditionally to Truth; in whose camp I am now a willing prisoner, clothed with peace and harmony and fed by divine Love.

This capture means much to me; I had sought, found nothing, and lost all interest in the church. Drifting into superstition I became a follower of Ingersoll and then a believer in Darwin's theory, that "apehood preceded mortal manhood." I read and thought much but accomplished nothing toward solving Life's problem; and when I placed my theories against Truth, they were as chaff before a gale of wind. Just a puff and all was gone. My investigation confirms the merits of Truth; a new man has taken the place of the old; and joy, happiness, and contentment reign supreme within my home.

Kansas City, Mo. H. F. GANGWER.

Thanks for Motto.

I wish to thank our beloved Leader through the Sentinel for the motto engraved on the souvenir spoon. It has awakened in me a new and enlarged sense of the omnipotence of Mind. There is not an hour of the day that I do not have occasion to use it, and it satisfieth the hungry soul. May I also make a little confession?

When I asked the price of the spoons, mortal mind said, "*You* cannot afford to have one, you need that money for something else." But Truth responded, "What do you know of the real value of that souvenir? Would our Leader request all Scientists to purchase one, or more, if it meant nothing to us but simply a silver spoon? Can you afford *not* to have one?" I very soon ordered the spoon, and it was not long before it literally paid for itself, and like the widow's barrel of meal, my supply wasted not and the cruise of oil (heavenly inspiration) failed not, put rather increased daily.

Wentworth, N. H. E. M. DAVIS.

Much Gratified.

We were much gratified by an incident which occurred in our office recently. Two ladies from a suburban town came in to consult about treatment for one of them. It being a busy time, they were asked to wait, and were given some of our Mother's works to look over. When the time came to talk with them, there was a perceptible change in their mental attitude. One of them said, "We came intending to ask a great many questions, but while you were engaged we have been reading in this book — 'Miscellaneous Writings' — and in the chapter entitled 'Questions and Answers' our questions have all been answered satisfactorily." My heart turned in gratitude to the dear Mother who has given us the impersonal teacher — in "Miscellaneous Writings" — which always seemed to say to us the right thing at the right time.

Permit me also to express my delight at the new name of our Weekly. It means so much when we know what it is to be on duty as a sentinel — individually as well as generally.

New York City. L. G. C.

Convinced It was the Way.

About three years ago I first heard of Christian Science. I did not come to it as many are forced to, on account of physical suffering, but because its grand yet simple Truth and Love utterly convinced me it was the Way.

Since that time the healing power has been demonstrated in our home. One disease was met, that under materia medica would have sentenced my mother to a "living death" for the rest of her days on this plane of existence.

I have had many beautiful demonstrations of God's power to heal—and Christian Science has awakened me from a life of ease in materiality, to a labor of love in Christ's vineyard. I desire the pure self-less thought of a child, and hope to live this glorious Truth, knowing I have just touched the hem of the seamless robe.

Fairhaven, Mass. CORDIE F. HILLMAN.

One Item Worth the Price.

I WAS at a lady's home not long ago, and she asked me to read "What our Leader Says," which appeared in the Christian Science Sentinel of February 9th. I did so, and said, "that is worth the price of the paper for one year." I ordered the Sentinel at once. We cannot afford to be without such a paper.

Austin, Minn. WINFIELD S. STOCKMAN.

Notices.

Easter Services.

Will Mrs. Eddy attend Easter services in Boston or Concord? No, in neither place.

MARY BAKER EDDY.

WITH pleasure we announce that William N. Miller, Esq., C. S. B., 50 St. Alban St., Toronto, Canada, has been added to the Board of Lectureship. Mr. Miller is a prominent member of the legal profession and a Q. C.

The Church Manual.

The tenth edition of the Church Manual revised — containing the rules and by-laws of the Mother Church; also list of members, is now on sale. Address orders to the Christian Science Publishing Society, 95 Falmouth Street.

Christian Science Lecture.

The Rev. Irving C. Tomlinson, C. S. B., a member of the official Board of Lecturers, will deliver a lecture on Christian Science at Music Hall, Boston, April 5, next, at 8 o'clock P. M. Seats free. All are invited.

Regarding Free Subscriptions to Public Libraries.

Christian Scientists when sending requests to the Christian Science Publishing Society to have the Journal and Sentinel sent free to public libraries, should state that the consent of the librarian has been obtained and that the periodicals will be placed on file where they will be accesible for readers.

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Poem by Mary Baker G. Eddy. The music by William Lyman Johnson. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price $1.00 per copy, $9.00 per dozen. Send order to Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per Capita Taxes and contributions to the The First Chuch of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

We wish to state that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—Jesus.

Published Weekly at 95 Falmouth Street. BOSTON, MASS., MARCH 23, 1899. Vol. 1 No. 30

Ambassador Choate.

His First Public Address in England.

UNITED States Ambassador Choate made his first public appearance in England March 15, at the banquet of the Association of Chambers of Commerce of the United Kingdom in the Metropole Hotel.

Mr. Choate was highly welcomed by the chairman and officials of the association. He sat in the place of honor, on the right of the chairman.

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Rear Admiral Lord Charles Beresford replied to the toast to the navy. He declined, however, to be drawn into a discussion of the Chinese situation. He concluded his speech by saying:

"The company is waiting to hear a distinguished guest, the new ambassador of the United States, whom every man of the Fore and Aft in this country is delighted to see; but I cannot be seated without saying that I took every opportunity to see the fleet of America in both the Pacific and Atlantic. I saw a very excellent fleet, not only in the way the ships are built, but in respect of general organization and preparedness.

"I need not extol its officers and men. They are of the same blood as ourselves and have proved what they could do when called upon. I hope the time will very shortly come when there will be such an understanding between the two countries that if anything occurs disagreeable to us, or affecting our honor and safety, those two fleets will be together. That will make for peace."

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Mr. Choate, on rising to respond, received an ovation. He began jokingly, protesting that he was overwhelmed with embarrassment at being called upon to respond in priority to the lord chief justice. He felt that when the British lion was about to roar even the American eagle should hold his peace.

He was delighted, he said, to receive and accept the invitation to the banquet, although he was not at liberty to discuss British commerce. His general instructions from his government were not to discuss politics, or only at extraordinarily festal occasions. (Laughter).

After a few words on the subject of commerce, which he characterized as truly the "mainstay of the British empire," he continued as follows:

"I have felt, however, that I might properly avail myself of this first public occasion to express the appreciation of my countrymen for the forbearance, good will and friendship manifested to them so freely by the British people. It is true, gentlemen, that peace between the United States and Great Britain is the first interest, not only of those two nations, but of the whole world."

In expressing his gratitude for the cordial greeting he had received from all sorts and conditions of men since his arrival in England, Mr. Choate said:

"Everywhere I have been treated as a friend and as the representative of your friends and brothers. In fact I have actually discovered the open door — open to such an extent as would satisfy even the yearnings of the rear admiral who had made the circle of the globe in search of it. I think I may say, as a testimony to the good feeling sought to be encouraged on our side of the water, that the President gave the best illustration of it when he said, in my letter of credence, that he relied with confidence upon my constant endeavor during my stay in Great Britain to promote the interest and prosperity of both nations." (Cheers and cries of "bravo.")

✤

After another reference to the open door and the "enlarged sphere of influence which a cordial brotherhood had opened up," the ambassador continued:

"I beg that you will not mistake my meaning. I do not believe that, although friends, we shall ever cease to be rivals. In the future, as in the past, we on our side and you on yours will still press every advantage that can be fairly taken, but it shall be a generous and loyal rivalry, and all questions, disputes and controversies arising shall be settled by peaceful means, by negotiations, by arbitration, by any and every possible means except war."

After pointing out that this was new sentiment, Mr. Choate remarked: "While the last great conflict between Great Britain and America failed to settle any of the great questions upon which either side took up arms — showing that between brethren war is the worst possible means of settling any controversy — yet in the eighty-four years that have since elapsed what tremendous questions, heated words, threatening demonstrations, which would inevitably have brought any other two nations into open conflict, have occurred on either side, and all been arranged and adjusted without resort to arms."

✤

Referring to the Venezuelan imbroglio, he observed:

"You know that on our side of the water we love occasionally to twist the lion's tail for the mere sport of hearing him roar. (Laughter.) Well, that time he disappointed us. He would not roar at all. He sat silent as the Sphynx, and by dint of mutual forbearance — our sober second thought aiding your sober first thought — we averted everything but a mere war of warm words."

Alluding to the "satisfactory dispelling of the cloud between Russia and England over the Niu-Chwang railway extension loan by means of peaceful diplomacy," Mr. Choate said:

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"That is the kind of diplomacy which I, just entering upon a diplomatic career, desire very much to understand; for I am fresh enough to believe that if these two countries, laboring together for peace, unite their voice in demanding it, it is almost sure in every case. (Cheers).

"I would like to quote my President again, for the last words I heard him say were that the United States today was on better terms with every nation on the face of the earth than it had ever been before. (Cheers).

"Now, I have little more to say of my own country. (Cries of "Go on"). Our young republic had hard work during the past century to subdue the continent and to turn a wilderness into a smiling and wealthy garden. But that business is now pretty well finished, and so last year your brother Jonathan started out to see the world. He donned seven-league—nay, seven hundred-league—boots, and planted his footsteps on the isles of the sea. And what gigantic strides he made —Hawaii, then Manila, and another step, my Lord Charles, would have brought him to Hong Kong.

"Well, our interest and commerce differ only in degree, and it is — I wont say, as Lord Charles Beresford did, by putting fleets side by side — but by a common purpose and a united voice for us to command peace for the mutual support of the commerce of the two countries."

After paying eloquent tributes to the late Baron Herschell and to Rudyard Kipling, Mr. Choate concluded as follows:

"Gentlemen, we are almost one people. What I say is, let our voices always be lifted together for the cause of human progress and the advance of civilization."

Items of Interest.

The Queen Regent has affixed her signature to the treaty of peace between Spain and the United States. The signed treaty of peace will be forwarded to the French ambassador at Washington, M. Jules Cambon, for exchange with the one signed by President McKinley.

President McKinley may be able to issue the formal proclamation of peace between Spain and the United States upon his return from Thomasville, as the exchange of ratifications will probably be made within a fortnight. As soon as proclamation is made of the exchange of ratifications, the Spanish government will receive the $20,000,000 promised in the treaty.

It is believed the Duke d'Arcos will be the new minister from Spain to the United States when diplomatic relations are resumed.

The news from Manila of the beginning of the forward movement against the insurgents is regarded by the President as the beginning of the end of the rebellion. Every effort is to be made to capture Aguinaldo and break up the rebellion before April 1, so that the fighting may be over before the rainy season begins.

The action of General Otis in declining to allow the Spanish prisoners held by Aguinaldo to be ransomed, has been approved. It would be an affront to our authority and would also give Aguinaldo money and enable him, perhaps, to secure additional arms and ammunition.

The Cuban Military Assembly has impeached General Maximo Gomez and removed him from his command as general-in-chief of the Cuban army. The action of the Assembly was strongly condemned by the people. In his statement to the army he said: "I retire contented and satisfied at having done all I could for the benefit of my brothers. Wherever destiny rules that I may make my home there can the Cubans depend upon a friend."

General Gomez enjoys the full confidence of the American military authorities.

Extensive changes in the relations between the United States and Japan will be brought about on July 17 next, when the new treaty between the two nations goes into effect.

Similar treaties have been made by Japan with most of the other first-class powers. Their essential feature is to give Japan a status as a modern nation, instead of imposing the restrictions which she was under, along with China and other Eastern countries, before her advance to modern methods.

The Rev. Dr. Byron Sunderland has been appointed pastor of the First Presbyterian Church, Washington, D. C., to succeed the Rev. Dr. T. DeWitt Talmage.

Dr. Sunderland has already served the church forty-five years, and since his resignation, last June, when Dr. Talmage took charge, has been pastor emeritus. He will now resume full pastoral charge, and his congregation insist that he shall remain pastor the rest of his life.

The distinguished insignia of Dewey's rank as admiral will be as follows: On the lower end of the sleeve there will be three stripes of gold lace. Two of the stripes will be two inches wide. Between these will be a stripe one inch wide. Just above the three stripes will be a gold star. On each side of the coat collar will appear two gold anchors, flanking four silver stars.

A resolution was adopted in the Assembly requesting Gov. Stone to name Monday, May 1, 1899, as "Dewey day," and designate the same as a legal holiday. The preamble to the resolution recites that the victory of Admiral Dewey and his brave followers in Manila harbor on May 1 last, was one of the greatest achievements in naval warfare the world has ever known.

Information is received from Manila that General Wheaton has completely routed the Filipinos and has occupied Pasig, Taguig and Pateros. Several hundreds of the enemy were killed and as many were captured. General Otis says this is the greatest victory since February 5. The Americans will now press towards Aguinaldo's headquarters.

A census of Cuba is to be taken under the direction of the military authority of the United States Government. The Administration at Washington has concluded that such a census is necessary in order to determine who are citizens and qualified electors, before an election is held to establish a representative government.

General Rios protests against the action of Major General Otis in stopping the negotiations for the release of the Spanish prisoners in the hands of the rebels, and asks Spain to demand that the Powers compel the United States to permit him to treat with Aguinaldo for the release of prisoners.

Of the senators who retired with the last Congress, Murphy of New York and Roach of North Dakota never made a set speech during their terms, while Allen of Nebraska made the longest address ever printed in the Congressional Record. Allen was fifteen hours delivering it. Subject, silver.

About sixty Senators and Representatives will inspect the routes of the proposed Nicaraguan and Panama canals. They will go as the guests of the Panama Canal Company. The party will sail from New York, and return by way of Santiago and other points of interest in the West Indies.

The armor manufacturers will be given an opportunity to bid on the largest quantity of armor plate ever called for by the Government. About twenty-three thousand tons will be required for the three battleships and four monitors authorized last summer.

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The Medical bill before the Kansas Legislature was defeated in the House by a vote of forty-three to twenty-three. It is said that the failure to pass was due principally to the medical lobby which has been working for the bill.

The General Assembly of Delaware adjourned *sine die* without electing a United States Senator to succeed the Hon. George Gray. The election, therefore, now goes over until 1901, unless a special session of the Legislature is called.

Dr. Wilhelm Rolf, the new president of the municipal council at Apia, will be recognized by the British and United States authorities. It is expected that his appointment will do much toward settling the difficulties at Samoa.

Chief Justice Fuller and Justice Brewer of the Supreme Court will leave the United States for Paris so as to arrive there about May 25 next, at which time the oral arguments on the British-Venezuela arbitration will be heard.

Governor Barnes of Oklahoma has vetoed the statehood bill on the ground of the expense of various elections and because he believes single statehood to be the ultimate end of the two territories.

The Spanish government has concluded a loan of thirty million pesetas with the banking house of Urquijo. The money will be used to pay the Spanish troops which served in Cuba.

Following the example of other nations, France has determined to give American locomotives a trial. She has sent a commission to the United States to negotiate for the purchase of ten.

It is said that General Gomez will proceed with the distribution of the three million dollars to the Cuban troops on disbanding, as though the Military Assembly did not exist.

The automobile cab is evidently a success in New York City. The local company which has three hundred automobiles, is about to place an order for fifteen hundred more.

Baron Russell, of Killowen, lord chief justice of England, has been appointed to succeed the late Baron Herschell on the Venezuelan arbitration commission.

The importations of sugar are beginning to be an important factor in the revenue of the government. The duties paid in February were $4,280,146.

The receipts from all sources under the war revenue act of 1898 from June 13, 1898 to January 1, 1899, amounted to $55,000,000.

Six transports will carry the regulars to Manila. It is expected to get all the regulars out of the country within the next six weeks.

The navy department has abandoned all hope of the recovery of the armoured cruiser Cristobal Colon, sunk off Santiago.

The war department has issued an order increasing the age limit for enlistment from thirty to thirty-five years.

The Hoadly-King Company has purchased the Rhode Island locomotive works for $3,025,000.

President McKinley is taking a well-earned rest at Thomasville, Ga., the guest of Senator Hanna.

The President has appointed Henry Putman, of Boston, Mass., to be librarian of Congress.

During the President's absence Secretary Long will visit the Pensacola Navy Yard.

Concord Items.

A MANCHESTER paper says that it is understood the Christian Scientists of that place have in contemplation the building of a temporary structure on their land, located on the site of the old Straw estate at the North End. The members of this sect have already in hand the assurance of enough money by subscription to build a structure, which will answer all purposes until the fund may be large enough to erect a handsome edifice. The Christian Scientists never have church debts nor do they raise any money by catch-penny devices. Before they build the money must be all in hand — or they do not build at all.

Concord Evening Monitor.

In his movement to stop the sale of liquor in this city, Mayor Martin was given material aid to-day by the city government, which passed an ordinance which requires that all screens, curtains or anything that obstructs a view from the street of saloon interiors, shall be removed.

Christian Science Wins.

CHRISTIAN Science scored a sweeping victory over the medical fraternity in the Oklahoma Legislature, after a sharp, decisive round in the Council, when McElrath's house bill, regulating the practice of medicine, came up for consideration. The bill, as it passed the House, was sweeping in its provisions, and prohibited anyone from administering treatment save graduates of medical colleges, approved by the Territorial Board of Health. In the Council committee of the whole Senator Gandy offered an amendment excepting Christian Scientists from the provisions of this bill, the author of the amendment taking the broad ground that the Legislature had no right to legislate against the religious belief of any citizen. The doctors in the Council, Senators Winkler and Magness, opposed the amendment, as did also Senators Biddison and Thacker. Their opposition was futile, though, against the solid majority favoring the amendment. In seconding the amendment, Senator Clark said he was in sympathy with the bill, but he was not willing to strike at the religious belief of some of the best people of the territory. Senator Havens said that he did not understand the Christian Science belief, nor did he believe in its claims, nevertheless some of the most reputable citizens and most prominent business men of his county were believers in Christian Science and he thought the Legislature had no right to deny them the right to their belief. Senators Huston and Garrison argued in the same line in support of the amendment, the latter citing a number of eminent people who have discarded medical treatment for the so-called metaphysical discoveries. Not only was the amendment adopted, but the entire bill was afterwards laid on the table.

The Wichita (Kan.) Daily Eagle.

Dr. Cyrus Edson, one of New York's famous physicians, was recently asked what are some of the ways in which the highest health may be maintained. He replied: "We find in religious teachings the soundest hygienic rules that have ever been devised. He who really lives up to the teachings of Christianity will keep his body in a perfectly healthy condition." — The Household.

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The Christian Science Sermon.

IV.

PRACTICAL ILLUSTRATIONS.

WHAT has already been said regarding the composition and character of the Christian Science Sermon will be further elucidated by a few specific illustrations. The first subject treated was that of God, on July 3, 1898. As God may be said to include the all of Christian Science it was quite natural that the first sermon upon this subject should cover a wide field of thought. When this lesson is studied its structure or outline as contained in the various sections is seen to be as follows:

I. God is the Creator. II. God is Principle. III. God is triune, Life, Truth, Love. IV. God is Good. V. God is omnipotent, omnipresent, omniscient. VI. God is Father. VII. God is Mother. VIII. God is Love.

This same subject again formed the sermon for January 1, 1899. Though on the same subject it is quite a different sermon than the former. The first lesson having unfolded in a broad way the thought of the Infinite One, this lesson helps us to know how He may be understood. The method of this lesson may be thus stated:

I. God is not corporeal but eternal Love. II. God is unknown by material sense. III. God is known by Spiritual Sense. IV. God as revealed by the Scriptures. V. God the only Cause and Creator. VI. God the Father and Mother.

Some earnest seeker may say: Why should we not have a sermon that would tell us more about God as Principle? This question does not imply that there is any fault to be found in the former lessons, but it does voice an eagerness to know more of an infinite theme. Those careful students of the Bible and our text-book will readily see from the above point of view that the sermon might come out this way. I. God is Principle. II. God as Principle is Good. III. God as Principle is Love. IV. God as Principle is the Saviour. V. God as Principle was manifested by Christ Jesus, VI. God as Principle is reflected by man. It is quite possible that just such a lesson may some time be found in the Quarterly.

The subject for February 26, 1899, was Man. The method of treatment here is quite as logical as the sermons above quoted, but is perhaps not as readily detected. This sermon on Man may be described as follows: I. The Immortal Man. II. The Mortal Man. III. The false testimony of the senses regarding Man. IV. The Old Man (the mortal Man, that of material sense) to be put off, and the New Man (the Immortal Man, that of Spiritual Sense) to be put on. V. Christ Jesus the perfect example of the Immortal Man. VI. The Unity between God and Man to be worked out by practice. In other words the method is this. I. God's man. II. The human man. III. The counterfeit man accounted for. IV. The counterfeiting disappearing and the genuine appearing. V. Christ Jesus the genuine Man. VI. Faith and works needed for man's transforming process realized through Christian Science.

Another might describe these sermons differently and better. Some one else might find a sermon which seemed devoid of any apparent structure. Let it be remembered that these illustrations are not intended to point out a rigid or fixed rule. They are hints which others may improve. Of this we all are certain, the Christian Science Sermons are given by Love, constructed by Love and made up of Love. They are the offspring of divine Intelligence, the Light from the Sun of Righteousness for the healing of the Nations.

Erroneous Rumors.

WE hear from various quarters, that the impression has gone out that the Board of Education at their recent session, established some new rule, or rules, with reference to the charges to be made by Christian Science practitioners. The only foundation for such rumors is this: that during the session of the Board, the question was considered as to the advisability or wisdom of charging a specified sum for a given length of time in advance of treatment. The Board took no official action upon it, but the members of the Board expressed it as their opinion, that it was not well to charge in advance for a particular time. To illustrate: — It has been a somewhat prevalent practice to charge five dollars in advance for one week's treatment. The Board thought that this was unwise, for the reason that it was, in a sense, declaring in advance that it would require at least one week to heal the patient, whereas the patient might be healed in a single treatment.

The Board did not change the prices or the rules in any respect whatever, as they had no authority so to do. The single point made by them was as above stated, and that only by way of suggestion to those present. Any statements or rumors other than the above are erroneous, and should not be further promulgated.

Also, statements to the effect that any individual member of the Board of Education has made official declarations, changing the price for treatment or rules referring to the same, are equally erroneous. No individual member of the Board has authority to speak for the Board as a whole. We trust, therefore, that all rumors or statements to the effect that we (the editor of the Journal and Sentinel) have made official statements of the kind mentioned, will cease.

Our Leader's Message.

We are glad to know that many newspapers in all parts of the country, are re-publishing our Leader's Message to the Church at Concord.

This helpful and inspiring epistle from her who is blazing for all a path through the wilderness of mortal confusion, that the way Truthward may become straight and the outlook clear and certain, should reach honest seekers and candid investigators everywhere.

Lecture in Parker Memorial Hall.

WE HAVE heretofore announced in the Sentinel that the Rev. Irving C. Tomlinson, C. S. B., by special invitation of the Rev. B. Fay Mills, would, on March 20, deliver a lecture in Parker Memorial Hall, upon the subject "The Claims of Christian Science on People of Liberal Thought," the lecture being one of a series of public meetings on public questions, arranged and conducted by Mr. Mills.

The lecture took place as announced, and Parker Memorial Hall was filled to its utmost capacity. Mr. Tomlinson was happily introduced by the Rev. B. Fay Mills, and delivered the lecture which we herewith publish in full. At the conclusion of the lecture fifteen minutes were devoted to ques

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tions and answers, and thereafter thirty minutes to three minute speeches, in the nature of a free discussion of the lecture.

It is unnecessary to say that the whole proceedings were fraught with very great interest to all present, and especially to that part of the audience made up of Christian Scientists. Christian Scientists and those interested in our movement, appreciate Mr. Mills' kindly consideration in thus admitting their cause to a hearing before the audiences assembled at his meetings.

The lecture is a thoughtful and able presentation of some of the leading phases of Christian Science, and will be read with interest. It being a lecture outside of the ordinary course, we feel warranted in devoting to it the space it occupies in the Sentinel; hence its publication in full.

The Claims of Christian Science on People of Liberal Thought.

The subject for our calm consideration is "The Claims of Christian Science on People of Liberal Thought." People of liberal thought I understand to be people who think for themselves. People of liberal thought are people of liberated thought. Such persons wear no labels. They are to be found among Jew and Gentile, bond and free. There are people of liberal thought in Russia. There ought to be many in this land of the free press, the free ballot and the free school. People of liberal thought are open-eyed, open-eared, teachable, humble, ever-learning, ever-searching, confessing in speech and in manner that all they know is but as a grain of sand on the shore of a boundless sea. So when the Nazarine prophet was asked who made up the population of the Kingdom of Heaven and who was the greatest among its citizens, he answered in substance, People of liberal thought, for he took a little child and placed him in the midst of them and said, "Of such is the kingdom of heaven." It is a recognized fact that the people liberalized by our free institutions consider that they have a right to the whole of Truth. With them it is simply a question of whether a thing is worth the having. Convinced of this, no prejudices of antiquity, no false claims of social prestige, no counterfeit badges of pharisaic exclusiveness can rob the thinking American of his just rights. If Christian Science is worth the having, liberal Americans will have it, and illiberal denunciation and blind opposition will not stay its onward march.

Illiberal Criticism.

I was so slow myself in coming into Christian Science that I understand some of the difficulties which stand in the way of its instant appreciation by people of liberal thought. As I recall my own experience, I found a difficulty in getting at the full meaning, on the first reading, of the Christian Science text-book, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," by Mary Baker G. Eddy. There appeared to be an unfamiliar use of familiar words. I was helped somewhat by remembering a similar experience with the study of Herbert Spencer and Emmanuel Kent. It is only fair in reading a new author to suspend judgment until you are able to approach the subject from his view point. Once in sympathy with your author many supposed differences fade away. I was also helped by discovering, on consulting the best lexicons, that the author of SCIENCE AND HEALTH used words, not in their corrupted sense, but in their original and primary meaning. Honest study will show that no modern author is more precise than is Mrs. Eddy in her choice of the right word to convey her exact meaning.

Another seeming difficulty which, for a time hid from me the claims of Christian Science on people of liberal thought, was the frequent occurrence in SCIENCE AND HEALTH of statements that were opposed to all that heretofore I had supposed to be true. I was helped over this difficulty by remembering the experience of Galileo, of Copernicus, of Columbus, and of every great reformer by whom the world has been blessed. They made statements that were opposed to all that had heretofore been supposed to be true, and as it turned out, this was their value — that they did revolutionize all existing systems. As I beheld humanity's sickness and suffering, its sorrow and its sin, as I remembered our overflowing hospitals and asylums, our crowded jails and reformatories, within our nineteenth century civilization, I said, "It may be that the one thing lacking is a new school of thought which shall revolutionize present conditions through a revolutionary system." Now after a careful study and a clear understanding of this system, I see that a strong claim of Christian Science on people of liberal thought is that it proposes to effect a needed revolution through doctrines that are revolutionary.

A Liberator from False Gods.

Not an unimportant claim of Christian Science, on people of liberal thought, is the fact that it is a liberator from the bondage of false gods. Whatever one makes an object of worship, that is his God. He may make pious professions. He may recite the words of prophets and apostles, but his real God is that upon which his thoughts and affections are centred. "Where your treasure is, there will your heart be also," said the great prophet.

The God of this world is the God of matter. Then there are many lesser gods in this kingdom of mindless matter, gods of gold and gods of houses and lands. But in fact, the god most men worship is their body; upon this god all thought and affection is centred. Drink-offerings and meat-offerings they bestow upon this god without measure. All goes merrily until their god falls sick; then they look for help, not to the Lord of Heaven and earth "who healeth all thy diseases," but they apply to the god of drugs for relief. Soon they are in fetters to calomel or nux vomica, belladonna, aconite. Observe the conversation of the sewing circle, or the summer veranda, as people talk their gods over. The discussion will begin with reference to the latest fashionable malady with which they claim themselves victims; then it changes, and their children's maladies, their relatives' maladies and their neighbors' maladies consume their time. And then, having talked themselves out on the neighborhood's bodily weaknesses, if there is any time remaining it is spent in discussing the neighborhood's spiritual weaknesses. Observing the prodigal thought bestowed on sickness and sin, the wonder is, not that there are so many sick and dying, but the wonder is that there are so many still alive.

Fault is often found with Christian Scientists because they are said to be narrow. Now if breadth consists of saying very little of health, of life, of good, and very much of sin, sickness and death; if it be narrow to talk of God, of life, of peace and joy and not at all of aches and pains, of gossip and slander, then must it be confessed that Christian Scientists are narrow. They enjoy talking of their religion and the practical results it is accomplishing; they do delight to help one another to clearer views and a better understanding of God and the present help he is to them.

Does one say all this seems very narrow? Then because we are all so healthy and happy, we are in a mood to take the criticism very kindly.

A Liberal and Liberated Leader.

It is but natural to expect that a liberating system should have a liberal and a liberating leader. There are those who would have us think otherwise. There are those who profess to believe that the founder of a religion which has released its multitudes from the serfdom of superstition and ignorance and from the bondage of sickness and sin, is herself illiberal and unliberated. An appeal to the facts will reveal the truth.

At least it must be granted by the fair minded that Mrs. Eddy fulfills the Gospel injunction, "Physician, heal thyself." Before beginning the work of liberating others from bondage she first freed herself. For forty years she was a faithful member of the Orthodox church. As she read her Bible she read of a practical, helpful God. As she read her New Testament she read of a Saviour who actually saved people from sorrow and suffering, from sickness and death. As she

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listened to his promises she understood him to say, "Ask and it shall be given you." As she read his commands she heard him declare, "Go, preach and heal." As she followed him in his journeys through the different towns of Palestine she saw that but a small portion of his time was given to preaching the gospel, the far larger portion was given to healing the sick, and the sinful. As she listened to this great reformer describe the legitimate work of his pupils and representatives, she plainly heard him announce to all, "The works that I do shall ye do also," or that is to say, "The work of healing the sick and the sinful which I do is the work which every Christian should accomplish."

Then as the founder of Christian Science noted the conduct of His worthy followers, she saw that they did precisely what they had been told to do. They, like their illustrious leader, healed all manner of diseases without drugs or material remedies of any sort. She saw also that the church for the first three hundred years of its existence did likewise. Then is there any reason why this earnest, liberal-minded woman asked if such was the work of the early church, under the direction of its founder, why should not the church be doing that work now. The Master said, "Go, preach and heal." If it be evangelical to obey one-half his command to preach, why is it not evangelical to obey the entire command and heal the sick and the sinful?

Then there were other serious questions that came to this deeply religious and pure-minded woman. When the Bible from Genesis to Revelation assures us that true prayer is answered, why was it that so seldom there was any satisfactory answer to prayer? And then other questions came. "If God was good, why so much that was bad?" "If God was all powerful, why did he not utilize some of this power to put an end to wickedness now?"

She had always been a prayerful woman, and yet she had always been a sickly woman, and she asked herself what we have asked, "Why are the saints so sickly?" Mrs. Eddy sought long and earnestly in the old way for the solution to these puzzling questions, but without avail. In her search for health she went from allopathy to homeopathy, in which latter school she was a practioner for many years. She tried massage, and the nearest approach then to mind cure, but without success. All known methods of the healing art were studied and given a fair trial and all proved failures.

The Power which Liberates.

Such was the situation when in the year 1866, one Sunday morning found her in bed in Lynn, an incurable invalid, as the specialists declared who were in attendance. On his way to church her pastor called, and so critical was her case that he bade her farewell, expecting that on his return he would find her no longer a member of his flock. When he had gone, the patient sufferer, still trusting God, called for her precious Bible and opening it to the third chapter of Mark, she read the command of the great liberator to the man with the withered arm, "Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other."

Then the emancipating Truth flashed upon her understanding, that the same Power which restored the withered arm was her restorative. She saw that the Christ-power which healed through Jesus of Nazareth is present here and now to heal us. Could that blessed fact be true? Yes, thank God, it is eternally true, for lo, her withered form was restored whole, and she rose from that bed of suffering healed and free.

What wonder that there was impressed upon her the necessity of spreading this liberating gospel. Let us use her words from the Christian Science text-book, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," page 122.

"I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than Mind.

"The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems of the Pharaohs who today hold the children of Israel in bondage, I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged."

A Burden-lifting System.

A candid investigation of the genesis of this burden-lifting religion will reveal that every incident and circumstance connected therewith has a rational and common sense explanation. We have in the first place a pure, true, liberal, cultured, consecrated woman. We have more than forty thoughtful years devoted to the profound study of the world's emancipation. We have a unique experience in a marvelous rescue from death and a complete restoration to health after every earthly hope had fled. From these premises there follows naturally, the perception of the active Principle of life, understanding which, all manner of diseases are healed. There follows the recognition that the healing recorded of Jesus and his disciples was not contrary to law but in full harmony with a known law, which all may understand and put into practice for themselves. There follows the instruction of others in the understanding of this Principle so that they also heal in accord with the higher law, and lastly there comes the publication of a scientific treatise on the subject, the study of which has fitted thousands to heal themselves and others afflicted like themselves.

Surely there is nothing of mystery, nothing incredulous in that simple story. The facts when once known, completely overthrow the base charge of selfish or sordid motives on Mrs. Eddy's part. Mrs. Eddy kept nothing secret, She gave all she had to help humanity. And today her whole life is spent for the welfare of others. The recent class which Mrs. Eddy taught in Concord, of which class it was my privilege to be a member, contained seventy members: for teaching those seventy Mrs. Eddy received not one single dollar, because she would not accept pay where it was her joy to give. In that class were scholarly professors, wise editors, liberated clergymen, gray-haired physicians, and learned judges, but in understanding and in knowledge Mrs. Eddy was so much the wisest of them all that she appeared the master teacher, they the willing learners.

The head of this movement is so manifestly fitted for spiritual leadership, her entire history gives such convincing proof of her right to lead a great religious reformation, that because of its wise and successful leader Christian Science makes a strong claim on people of liberal thought.

A Liberating Religion.

Christian Science has still further claims on people of liberal thought, because it is essentially a liberating religion. The world has seen much of liberal religions. It has seen, as yet, very little of a liberating religion. Christian Science presents no new God but it does present much that is new of the one living and true God. The claim has been raised against this religion that it takes away the people's God. If one's God be that of a scholastic trinity which is a mathematical absurdity, then the charge is true, for Christian Science declares with Moses' saying, "Hear O Israel, the Lord our God is one Lord." If one's God be an infinite corporeality of limitless form, which is an intellectual absurdity, the charge is true, for Christian Science says with Jesus, "God is Spirit." If one's God be a war God, who loves his favorites and hates his enemies, which is an ethical absurdity, the charge is true, for Christian Science affirms with the Apostle John that "God is love." But if one's God be that of reason and revelation, the claim is false, for Christian Science is but the unfoldment and the understanding of that God "in whom we live and move and have our being."

The Indians believed in electricity. When it flashed across the sky they stood in wonder and awe before it. Their belief was enslaving rather than liberating. They were none the better for their belief, for it made electricity of no use to them, for their belief was crippling and paralyzing through the fear created.

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Edison also believes in electricity, but to that belief has been added understanding, and behold the transformation. What awed the Indian now lights our streets, propels our cars and runs our factories. What was once a fear transmitter, now that its science is understood, is a power transmitter. What was only a useless belief is now, through the discernment of its principle, a beneficent force for good.

Likewise of God. He has been to the world what electricity was to the Indian, only a belief. Their God has been of no practical value to them. They have gained no benefits, their enslavement and enfeeblement are often the only results from their crippling belief.

Every claim that a Morse or Edison could make upon the confidence of thinking people in the domain of electricity, a similar claim Christian Science makes upon people of liberal thought in the domain of God, for Christian Science gives such an understanding of this All-Power that the dark world becomes light, progress is hastened, burdens are lessened, sin and sickness vanish. The God which was once a fear transmitter has become, through Scientific understanding, a beneficent force of good.

God the World's Liberator.

Christian Science has claims on thinking people then, because of its liberating thought of God. Almost the first word the child lisps is the word "good." All that ministers to its welfare it calls good. And when of larger growth there comes a larger sense of good. He learns to call that truly good which does his soul good. And if he be a reflective man he will have had experiences which words faintly describe. It may have been in early spring when nature was taking on her fairest hues. Beside the rippling brook with the blue-eyed violets smiling up at him, there has stolen upon him a sweet sense of an ever-presence near at hand. Ah! who shall tell the story?

It may have been when reading the sacred pages of some beloved book or listening to the strains of heavenly melody, that there has dawned upon the waiting senses a peace and calm which words do not describe, but which he knows is good.

And of this good he can tell you this much. It cannot be measured. It cannot be weighed. His eyes see it not, his ears hear it not, his hands find it not, for this good is Spirit. As he reflects upon this rare experience he will declare that this sweet sense of good had for companions the beautiful and true. Amidst those surroundings which manifest the most of Truth, in them, was the most of Good. Nor on meditation can he separate Truth from Good, for they are one. Good is Truth and Truth is Good.

And if we will search through the centuries here and there we shall find those pure souls who have so liberated themselves from sordid care and sensual pleasures that they have resolved to know more of this Good, to be more in its sweet companionship and to express in their lives the Good they felt but could not touch. If you have gained the confidence of such an one he will tell you: Not gold or silver, not place or power, shall be my God, for the Good only shall I seek, the Good only shall I adore, for Good is my only God and God is my only Good.

Such is not a new God, but the old, old God, for in the old Anglo-Saxon language Good was the term for God. And the Psalmist said, "The Lord is good." And Jesus said, "Why callest thou me good; there is none good but one, that is God." Likewise said the Master to a materialistic worshipper, "God is Spirit, and they that worship Him must worship Him in spirit and in truth." And when the same reformer advanced the claims of his religion upon those who needed liberating, he said, "You shall know the truth and the truth shall make you free." The God of Jesus, the true God, is the spirit of truth which is good. All that is good is of God, and God is nothing else than Good.

A Liberated Man.

With a liberating God there is sure to be a liberated man, for what a man's God is that will the man become.

The man the world knows best is a slave, a slave to circumstances and conditions, a bondman to appetites and passions, a slave to superstition and to fear. Not more cruel was the Egyptian bondage than is that under which the majority of mankind suffer to-day. The man of Christian Science is a free man, because like Paul, he was free born.

Christian Science then, does not appeal to people of liberal thought because it presents man as a miserable sinner or a crawling worm, but because it has a man who is worthy of his Maker and not an insult to Him.

God is Truth, but Truth exists not for itself alone. Truth expresses itself in ideas and those ideas image the parent Truth. In mathematics the numbers express the truth, and each number is an idea of the truth of numbers. And each mathematical idea is the truth because it is like its parent, the all truth. The figures which represent the numbers may be good or bad, depending upon the intelligence or its lack which makes them. The figures may be rightly or wrongly combined, depending upon the mind or the mindlessness which combined them. But the numbers themselves for which the figures are only the signs, these numbers because of the truth are always good and true. The mistakes, the errors that appear are not of the mathematical ideas; they pertain only to figures. These errors are no part of the truth or truth's idea; these errors are traceable to ignorance in their combination.

Likewise of man. As the number is the idea of mathematical truth, so man is the idea of the spiritual Truth which is God. As each number has its figure which is its sign, so each man has his figure, the human figure, which is but the sign or symbol of the true man, or spiritual man. It is possible the ignorant schoolboy might consider that the multiplication table consisted of the figures in his arithmetic, and when distressed because of his poor figures, his errors and mistakes, he might think he would relieve his distress by destroying the arithmetic. Not so his elders. They know that the science of mathematics is quite independent of the arithmetic. They know that numbers are ideas of eternal truth and likewise eternal. They know that the poor figures and the errors are caused by ignorance which the presence of truth will destroy by setting things right. They know that to heal that schoolboy's distress the remedy is not to doctor the figures but to banish the ignorance. When he knows the truth, the truth will make him free from his distress.

On the same Scientific basis Christian Science takes its stand concerning man. It affirms that man is an idea of Truth, that this human figure is the sign of the spiritual reality, that the real man is no more the flesh and blood than the chalk or pencil mark is the real number. Man is an idea of Truth. Man then, the true man, is not material, but spiritual. Christian Science does not affirm that this body is nothing, but it does affirm that it holds the same relation to the real man that the printed figure holds to the eternal number. The human form is but the symbol of the divine idea. In itself it is not the man, it is but the sign of the real man whose builder and maker is God.

The Science of Liberation.

But, says one, of what avail this high conception of man, when the individual we have to do with is not up to the standard? You say, Christian Science tells me, I am good, I am true, I am spiritual. Well then, I do not recognize myself. You say I am good but that is not the way I feel. After this glowing account of myself I feel that I need an introduction to myself. You speak of the perfect spiritual man. I feel myself burdened with an imperfection.

Granted this be so, the question is, how are you to deal with the situation? Christian Science has a definite and exact answer. This science affirms that you are to treat the discrepancy as you would treat the discrepancy in numbers. You would remove the error by removing the ignorance which is its occasion. This answer is so simple, it commends itself with such readiness to the thoughtful that it is difficult to conceive of any other method of treatment. But is this the

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method of treatment to which the world has been accustomed?

Consider the method of materia medica. It professes to deal with those errors which manifest themselves in bodily disease. Bear in mind we are treating not wood or stone; we are treating man; mortal man is represented to our material sense by a sign or figure, which human figure we call the body. The method of material medicine does not in any way consider the real thing in the problem. It gives the spiritual idea no thought, although it professes sole authority for dealing with the human life, yet it proceeds to effect harmony, treating only the sign, the human figure. Common sense would say, remove the discrepancy by removing the ignorance which was its occasion. Not so with the old fashioned dosing methods. They undertake to solve the problem by treating the figures only. As if in numbers you were to attempt to correct the schoolboy's mistake by drugging his faulty figures, instead, the scientific treatment is to remove ignorance with truth, and in the presence of the truth the figures will correspond with the numbers and the error is removed.

Scholastic theology has still another method for the removal of discrepancies. Having abandoned the platform constructed by its founder for dealing with the entire man, having forsaken the sacred work given it by healing both sickness and sin, it assumes to treat the discrepancy of sin, neglectful of its rightful work of caring for the whole of man. Ecclesiasticism professes to have sole authority for treating one-half of man.

Consider then the theologic method for treating errors in the human problem. It professes to eliminate the errors which manifest themselves in forms of sin. Having given over the material man to the matter doctors, it fixes its thought upon the spiritual man. Materia medica says illness is bodily sickness. Scholastic theology says that sin is soul sickness. The drugging doctors declare that the error of sickness is in the sick figures. The ecclesiastical doctors say that the error of sin is due to a sick idea. Science and common sense say that the error of physical sickness or moral sickness like all error, is due to no fault of the figures and no fault of the ideas, but is due to ignorance.

Christian Science is Common Sense.

Science and common sense take issue with the unscientific doctors and affirm that the sickness is not in the figures and is no part of the idea, but the error consists in wrong relations. They say, rightly relate the figures, let truth reign in place of ignorance, and error vanishes. The blunders of both theology and medicine are apparent. Medicine in treating sickness mistakes the figure for the thing it signifies. It regards the body as everything and the soul as nothing. Scholastic theology in treating sin, mistakes what is the imperfect figuring of ignorance, for an imperfection in the perfect, spiritual idea. Medicine attempts to heal the sick by treating the figures instead of treating the ignorance which puts the figures out of order. Theology attempts to heal sin by undertaking to treat the perfect spiritual idea instead of treating the imperfect figuring. Medicine believes its patient helpless, and mindless matter all-powerful. Theology likewise believes its patient helpless and teaches him to look to another for help when it should teach him how to help himself. Calm reflection will show that the failures of medicine and the failures of theology are due to their untruthful premises and their unscientific methods. Success in treating sickness and sin can only come by abandoning these faulty systems and adopting one which has Truth for its premise and common sense for its practice.

Thus Christan Science affirms that the scientific process for liberating error in the mathematical problem by removing the ignorance that made it, is the scientific process for liberating man from all error by removing the ignorance that makes it.

Christian Science then has claims on people of liberal thought.

Because it is a world-wide movement for the world's liberation.

Because, as a million witnesses testify, it has a liberty-giving system.

Because, as more than thirty years' of experience proves, it has a liberal and a liberating leader.

Because it holds a liberating thought of God and man.

Because it has a system of liberation which is scientific in facts and scientific in its processes.

Missouri Medical Bills.

On another page will be found a copy of a medical bill introduced by Mr. J. H. Hawthorne of Kansas City. This bill protects minority interests and has the support of many homeopaths. While no advocate of any medical bill, we should prefer to see the Hawthorne bill becoming a law rather than any of those infamous measures that place all power in the hands of allopaths. As the homeopaths may be said to be favorable to the Hawthorne bill, this measure will demonstrate to the public that homeopaths are not averse to a measure that really elevates the standard of medical proficiency but are unalterably opposed to one that places them in the clutches of their natural enemies.

We have just perused a copy of a medical bill that has been evolved by the committee of the lower house as a committee bill in substitution for the Wilson bill. The principal change in the original Wilson bill is that of the heading wherein it is designated a committee bill. Only two amendments are made to the Wilson bill as orignally introduced; one is to reduce the charge for examination from twenty-five dollars to ten dollars, and the other is to define what is to be regarded as practicing medicine so as to include everything that may be done for the purpose of healing the sick. The bill thus makes it a criminal offence for a Christian Scientist, an osteopath, or any other healer to practice their professed healing powers without first passing an examination before the State Board in the various branches of medicine.

It would be the approach to an ideal to have all physicians and professed healers thoroughly grounded in the various branches of medical study as usually pursued in medical colleges. On the other hand there are many people in the State of Missouri who have been restored to health by means that are not regarded as professional, after exhausting all professional means that seemed open to them. As honest physicians we should make no attempt at a denial of these facts. The power of healing is not confined to the profession, and the medical man who has the true interests of his patient at heart is not unwilling to have relief obtained after he has failed to secure it. The doctor who would prefer that his patient should die of his ills rather than be cured in the way that he might most desire, is unfit for the practice of medicine according to any system. In view of these facts there is a good deal of gall in the assumption that all cures must be wrought by licentiates of the State Board. As a liberal and honorable profession it is unbecoming of us to ask of any legislature that such laws should be passed. As men capable of seeing the future such a short-sighted and foolish policy ought to be abandoned before it receives serious consideration. As a portion of the community loving individual liberty it should never enter our minds to deny the right to our neighbor, whom we cannot cure, to call to his aid anything that may promise that greatest of all blessings — good health. We should not ask permission thus to trespass upon the dearest rights of others; the legislature should not permit us to do it and best of all, for our intended victims, and far worse for ourselves, the supreme court of the state stands ready to forbid that any such inalienable rights shall be delegated to any set of men.

But we should not feel safe in the protection of the supreme court. It costs much money, time and trouble to get a decision from the supreme court. Rather than expend

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our energies in this way we are disposed to let such laws remain upon the statute books and yield obedience to their unjust demands. Minnesota has an obnoxious medical law that has been obeyed for many years and is generally regarded as unconstitutional. Very limited efforts will surely defeat the Wilson bill and we advise our friends to make it the personal business of each one to see to it that the Wilson bill, under any guise, never gets a place upon the statute books of Missouri. Medical Arena.

No Colds in Alaska.

Why People Cannot Catch Cold in the Land of the Midnight Sun.

Though the long-suffering, sneezing, sniffling Coloradoan may not believe it, yet there are places in this big wide world where colds cannot be caught simply because there are no colds to catch.

Nansen and his men say that it is impossible to catch cold in the Arctic regions, no matter how severe the exposure may be. During the three years they were in search of the North Pole not one of them suffered with a cold, but they all proceeded to have colds just as soon as they returned to civilization.

This interesting fact was related by Dr. Egbert Guernsey, one of the most prominent New York physicians. He says, in a word, that colds are a result of microbes, similar to the grip germ, which attack the body when it is in a depressed condition.

The microbe that makes colds has thus far eluded detection.

It hasn't had its photograph taken and put in the scientist's rogues' gallery, as has been done with wicked germs of bubonic plague, yellow fever, typhoid fever and the grip. But Dr. Guernsey believes that the "cold" microbe exists, because colds have been found to be contagious.

This microbe theory of colds offers a solution of one of the most curious incidents of epidemics of colds ever recorded.

On the rocky, lonely island of St. Kilda, lying some forty miles beyond the Western Hebrides, there are nigh upon a hundred inhabitants, who keep a few sheep and cows, cultivate some forty acres and collect the eggs, feathers and young of the numerous sea-fowl. Their coast is so precipitous and their seas so stormy that for eight months out of the twelve they are practically inaccessible.

Formerly they were visited only once a year by a ship from the mainland. Now several call there during the summer, including excursion steamers from Liverpool and Glasgow. The curious point is that whenever a ship reaches the island all the inhabitants, including the very infants at the breast, are seized with a cold.

This fact has been known for nearly two hundred years, and greatly interested Dr. Johnson when he and Roswell were making their famous tour of the Hebrides.

The problem of this St. Kilda cold long puzzled learned men, who seem never to have suspected the simple explanation of the mystery.

One solution suggested was that the steward always brought whiskey with him, and that it was the intemperance and jollity which took place on the occasion which caused the epidemic. Another explanation was that a ship could only reach the island folk from the mainland when the wind was from the northeast. "The wind, not the strangers, caused the cold."

This cold is still characteristic of the island, and called by the inhabitants the "stranger's cold." On the arrival of the first steamer every summer all the island folk fall victims; afterward many of them escape. The attack lasts eight or ten days, and is often accompanied by bronchial catarrh.

The inhabitants affirm that if the ship comes from Liverpool or Glasgow the cold they catch is more severe than if the ship comes from Hebrides.

All these instances, and there are many such, go to show that a cold is an infectious disease, prevalent widely, no doubt, but only where man, perhaps only where civilized man, exists. Also that in some favored spots, as in St. Kilda, the disease, when it has been introduced, rapidly becomes extinct. Denver Republican.

A Dangerous Example.

HONESTY in the performance of public duties is fully as important to the well-being of society as rectitude in private transactions. Corruption in high places is a demoralizing example for the youth of our land, who ought to be able to regard official station as one form of honorable success, and as the just reward of firm integrity and conspicuous ability. Unhappily, there is evidence too strong to be disregarded, that dishonesty is the rule, and not the exception, in the legislatures of some of our states, and that Congress itself is not free from the power of those who are willing to corrupt the very source of government.

Statute books, state and national, contain penalties for official bribe-taking, but these laws are largely dead letters; and in New York, the leading Commonwealth of the Union, almost any proposed enactment can be defeated or carried by money. Men go to Albany as legislators on a salary of fifteen hundred dollars a year, and accumulate fortunes. A New York daily newspaper has openly alleged that the ordinary cost of defeating or carrying a bill in committee is five hundred dollars a vote, and on the floor of the legislature, from two dollars and a half to five hundred dollars a vote. Every legislator who takes even one cent for voting, or abstaining from voting, is a criminal, and liable to severe punishment under the law. Yet few are punished, and the evil grows and flourishes under the stimulus of impunity and greed.

It is for the people to effect a reform. Lawmakers steeped in turpitude cannot be expected to frame their own indictment. Corrupt legislators should be driven from office, and others elected to their places who will give a wholesome example to the community. Corruption should be made dangerous, as it is already odious, and men should be sent to legislative bodies who would be content to live within their private means and the compensation provided by law. Agitation with these objects in view should be unceasing until the goal is achieved, the legislative halls are purified, and a political career ceases to be associated, in the public mind, with trickery, fraud, and ill-gotten wealth.

Editorial in Success, March 18, 1898.

Dillon a Christian Scientist.

I AM a Christian Scientist, pure and simple," said John Dillon to a reporter recently, "and believe in the doctrines of its healing powers. You and everybody know that I used to tip the bottle, and believed in nothing — absolutely nothing — that was for the good of man. And I never would have been healed till this day had it not been for my daughter, Mrs. R. E. Parker, of Chicago. She was ill and was cured by Christian Science after the doctors had given her up. Now I have been confirmed to the same way of thinking. Years ago I used to have two or three bottles of medicine in my dressing room; you don't see any now." Dillon looked about with pride. Then he asked in his inquisitive tones: "Are there many persons in Sioux City who believe in Christian Science? It is the best religion extant."

Dillon is a firm believer that Christian Science is responsible for his success, and points with pride to the hour when he became imbued with this religion.

The Sioux City (Iowa) Journal.

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The Lectures.

At St. Louis, Mo.

A man six feet tall, of magnificent physique, clear-cut features, and a large head, almost deserted by hair, addressed an audience of nearly three thousand persons at Music Hall Friday evening, February 10. He was Edward A. Kimball, C. S. D., one of the most noted and earnest advocates of Christian Science in America. He came to St. Louis at the solicitation of "First Church of Christ, Scientist." His mission was to tell what Christian Science means. Those who sat attentively for more than an hour listening to his words, left the hall with a much clearer conception of the theme than they had before they went there.

The audience was not only a large one, but it was representative. In it, occupying seats well down the aisles, close to the speaker, were a number of well-to-do and well-known people. They sought to learn the objects of the Christian Science people. They wanted all the information attainable that might lead them to discover a religion that overcomes sickness as well as sin.

Every seat in the parquet, dress circle and boxes was taken. In the balcony the first rows were nearly all occupied. It was an intelligent audience, one that would compare favorably with those to be seen in any of the large churches on a Sunday evening. Had the weather been less inclement, it is probable that every seat in the great hall would have been occupied.

Mr. Kimball's voice reached every point. His enunciation was distinct, every word being distinguishable. From the beginning he interested, and as he continued the interest grew. There were persons there who probably never knew much about Christian Science before. If they went away not filled with it, the speaker can not be blamed. He spoke of the misconceptions and misrepresentations, and disadvantages the science had labored under, but he believed the people were beginning to understand better.

The lecture did not begin until 8.30 o'clock. Delays in transportation facilities made the audience slow in assembling. Judge J. E. McKeighan had been selected to present Mr. Kimball. Judge McKeighan began his brief introductory remarks by saying that, however else the audience might differ, it would not differ in the opinion that Jesus Christ was a preacher of righteousness and a healer of physical ills. The redemption of sins and the healing of ills, were a unit with him.

"So it is," continued the speaker, "that the greater part of the three first Gospels of the New Testament are filled with recitals of his healing work. He did not assume that he was the only one who had the power of healing. When he sent out his diciples he gave them the power to heal sickness, and told them to preach and heal. He told them to tell John that the blind saw, the lame walked, lepers were cleansed, and that the poor heard the Gospel preached to them. After the resurrection he told them that they should follow the healing of the sick.

"For over fifteen hundred years the union of preaching and healing seems to have been lost. It was not recovered until Rev. Mary Baker Eddy recovered it. Christ's statement that others could continue the work of healing as well as himself had been ignored. The lack of power had been due to unbelief in the redemption. Mrs. Eddy, the Discoverer and Founder of Christian Science, learned the unity between preaching and healing. She has devoted her life to the restoration of the Science."

Judge McKeighan predicted that when the true principles were understood, all people would become Christian Scientists, and he believed that the time was not far distant when the truth of Christian Science would be accepted.

In introducing Mr. Kimball the judge stated that a Board of Lectureship had been established for the purpose of publicly expounding Christian Science, and for the purpose of refuting the misconceptions and misrepresentations concerning its principles.

"We have with us to-night," he said, "one of the members of that board, himself a witness of the truth of those principles. I introduce to you Mr. Edward A. Kimball, of Chicago."

St. Louis Daily Globe-Democrat.

At Racine, Wis.

As was announced last evening the lecture of Mr. E. A. Kimball on Christian Science, delivered at the Opera House Thursday evening, March 9, is published complete in this issue.

The members of the Christian Science church in this city, although possibly not as many in point of numbers as in the orthodox churches, include some of our most substantial and best people of the city; and beginning with a few menbers, they now have a large and increasing congregation and two services are held every Sunday in the Odd Fellows' Hall on Wisconsin street.

The building of a church has been in contemplation for some time, and another year, possibly the present one, may see a handsome edifice go up which will be a testament to the growth and permanency of the movement here. The speaker was introduced by Rev. A. C. Grier, who spoke as follows:

Ladies and Gentlemen: — Could one consider it anything but a delicate compliment to be called upon to officiate in this gracious place, by a society differing in thought from one's self, in a measure, but choosing one for this task because they realized, or at least they thought they realized, that he was broad-minded enough and charitable enough to do it? I do not wish to consider it all a compliment, and that may sound ungracious in me, but I think the thanks are on my part for being thus considered by you. Some have even wondered that I should accept this invitation with my own peculiar faith. To such I do not deem it necessary to offer an apology, but I would like to say a word, not of apology, but in the way of a lesson, and that word is this — that if there is any hope for truth on God's earth, that hope comes in a free and open discussion of every form of inspiration and faith that comes to the hearts and minds of honest men. (Applause).

I have no fear for the truth. Truth is a self-evident thing. Truth is a thing to be trusted; not to be feared; not hedged around by ecclesiastical or other restraints. It needs no covering up. It needs no apology. It needs no iron bands to protect it. The truth is the safest thing in all God's earth, and I believe that the wise and free discussion of every form of faith that comes to man ought and should and must be given in this new and glorious day, and so I want to see this truth have this wide hearing, to have truth always have a wide hearing. If my truth is better than your truth, my truth will prevail; and if your truth is better than my truth, your truth will prevail, or truth will prevail according to the verities of the same, and not according to any ecclesiastical precept. I now have the pleasure of introducing Mr. E. A. Kimball, of Chicago. The Racine (Wis.) Daily Journal.

At Minneapolis, Minn.

"Rarely, if ever, has the Lyceum theater held a larger audience than that which attended the lecture on Christian Science by Edward A. Kimball, Friday evening, January 27. There was not a vacant seat on the first floor or in the balcony, where there were many standing, and there were between two and three hundred in the gallery, a thing very rare in the history of Minneapolis lectures. The speaker appeared on a handsomely dressed stage, and throughout his long address held the most intense attention of his hearers. He was introduced by Abbot Edes Smith, C. S. B., First Reader of the Minneapolis Second Church of Christ, Scientist, under the auspices of which the lecture was given."

The above clipping from the Minneapolis Evening Journal, together with the fact that the same paper published the

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lecture in full, shows how the supply furnished by divine Love is meeting the human need in our city.

The great audience of fifteen hundred listened not only patiently but eagerly to a lecture one hour and fifty-five minutes long, and men who are habitually bored by anything that can be offered in the way of entertainment (so-called) were seen to stand throughout the lecture.

Mr. Kimball's manner is exceedingly happy, being easy and conversational, yet not familiar; dignified, yet without aloofness; and he tells well some bright stories that point his remarks most effectively.

The fact of his having been known as a successful business man, who has had to deal with what the world calls the "reality of life," yet is now appearing as a "witness" to use his own word, for this spiritual Truth, seemingly so far out of the province of a practical man, has its weight with the busy men of this Western city.

A large number of people were present from St. Paul, some from Duluth, and from various smaller towns of Dakota, Wisconsin and Minnesota.

At Quincy, Ill.

Tuesday evening, February 7, 1899, Edward A. Kimball, C. S. D., of Chicago, Ill., gave a lecture in the Musselman Building under the auspices of First Church of Christ, Scientist, of Quincy, Ill.

About six hundred were present. In the audience were some who came from neighboring towns.

Mr. Kimball furnished a synopsis of the lecture to the daily papers and each gave a good notice of it. This we considered in the line of progress, as only two or three years ago these same papers refused to publish our church notices.

We feel that these lectures are meeting the need of this hour, and much good is being done. We are few in number, having only about forty members, but had no difficulty in raising the money for our lecture. We are very grateful to our Leader that she has provided this Board of Lectureship. In this way we were able to reach those who are strangers to the truth regarding Christian Science. By having a synopsis of the lecture published in the daily papers, the Truth was carried into almost every home in our city, and thus we were able to reach even those who did not attend the lecture.

M. I. Lambert.

At Jamestown, N. Y.

Carol Norton, C. S. D., a member of the International Board of Lectureship, of the Mother Church of Christian Science, at Boston, lectured before a large Jamestown audience at Samuels' Opera House Tuesday evening, March 7, under the auspices of the First Church of Christ, Scientist, of this city. The stage was made cheerful and attractive by the use of flowers and palms. Arthur Hills acted as chairman of the meeting and introduced the lecturer who spoke for nearly two hours in his presentation of Christian Science and Common Sense, holding the attention of his hearers throughout his discourse. Mr. Norton has the gift of presenting his arguments in a clear and concise manner which, as on the occasion of his first lecture in this city two months ago enabled him to make plain the tenets of his faith.

Jamestown (N. Y.) Evening Journal.

At Kankakee, Ill.

A large audience assembled Friday evening, March 10, at the Opera Houre to listen to the lecture on Christian Science by Mr. Edward A. Kimball, of Chicago.

The speaker was introduced by Mr. J. E. Jones, who stated briefly that the lecture was given for the purpose of placing this doctrine in its true light before the people of Kankakee. Mr. Kimball, he said, was duly authorized to speak upon this subject by the Founder of the system, Rev. Mary Baker G. Eddy.

Mr. Kimball spoke in a clear, convincing manner and impressed his hearers not so much by any attempt at flowery rhetoric, as by the thought that he was telling the truth as he understood it. The lecture occupied about an hour and a half, and was listened to with profound attention.

Kankakee (Ill.) Daily Gazette.

At Fairbury, Ill.

The lecture delivered by Mr. Edward A. Kimball on Monday evening, February 13, was listened to by a large audience, a number from adjoining towns being present. He began by stating that he stood there as a witness to the healing power of Truth as found in Christian Science. His fine presence, fluency of speech and most pleasing delivery, together with the indisputable truths he voiced, held the close attention of his hearers for an hour and forty minutes. A lecture of such advanced thought, culture and broad intelligence, it is seldom our privilege to hear, but to more than "touch the hem" of this illimitable subject in one evening, would be like attempting to number the stars.

The Local Record.

At Appleton, Wis.

Wednesday evening, February 8, Mrs. Annie M. Knott, C. S. D., of Detroit, lectured in Appleton to a very attentive audience. Christian Science is not appreciated here as in some places, but this lecture has set some people to thinking. The way our church people responded with donations to defray expenses, surprised even themselves. Only six families, in moderate circumstances, represent our church, but we raised $79.50, paid all expenses, and turned a balance into the church treasury. We are looking forward at all times and trust this demonstration will help others as theirs have helped us.

E. G. Wilson, Clerk.

At La Grange, Ill.

A large and intelligent audience was attracted to the Rink building last Sunday afternoon, March 5, to hear Mr. Edward A. Kimball explain the beliefs of Christian Scientists, and it is undoubtedly true that many left the hall with changed views regarding these zealous people. By special request the News prints Mr. Kimball's lecture in full.

The lecturer was introduced by Mr. Harold C. Shinnick, First Reader of First Church of Christ, Scientist, of LaGrange, under whose auspices the lecture was delivered.

The News.

At London, Ontario.

Carol Norton, C. S. D., lectured on "Christian Science and Common Sense," before an audience that filled the Auditorium, Friday evening, March 10. Mr. Norton is a lecturer sent out from the stronghold of the Scientists, Boston, to proclaim the religion which he states has now one million of believers. He has a pleasing delivery, and easily interested his hearers for almost two hours. Mr. Robb, of this city, presided, and briefly introduced Mr. Norton.

Daily Free Press, London, Ont.

Case Was Dropped.

The much-talked-of Christian Science case of the People vs. A. E. Curry come to a sudden end, when it was *nolle prossed* in the Circuit Court on recommendation of Prosecuting Attorney A. L. Chandler, Van R. Pond, of Owosso, and Philip T. Colgrove, of Hastings appeared in court to-day ready to defend the case, but it did not come up. Curry was convicted in Justice Court in Owosso, for not reporting a case of diphtheria in his family. Instead he had the case treated by a Christian Scientist healer.

Detroit (Mich.,)Free Press.

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An Imperious Demand.

BY HON. JOSEPH R. CLARKSON.

SWEETLY and quietly, yet with imperious demand that it take the place of all else, Christian Science came to me. I had never been truly happy. The world had failed to afford a hope of any good end. Bauble after bauble had been captured only to become nothing. I was weary of the chase after the illusive. I wanted some place to *land*, some place where I could *moor*.

For nineteen years, with the exception of a short service as judge, I had been a lawyer in active practice. Practice of law brought no content. Judgeship brought no content. Judgeship resigned and practice resumed brought no content. Opportunity for political honors was not worth seizing. Amusements, except of an out-door, manly, kind were stale. Folly, sin, what might be called mild forms of dissipation and their accompaniments — cigars, tobacco, intoxicating drinks,— enhanced rather than lessened the abiding discontent with self and what self did. Something was needed. I did not know what could yield aid.

At an early age I became a communicant in the Episcopal Church, but for twenty years had scarcely entered its doors. While an attendant, and afterward, I had seen or learned nothing which led me to think that the lives of the church members were essentially better or happier than mine, or that their God gave them as much comfort as did the world, or that they preferred their God to the world, or that they meant a tenth part of what they professed. In short, to me, the ceremony, pomp, ritual, vestments, the wordy Sunday prayers and sermons, the never-ending schemes for raising money, the avowed love for God, and the actual love for about everything unlike God, were a travesty upon religion, a conventional sham of which I did not care to be a part.

I had known and respected many good people in the church, but, for some reason, they had never seemed *grounded* in their faith. They were as those who, by much protestation, sought to convince themselves of the truth of that which duty required them to believe, but which in their inmost hearts they doubted.

"Why," I asked myself, "if they know and love God do they not so act?" A pertinent question, easy of answer by a Christian Scientist, never answered to my satisfaction until I began the study of Christian Science. I then learned that my orthodox Christian friends did not know God or have any correct conception of what He was to man, or else their actions and lives belied their knowledge. I then learned that during all the years of rebellion against the worship of God in the form the church demanded, I had not been what I was popularly supposed to be, an agnostic, but one heart sick from want of a God to adore and obey.

Christian Science gave me that God, and to that God at once, without reservation, I gave myself. *Now*, in part, I know what it is to worship God. *Now*, in part, I *know* what it is to love God. *Now*, in part, I *know* what it is to be loved by God. Now, I know that one day with God is incomparably longer, sweeter, holier, more content-laden, than a thousand years of immersement in any imaginable bestowals by the princes of the world, and I hold sincere pity for those who fail to obey the scriptural injunction, "Acquaint now thyself with him, and be at peace."

How can one acquaint himself with God? By studying SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, and other works by Mrs. Mary Baker G. Eddy, and, with God's help, living the life they teach, for they teach what Jesus taught, and enable mankind to follow in Jesus' footsteps. They tear away the veil which has more or less darkened the pages of Scripture and endue them with the brightness which God's words should reflect.

Mrs. Eddy's writings arouse an insatiate hunger for more of the Bible, more of God, more of the Christ, more of Jesus, more of the Holy Comforter; incite a glorious zeal for strife in God's cause, after His way, and beget a quiet scorn for that life which deems itself complete in mortal man.

The first glimpse of God, gained by an acquaintance with the premises and conclusions set forth in Mrs. Eddy's inspired and inspirational book, assured me that by no possibility could her maintenance of God as All, and evil as nothing, Spirit as All, matter as nothing, be aught but Truth. "Were she not the herald of Truth, why should such Light follow upon her proclamation?"

"Results, *good* results, are what start reverberations among the hills and valleys of mortal thought."

"The best method for the production of fruits is what poor, sick, sinning, tired humanity seeks. Talkers are numerous. Doers few. Preachers swarm. Practicers are lonely. Mrs. Eddy teaches *and* practices. Her followers seem to emulate her example." Thus I reasoned.

Now, reasoning upon Mrs. Eddy's statements and the evidence in their support, especially, if that reasoning and evidence be coupled with demonstration, in one's own case, of the Truth which she trumpets, make a combination all too strong for the ordinary mortal to successfully resist.

I have heard the good wife of a bishop say, "Don't read that book (SCIENCE AND HEALTH) or it will make a Christian Scientist of you," and the most awfully, utterly, indescribably horrible thing a Christian Scientist was, she refrained from explaining, undoubtedly out of consideration for the writer, whom she knew to be one of the diabolical (?) persuasion.

With me, the Light seemed almost at once to come. With the Light came ineffable peace. With the peace, the *certainty* that all sickness, sin, woe, and even death, must inevitably retire before the all-presence of Almighty God.

It is nearly two years since I purchased a copy of SCIENCE AND HEALTH and was given a hint by my healer of what it contained. In that time life has taken a new hue.

I am enjoying the cleansing process. I feel the impurities are gradually, but surely coming to the surface and evaporating, or encrusting and sloughing off. I feel that I am cleaner, purer, better, but do not rest satisfied with the comparative.

I want to immolate self, crucify the flesh, since by self-immolation, flesh-crucifixion, alone, can one know his selfhood in God, his superlative self-God's man. I have been in many ways physically benefited, but shall not, in this paper, more than advert to such healings.

My heartfelt gratitude to God is because He sent His Word, in Mrs. Eddy's book, to me, a sinner, and enabled me to take the first feeble steps in the path which leads to reformation, and, with reformation, to pardon, cancellation of sin. Sin destroyed; fear put to rout by Love; ignorance supplanted with understanding, slight though it be, physical complaints must wither away. They have no sustenance.

Omaha, Neb., Mch. 10, 1899.

As A Corrective.

AT the Church of the Messiah February 26, Rev. Dr. A. B. Curtis spoke on "What is Christian Science?" His text was: "Ye shall serve the Lord your God, . . . and I will take sickness away from the midst of thee." Exodus 23 : 25. He said among other things: —

"I desire above all things to speak fairly and sympathetically of this new science. I shall not use its technical terms, but I shall try to be true to its thought. I confess myself deeply in sympathy with it, especially as taught by some of of its best known exponents. It has hold of some grand truths and is eagerly feeling its way toward others. It is a splendid antidote to the gross materialism and fleshly idealism of our own age. We need it as a corrective and it in turn on its side needs as its corrective the sympathetic and generous criticism which the outsider can give it. Every live religion covets such criticism and profits by it. Let us, then, investigate it impartially.

"I suppose there is no sect of the church that can summon more texts to the support of its leading doctrines than Chris-

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tian Science. Perhaps it is for this very reason that the doctrines have been so generally overlooked. Many of God's best truths we allow to cloy upon the sense. He has revealed His saving health among all nations but His remedies are so simple that like Naaman before the Prophet we shake our wise heads and turn away for something harder, for something hid, for something more earthy than those life-giving boons of the Spirit which are love, joy, peace, gentleness, truth; against which no earth-born law ever has or can prevail.

"There are many Christians today who are skeptical as to some of the miracles of the Bible. But so far no rationalist has ventured to deny that Jesus had remarkable power as a healer of disease, and, as we know, he wrought these cures without the use of drugs. The Scientist denies that these cures are in strictness miracles; that is, he believes they were wrought by Jesus in accordance with law and not contrary to it. These laws are laws of the mind, as the author of Proverbs put it; 'wisdom is life to those that find it and health to all their flesh.'

"More and more physicians of all schools are coming to see that the real cause of the cure that cures is mental and not physical. It is the mind that needs healing in most diseases. It is healing of the mind which is needed in all diseases say the Christian Bible and the Christian Scientist; for sin and disease are the same thing in different stages of development as are also righteousness and health. The Christian Science remedies are sympathy, courage, cheerfulness, hope, love, God. 'Fear,' says Mrs. Eddy, 'is the great source of disease.' The Christian Science philosophy of healing grows naturally out of its theory of the essential non-existence of the present material universe, with all its error, sin and sickness. Our English word 'naughty' means possessing the qualities of naught, that is, nothing, zero. In old English to be naughty is to be nothing. When the author of Ecclesiastes says all the present phenomenal world is vanity he uses a Hebrew word which like our English word contains the companion ideas of 'nothingness' and 'wickedness.' The most common word in our Bibles for the expression of wickedness in fact has in the standard lexicons the following definitions: 'to be nothing, to be naughty, to be wicked.' Isaiah in a famous sermon called the idols which led his people into sin 'nothing.'

"How thoroughly Biblical Christian Science is it does not itself fully realize. But Christian Science is not a creed, it is an enthusiasm, and like enthusiasm it has God in the middle of it. It cannot be adequately set forth in words, it can only be expressed in terms of life. Thus what was dead grows life, grows love and becomes a regenerating power in the world. In conclusion let me adapt from the German idealist Fichte the following lines: —

The Eternal Mind
Thinks in my thought, and sees in my beholding.
Nothing is but God, and God is naught but mind.
Darkly the vail of things rises before me,
'Tis mortal mind. But when the error dies,
Henceforth there'll live but God in my endeavors.
Ah, could I look through that which fleshes sight,
The vail of things would be to me but vail,
And unveiled, I should look upon the life divine."

Binghampton, N. Y., Republican.

Marvelous Testimony.

AT the Wednesday evening testimonial meeting at Christian Science Hall last week the following letter from Mrs. Daniel G. Saunders, 2449 Forest Ave., Kansas City, Mo., was read, it being addressed to the Rev. Mary Baker Eddy:

"Thinking that it would be of some pleasure to you to know of some few things which I have been able to demonstrate over from studying the blessed book, 'SCIENCE AND HEALTH,' which you have so lovingly given to the world. * * * I want to tell you of one demonstration of love which will be no new thing to you, I know, but which I felt it would be a pleasure for you to know.

"My cousin who lives here in the city had a little baby who was, 'to belief,' in pneumonia. I had not been informed of this until, one afternoon, they came in great haste for me, saying that the baby was dying and for me to come immediately. I went: and soon after I reached the house the baby passed on. All of the relatives were there — one physician (who was a brother to the mother of the babe and my first cousin); also a trained nurse and other physicians were in attendance. I was not called to demonstrate, but only as a relative.

"The thought of Life came to me with such power as I had never realized before. I could not keep from declaring that 'God is Life' and that Life never died, and that this babe had not died, for it reflected Life and could not die. I had no intention of treating the baby — only making the sense of death unreal to myself. Next I found myself standing over the cradle where the baby had been laid. The eyes had been closed by the nurse, the limbs straightened, the water was being made ready to bathe the babe, the clothes had been brought, etc. etc. All had ceased their weeping and said all was done.

"When I reached the cradle, I saw the babe breathe, then the little eyes opened and were clear and bright as could be, which before had been, as they said, covered with a death glimmer for two days. My cousin, the doctor, came and kneeled on the other side of the cradle, and he took the baby's hand, felt its pulse, and exclaimed, 'Cousin Sallie, this baby has pulse!' I kept holding to the 'Truth of Being.' Then I said to the mother of the babe, 'May I take baby up?' She answered, 'Yes' I took the baby and walked to the register, thinking I would warm his feet; but, to my astonishment his hands and feet were warm. Then I asked the mother if I could treat the baby, and she replied, 'I wish you would.' They knew of Christian Science, but had never accepted it. When I was through treating the child, my cousin, the doctor, who was kneeling in front of me, and who was still holding the baby's little hand, looked up into my face and asked, 'Cousin Sallie, what did you do to this little baby to bring it back to life? My reply was, 'Willie, I realized that Life is God and that baby reflected Life, and I knew that Life never died.' He replied that he had been trying to do that all day and said, 'I have been praying, for I knew that my medicine would never heal the little one.'

The nurse and all of the relatives witnessed this, and, it being so impersonal, it made us all feel more humble. I think, too, that I never had more gratitude for you, Mother, than in this instance. It gave me a faint glimpse of what you are to us, 'a way-shower.' My prayer daily is to be more spiritual, that I may do more as you would have me do, and my heart overflows with gratitude for 'SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES,' for MISCELLANEOUS WRITINGS' and all the words you have given us; and may we all love you more, as you have said, and so live it that the world may know that the Christ is come."

Independent Statesman, March 9. (Concord, N. H.)

The Hungry Fed.

I desire to express my gratitude for those truly inspired words, "What Our Leader Says," which appeared in the Christian Science Sentinel of February 9th.

Only those who are hungry can appreciate being fed, and *I* was hungry. Those words came to me when I felt a great need, and I was lifted completely out of the sense of error which was disturbing me, by reading them.

Our Master who taught on the shores of Galilee said, "Blessed are the pure in heart: for they shall see God." Our Leader says, "The right thinker is safe, and abides under the shadow of the Almighty."

I desire to so partake of the true animus of these sayings, that I may become more child-like, and so be fitted to know God, whom to know is life eternal.

Kansas City, Mo. Mrs. Emma B. Smith.

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Questions and Answers.

What should Christian Scientists do, with reference to reporting to the authorities, contagious diseases? A practitioner.

This is a most important question. It is not the office of the official publications to lay down specific or iron-clad rules for practitioners. Circumstances are so variant, that it were unwise to attempt it. Jesus said: "Render unto Cæsar the things that are Cæsar's." Our Leader, the Rev. Mary Baker Eddy, re-emphasizes this statement, in SCIENCE AND HEALTH, and elsewhere, in such a way that she clearly makes it a rule for the guidance of her students. There is no one who has greater respect for the laws of the land than she. There is no one who more desires to avoid unnecessary antagonism with the established authorities. This is evidenced in all her writings and sayings.

As we understand her attitude, there is only one point at which the line might be drawn, — that is the sacrifice of principle. Rather than surrender principle and refuse to do God's work in healing the sick, it were better to come into seeming conflict with established conditions; but the case must be very extreme indeed where this cannot be avoided. Love, justice, wisdom and mercy should guide Christian Scientists in all their labors. Thus governed there will be no conflict with human laws. God's law is supreme.

What constitutes a student of Science and Health? J. C. B.

We suppose, in a general sense, any one is a student of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES who is earnestly and conscientiously studying this book for the purpose of ascertaining and applying the truth contained therein. More specifically speaking, we suppose that a student of SCIENCE AND HEALTH is one who has so understandingly studied and absorbed the teaching thereof, as to be able to apply the same in healing disease and overcoming sin in himself, and to aid others in so doing. When this student accepts SCIENCE AND HEALTH as divine revelation, and its author as the revelator, and is able to prove such acceptance by doing the works therein commanded, to that extent, we believe, he comes within the definition concerning which the above question is asked.

Testimonies.

That the practice of Christian Science is not dangerous to human life and that it can be relied upon in cases of acute inflammatory diseases I learned by experience.

In August, 1896, I suffered with what the doctors pronounced a dangerous attack of appendicitis. The first doctor told me that I must be careful and eat nothing which contained seeds, but a second doctor assured me that I might with safety eat as many seeds as I liked as they were never the cause of appendicitis. He added that, in his opinion, every child as soon as he was old enough should be operated upon to prevent the development of this disease at some future time. A third doctor declared there was no such disease.

I recovered from this attack, but after hearing constantly for several months, from many people, that I might expect at any time a return of the disease which would probably prove fatal, I decided to consult the doctors again.

They decided that an operation was necessary and that it must take place at once, as my health would ensure a successful operation and speedy recovery.

In February, 1897, I went to the city hospital where the operation was performed by a well known Boston surgeon, was pronounced very successful, and in three weeks I was brought home in an ambulance.

I had suffered much, especially from a pain in my side, but this was considered nothing serious. However, instead of gaining in health and strength, I grew weaker, the pain increased and many complications set in. Days and weeks went by, the suffering continued, and all the medicines, opiates and material remedies that could be procured were powerless to afford any relief. I took scarcely any food and grew so weak I could neither raise my hand or speak without great effort.

I was in this condition when a Christian Scientist was brought to my bedside. With the blessed assurance that I need not fear for God could and would take care of me, and that I need take no more medicine I went quietly to sleep, for the first time in many weeks.

Christian Science did for me all that medicine had failed to do, and in a very short time the pleurisy, pneumonia and fever with many other troubles disappeared; also chronic dyspepsia and a trouble with my eyes.

With no other support but Christian Science, I was enabled to do in two or three months all those things I had not expected to do for over a year, among others riding a wheel.

That was nearly two years ago, and since then, through the wonderful unfolding of the Truth, I have rejoiced in a sense of health, strength, happiness and freedom of which I had never conceived. My desire is to gain more understanding. Susan P. Poole, West Roxbury, Boston.

Mental Surgery.

It is some ten years since I became interested in Christian Science through two associate teachers of the schools of this city, and a gentleman who had been healed of a supposed incurable stomach trouble.

We have a church here with a membership of over thirty, all earnest, faithful workers and seekers for Truth, and most of us are members of the Mother Church. For some reason there has never been a demonstration sent to the Journal or Sentinel from this far off western city. It is my great pleasure to be able to give one at this time.

My mother went to visit my sister who lives fourteen miles from Eureka. While there she helped care for the babies. A week ago she lifted one of the little ones and hurt her back so badly that the pain prostrated her. My sister was up stairs and was shocked to see mother come up, creeping on her hands and knees and looking so pale. She got her into bed and at her request went to the telephone and sent word for us to treat her — stating the trouble. She did not get relief.

My brother-in-law scorns Science and wanted to send for his brother who is an M. D. To this mother would not listen, although suffering so much that she could not move without great pain. She continued in this condition for nearly a week and finally requested to be brought home where she could be surrounded by (good thoughts) as she expressed it. By this time the trouble had settled in her hip. This was on Wednesday.

With much difficulty she reached home. That night and the following morning she thought she could neither lie, sit nor walk. Another sister who is a Scientist came in, and by that time (Thursday morning) mother had decided that she had dislocated a joint and told her so. My sister replied, "If that is so, Truth can put it in place," and then went home. After lunch mother picked up a Journal and read of a demonstration similar to the one for which she was asking, and after reading the article said, "She did not see why she could not be helped." She went to sleep and in a few moments was awakened by a shock — as she called it, in her hip; and turned over — something she had not been able to do since being hurt. She turned again to make sure she was not mistaken for she had no pain; and at last got up and walked across the room.

At this point I came in from school and she began to tell me of the wonderful change. I said, divine Love has done the work. One of my Science friends said "Your mother sought the Truth and Truth helped her as it always does when we seek aright?" There was great rejoicing that a victory had been won. She was able to take dinner with my brother the next day, and was out to service Sunday. She gives all the glory to Science and is today a well woman.

Emma Sarvis Young, Eureka, Cal.

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Troy, N. Y., March 5, 1899.

REV. MARY BAKER EDDY.

Our Beloved Leader:—We desire to express to you our deep appreciation of the favor shown us in the publication of your address to the First Church of Christ Scientist in Concord, in in our city paper "The Troy Record."

The tender and beautiful words will waken a responsive answer in many a heart already turning toward the light of Christian Science.

They are a gentle benediction to the faithful workers who have borne the "burden and heat of the day" during a long time of working, watching and praying.

This has been to us a week of blessing; on Monday, the large intelligent audience that gathered to hear Mr. Norton lecture, and the respectful and thoughtful attention, almost exceeded our expectation. Then we rejoiced for the number of Christian Scientists who came from many cities to help us make glad holiday.

The daily papers gave clear reports of the able lecture, and most kindly editorials were added, so that Christian Science was shown in a better light to many thousands.

And now has come this communication from our revered Leader, to be given to this people whom we want to serve, teaching them the beauty of the Science of Christ in words that cannot fail to perform their mission and impress the people with a better sense of the dignity, purity and Truth of the cause.

These events greatly encourage us and we shall go like Elijah in the "strength of that food for many days."

Gratefully your loving students,

Troy, First Church of Christ, Scientist.
Harriet L. Betts, } Readers.
Frederic W. Sim. }
E. K. Betts, Clerk.

What Christian Science has done for Us.

Seven years ago I had my spine fractured by a fall in an elevator. As a result of this the circulation in my legs and feet almost ceased. I never knew a day without some pain, and was unable to do any manual labor. I had also been afflicted with a weak or lame leg from infancy, which caused me untold miseries. I also had dyspepsia so bad that I was always in fear of eating something that would cause me suffering. It was proved during this time that there was no healing in material remedies. Last May, we procured SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Mary Baker G. Eddy, which we commenced to study, but did not seem to gain much understanding at first. Last September we met a Christian Science healer, Mrs. C——, who gave us one week's treatment. During this time my back was healed and straightened, and I could dig and pick up potatoes which I had not done since I was injured. My circulation was restored so that my feet were warm where before they were like ice, and my dyspepsia also disappeared.

The lame leg is gaining strength every day as I am gaining the understanding of God and His harmonious works.

My wife, when a girl fourteen years old, had the misfortune to run a piece of a cornstalk into one of her eyes, and injured the left eye so badly that she could not distinguish one letter from another, besides having the other eye injured. The physicians seemed to do her no good, but through Christian Science her sight was restored so that she laid aside her glasses, and can read and sew as well as anyone. She was also troubled with female complaint, which has all left her. We are both now enjoying the best of health, and the peace of mind, and the spiritual uplifting in all our family is wonderful. Words cannot describe it, we cannot live without it now.

Michael Hausz, in the Hoopeston (Ill.) Herald.

Help for the Sorrowing.

When Christian Science was first presented to me, I scorned it, would not investigate, would not even allow it spoken of in my presence. I looked upon it as one of the many new beliefs, springing up to deceive *God's elect*. My sister was a loyal Christian Scientist and had been healed several years before I would investigate it. I did not come to Science for the healing for myself; my health has always been perfect. But all of my family, a husband and three children had passed away, and I had only one little one left. It was then I gave up and cried out, "Save Lord, or I perish." I first commenced to read Science for relief of mind. I was so burdened with anxiety and grief that I felt I should become insane, if I did not find relief. I asked my sister to read some to me and though I did not understand it all, still I felt very much relieved. Soon after this my little girl was taken with a fever. I took her to our leader in the work here for treatment, and in a week's time she was healed. Since that time she has been perfectly well and happy.

Oh! how grateful we should all be for "the little book," "SCIENCE AND HEALTH."

Many times the way has seemed dark, but I know if I cling steadfastly to Truth, the light will appear and the way be made plain. Every day I repeat and receive so much help from that beautiful hymn, written by our dear Mother, "Shepherd Show Me How to Go."

Mrs. Elizabeth Van Hoose Glover, Macon, Ga.

Notices.

The Church Manual.

The tenth edition of the Church Manual revised—containthe rules and by-laws of the Mother Church; also list of members, is now on sale. Address orders to the Christian Science Publishing Society, 95 Falmouth Street.

Regarding Free Subscriptions to Public Libraries.

Christian Scientists when sending requests to the Christian Science Publishing Society to have the Journal and Sentinel sent free to public libraries, should state that the consent of the librarian has been obtained and that the periodicals will be placed on file where they will be accessible for readers.

The Mother's Evening Prayer.

Poem by Mary Baker G. Eddy. The music by William Lyman Johnson. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price $1.00 per copy, $9.00 per dozen. Send order to Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

Christian Science Lecture.

The Rev. Irving C. Tomlinson, C.S.B., a member of the official Board of Lecturers, will deliver a lecture on Christian Science at Music Hall, Boston, April 5, next, at 8 o'clock P. M. Seats free. All are invited.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston,

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

We wish to say that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., MARCH 30, 1899. | Vol. 1 No. 31

General Miles at Boston.

In his recent visit to Boston General Miles received an enthusiastic reception. His early identification with Boston rendered him an especially interesting figure here and his presence on the streets invoked genuine enthusiasm. He was entertained at dinner by the Merchants Club. In his address on that occasion he spoke in part as follows: —

Mr. President and Gentlemen: It has been said that it was thought I would be happy to be once more in the atmosphere of this company — once more in Boston. I assure you that I am happy to be again in such a company, and in the atmosphere of Boston and the Commonwealth of Massachusetts.

A welcome home thrills the heart with the sweetest emotions one can enjoy, It recalls the happiest hours of youth, joyous recollections of childhood and boyhood days. We remember the greetings of those who were nearest and dearest, the scenes and thoughts of a time when we could say:

> 'Tis sweet to know there is an eye will mark
> Our coming, and look brighter when we come.

All come back again with sacred memories of the past.

In days of trial, responsibility and earnest effort, the approval of those whose companionship we most cherished, whose friendship was most true, was the greatest gratification and richest reward that the patriot or soldier could enjoy.

After many years in the public service in every section of our great republic, as well as in other and distant lands, it is one of the happiest moments of my life to return to my native state, and to be assured of such a reception in this commonwealth.

Especially is it gratifying to be so cordially received by this distinguished body of gentlemen, engaged in the great marts of commerce, for it recalls to my mind days when I was being instructed in the principles, duties and responsibilities of commercial affairs.

The honor, the integrity, of the merchant was a sacred obligation, handed down through thousands of years from merchant prince to apprentice, or from father to son, and as a principle ever worthy to be honored and respected. The character that a commercial house maintained for honesty of purpose and for honorable business relations was something to be highly respected, and should be an example to be forever followed.

Grasping avarice, sharp practice, the taking of merciless advantage, forming of unscrupulous combinations, for the aggrandizement of a few to the injury of all others, is something lightly considered today, yet unknown at that time, and should be forever discountenanced.

It was the time when the boy or young man could enter the service of the merchant with absolute confidence that his employer was his best friend, and that he would take a fatherly interest in his welfare. Simplicity of life, economy of expenditures and a sterling, unswerving integrity were of daily practice and constant adherence. I have never ceased to respect the kind admonitions, the excellent words of counsel, the commendable example given by the head of the house in which I spent some years of my early life in the city of Boston. We were advised that in all our relations with men frank honesty of purpose, kindness and civility were principles never to be forgotten, and they are principles never to be forgotten, and they are principles that are beneficial in every sphere of life.

✤

As the political affairs of the nation became more serious, and the great questions finally resulted in civil war, we believed it a duty to give our best efforts to the service of our country. It was my good fortune to be a member of that great body of patriots that responded to their country's call in 1861, and to take an active part from that time to the close of the great drama.

No one who has not experienced the duties and responsibilities of the camp, the hardships of the campaign, the terrible scenes of the battle, can appreciate, much less describe them. The recollections of disaster, misfortune and retreat before an exultant foe, the witnessing of acts of splendid heroism, fortitude and sacrifice, consciousness of success fairly won, the glorious exultation of victory, the sublime realization of the cessation of hostilities, the triumph of a just and righteous cause, produced emotions enjoyed only by the soldier engaged in the service of our government and in maintaining the honor and perpetuity of a country we all love and revere.

The army of the United States has its inspirations from one of the loftiest characters in history. In fact, the cause that kindled the most heroic emotions in the breasts of patriots made its first positive demonstrations in this vicinity and called our fathers from their farms, forests and industries to the fields of Concord, Lexington and Bunker Hill. This is indeed hallowed ground.

It was near this spot that John Hancock lived, Warren fell, and where Washington first assumed command of the colonial army. From that time to this Washington's influence, example and principles have been the chart, compass and beacon light to the American army for more than a hundred years. In its service, whether against the power of the strongest nation of the world, in helping to achieve the independence of a suffering people, protecting the life and property of the pioneer or home-builder, or in carrying our flag to other and distant lands for the benefit and welfare of millions of people, the army has fulfilled all the requirements of a confiding, loyal and patriotic people.

We may well expect that it will ever be thus; that in every enterprise requiring skill, fortitude and patriotism, Massachusetts will hold a conspicuous place in the interest of progress and the welfare of mankind.

As a son of Massachusetts, I believe that the same principles of truth, integrity, independence and patriotism that have prevailed in this grand commonwealth for centuries will continue and be perpetuated in every sphere of life, be it civil, political or commercial.

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The Unitizing of the World.

THE Rev. John H. Barrows, the newly-elected president of Oberlin College, Oberlin, Ohio, received a large company in the Plymouth Congregational Church, Toledo, Ohio, recently and delivered an address on "Greater America."

Dr. Barrows was president of the World's Parliament of Religions in Chicago, and since then has travelled and lectured in eastern countries. In the course of his remarks this evening he said :

"I believe that Manila and Santiago are names that will rank in history with almost any of the greater battles of the past. Ours was a war for humanity, which the greater statesmen for fifty years felt was inevitable. In our complacent prosperity we give little heed — that, most of us — to the hapless condition of the oppressed at our very doors.

"The horrors of the Spanish occupancy of the Antilles do not need to be pictured again. Other nations may have been unable to comprehend our motives, but England, bless her, was our friend, and has been drawn into closer fellowship with us than ever before in her history.

"I believe we are drawing into closer fellowship with the people of the western hemisphere. There must ever be peace and good understanding with Canada and Mexico and the South American republic. These are great areas for our commerce and for our ideas.

"I am glad that in Hawaii and the Ladrones and the Philippines we have stepping-stones for American ideas clear over to the greatest and most populous side of the world. My own observations in the Orient have deepened the conviction that the greatest event of the twentieth century is to be the uplifting of Asia, and thus the unitizing of the globe.

"The great conflict of the future ought to be between civilization represented by pure homes, free schools, free churches, popular enlightenment and political liberty, and the barbarism or semi-civilization of Asia, where womanhood is degraded, human rights denied, opportunities limited, deceit and impurity are universal, and where the popular mind has not expanded and been lifted heavenward by Christianity, which teaches the fatherhood of God and the brotherhood of men."

Items of Interest.

THE address to the natives of the Philippine islands, drafted by the American commission in behalf of the United States government and embodying the views of the President, has been made public.

It assures the natives that it is the intention of the Americans to develop the powers of self-government in the people.

It explains that the United States has assumed internal obligations, which make it responsible for the stable government of the Philippines.

The President's sole wish is to establish a system of government such as will render the natives capable of administering their own affairs, under American control, which is not to be exercised in any spirit of tyranny or vengeance.

To this end all insurgents are invited to lay down their arms and place their trust in the government that emancipated them from the oppression of Spanish rule.

President McKinley's appointment of Mr. Herbert Putnam, of Boston, librarian of Congress is one of the most notable instances in all the appointments by the present administration. In the first place it was a presidential appointment, without a political aspect, to a position that has always been of a good deal of personal and political concern to politicians at Washington. In the second place it denotes a new era — practically a non-political administration — for the national library of the United States.

The year 1898 was the first in which the domestic exports from the United States exceeded those from the United Kingdom. The exports of the former amounted to $1,233,564,828, while those of the latter were about $101,000,000 less. Only on two occasions prior to 1898 have the exports of the United States exceeded $1,000,000,000, while those of the United Kingdom have constantly exceeded $1,000,000,000 during the past twenty years.

The transport Meade, with the $3,000,000 to be paid to the Cuban troops, has reached Havana, but there is likely to be considerable delay in the distribution of the money. The preparation of satisfactory muster rolls will take some time. And then, too, the money is to be paid as a consideration for the disbandment of the Cuban army, and there is but little sign that the desirable outcome is near.

A committee of fifteen Washington business men have requested Secretary Long to order Admiral Dewey home to attend the Washington peace jubilee to be held May 23-25. Congress has provided for a sword to be given him and it is thought the jubilee time would be the most fitting for the presentation.

The first shipment of five hundred tons of steel rails for Scotland is ready at Baltimore. The Sparrow's Point mills are now supplying both Scotland and Ireland in competition with the British material. This is the first lot of an order for thirty-five hundred tons.

The Queen Regent has signed the decree giving M. Jules Cambon, the French ambassador at Washington, full power to represent Spain at the exchange of the ratifications of the treaty of peace with the United States.

Winfield S. Schley has successfully passed the physical examination for promotion to the rank of rear admiral in the navy. To complete the legal test, he must also pass a moral, mental and professional examination.

The Cuban generals reported to the Assembly that they have decided to accept the $3,000,000 for the soldiers, and also to help to organize a new Cuban army of ten thousand men under the American Administration.

Of the 18,463 bills and joint resolutions introduced in both houses of the last Congress 1,457 became laws. 942 of those which became laws originated in the House and 515 in the Senate.

The battleship Oregon has arrived at Manila. During the past year she has steamed about forty thousand miles, and has been at all times fit for any duty.

The gunboat Baracoa, formerly of the Spanish navy, was recently raised from the bottom of the Mayari river, and will be added to the United States navy.

Ambassador and Mrs. Choate have been elected life members of the Sesame Club in London. The objects of the club are educational and literary.

Residents of New York will soon have an opportunity to see the cruiser Raleigh, the first of Admiral Dewey's ships to return to the United States.

The gunboat Bennington recently arrived at Manila towing two small steamers and a brig, seized on suspicion of being filibusterers.

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No more recruits are to be accepted for the regiments now in the Philippines, as their membership is now up to the maximum.

During the year 1898 Britain's trade with Canada was $13,000,000 more than that of the United States with Canada.

The transport Cleveland has sailed for Manila with thirteen hundred tons of supplies for the American troops.

The battleship Iowa is receiving repairs at San Francisco. She will go to Manila to relieve the Oregon.

Christian Science.

It is a queer thing that nearly everybody thinks it his duty to attack Christian Science. Editors who know but little about it, and preachers who know nothing regarding it, and laymen who do not know the A, B, C of Christian Science, still feel themselves competent to jump onto it rough-shod, and denounce everybody who believes that way as leather-headed, looney and watery-brained; while on other topics they feel that they should know the rudiments, at least, before discussing them.

Anybody thinks he can whack away at Christian Science; but we do not know that Christ anywhere taught his followers to denounce, except such as do evil. There may be nothing in the theory of Christian Science. It may be an utter delusion, but we do not understand that it is required of anybody that he should go about denouncing and ridiculing those who do believe in it. It may be that some folks die because they refuse to secure what we call rational, sane help; but we have also heard of several cases where people died who called a regular physician at the first signs of illness.

There are things about Christian Science that we cannot understand; but so there are about Christianity of the orthodox kind. We have never seen a preacher who could satisfactorily explain the vicarious atonement nor the theory of the immaculate conception, nor one single miracle, which it is heresy to doubt.

Good gracious! If we believed only what we, with our insignificant, little, finite minds can understand, we would very soon be through.

Not a single one of these self-appointed critics could believe that he is alive, for who understands life? who knows about existence? what is death? Who understands how a peach and a crab apple can grow side by side, and one is sweet, while the other is sour? How can a beautiful and fragrant flower grow out of a manure heap, and right by its side an ill-smelling smart weed? Yet, we say we believe these things, because we see them daily; but how much better do you understand them than you do Christian Science?

We can see nothing about Christian Science that can interfere with anybody else except its votaries, and if they make their own bed, they must expect to lie upon it. That is to say, it is nobody's business what they believe, and we do not believe it is incumbent upon any one to attempt to point out to them the error of their ways. We cannot see how orthodoxy can suffer by the inroads of Christian Science, any more than from infidelity, if it is all a mad woman's dream. It is our idea that tolerance is the first principle of Christianity.

Then, while we do not endorse Christian Science, we do not condemn it, because we do not understand it. That is the point we are trying to make. Too many self-appointed guardians of the people are trying to interfere in something which is none of their business.

Washington (Iowa) Democrat.

Local Option in Medicine.

It is related of Henry Ward Beecher that after being troubled with illness for some days he sent for a first-class regular physician. In the presence of so learned and distinguished a patient, the physician, in Latinized phrase and professional verbiage, diagnosed the trouble.

When he had finished Mr. Beecher said: "Your medical terms are perhaps as unintelligible to me as some of my theological might be to you, but the plain English of the whole business is: *Can you cure me?*"

"We cannot promise anything in medicine," said the physician.

"Then," said Mr. Beecher, "I prefer to take my chances between luck, prayer and some good old-fashioned natural healer. A science which knows so learnedly just what is the matter with me, and yet cannot promise to cure me, after an experience of four thousand years, is not sufficiently exact for my purposes."

Said the celebrated Dr. Abercrombie:

Since first cultivated as a science, medicine is fraught with the highest degree of uncertainty. We cannot properly be said to act upon experience, as we do in other branches of science.

Sir Astley Cooper, the famous surgeon, in a lecture before the students of Guy's Hospital, said:

The art of medicine is founded on conjecture and improved by murder.

Dr. Hoffman, the most celebrated physician of the last century, wrote:

As regards most medicines the physician is deceived, as their true properties are quite unknown, and we know of no general law of Nature for their remedial employment in disease.

Our own Dr. Oliver Wendell Holmes wrote:

If all drugs were cast into the sea, it would be so much the better for men and so much the worse for the fish.

The most damaging testimonies against medicine as an exact, reliable science all come from its own leading lights, and many more could be cited. We do not refer to these matters wishing to disparage medicine, or reflect upon the profession. But the question arises with a great mass of the public, whether a "science," admitted by its greatest professors to be so uncertain, should be permitted to drive all other methods of healing from the field, even where they are utterly harmless, though they accomplish no good.

Shall the patient himself be judge of whether he is benefited by one whom he chooses to call to his couch, or shall a company of farmers, lawyers and political miscellany on Beacon Hill decide for him? Boston Globe.

The position of Law Notes upon the standing of Christian Scientists before the law should not be misunderstood. Our observations heretofore made, upon the rights and responsibilities of these people, may be condensed into two propositions: First, even if the doctrine of Christian Science is pronounced a groundless superstition, its believers have a constitutional right to hold and follow what seems to them a system of truth, for no one has a right to judge another's belief; but second, so far as Christian Science is a system for the cure of diseases, its votaries cannot invoke the protection of religious belief to shield them from responsibility for acts which would otherwise be criminal. One who is in the possession of all his faculties and who applies for Christian Science treatment runs no risk of being imposed upon. He knows what he is going to receive, and it is his absolute right to believe, and to act upon the belief, that the treatment by that system will be of more benefit to him than drugs or a surgical operation. In the case of children or persons whose minds are so enfeebled that they cannot exercise rational judgment the law seems to be already plain, and acts no more harshly towards Christian Scientists than towards those out of sympathy with that belief. Criminal negligence and indirect homicide are and have long been well-defined branches of the law, and in the general theory of criminal liability, as observed by Judge O. W. Holmes, "all acts are indifferent *per se*."

Northport, N. Y. Law Notes, January, 1899.

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(THE CHRISTIAN SCIENCE WEEKLY)

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The Lesson Sermons.

ALTHOUGH published as editorial matter, the articles which have appeared in recent issues of the Sentinel under the head of "The Christian Science Sermon," were written by a member of the Bible Lesson Committee. They were written, therefore, from an intelligent standpoint. The writer spoke with a knowledge born of experience in the preparation of the lessons, a careful study of their purpose, their method, their construction, and their spirit. The members of this committee, next to our Leader, are better able than others to point out these elements of the lessons, and we are glad to have had the privilege of presenting this series of helps to the Field. All must have profited by their perusal. If any have thus far failed to do so, they would do well to lose no further time. This is especially true of the Readers. Having familiarized themselves with the plan and order of arrangement of the lessons, they are better fitted to perform their function as instruments for voicing the healing Truth contained therein.

There is no more effective way of teaching the Word than by means of these sermons. They bring in review the spiritual import of Scripture in its entirety. Its content from Genesis to Revelation, is expounded. These sermons supply a Scriptural exegesis which the world needs, for which the world has long been looking.

No attentive, sincere student, or earnest listener, whether Scientist or non-Scientist, can hear or read the alternate passages from the Bible and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, without seeing the unity of the two. Their inter-relation is unmistakable. Even their letter, though differing in phraseology, is the same in meaning; and as to their spirit, blunt indeed is the spiritual discernment that cannot apprehend their oneness. The blindness of prejudice or lethargy of indifference alone will stand in the way of such an apprehension. The unbiased student of these compilations will, soon or late, admit that if the Bible, in its spiritual essence, is an inspired Book, the Christian Science text-book in its interpretation thereof, is inspired also.

The inspiration, or otherwise, of sermons may fairly be judged of by the good they do.

The Christian Science ground is that salvation includes good health as well as good morals; that there must be a saving from sickness as well as sin; that there must be a redemption from all dis-ease and discord, not through the portals of the grave, but through the "triumphal arch of immortality" — that is, through Life.

Any sermons that fail thus to teach, fall short of the sermonizing taught and practiced by Jesus. On this ground, Christian Scientists sincerely invite comparison of their sermons and their results with those of other systems.

The Truth contained in the Christian Science Sermons *fully assimilated*, will destroy alike, sin, sickness and death.

These sermons further illustrate that the Christian Science text-book is truly textual. It is not a book which can be read as a story book or continuous tale. Each paragraph, often each sentence, is a study in itself, for it states an infinite truth, an eternal fact, that has in it the very essence of Life.

Let us then, with renewed energy and increased assurance continue our God-inspired work, regardless of opposition, ridicule, or ignorance. Let us *prove* the efficacy of Life and the power of Love.

Mr. Mills' Introduction of Mr. Tomlinson.

THE following are the introductory remarks of the Rev. Benjamin Fay Mills on the occasion of the lecture delivered by Rev. Irving C. Tomlinson at Parker Memorial Hall, Boston, March 20, 1899: —

Of the many subjects presented here, none could prove of greater interest to this congregation and all congregations, than the subject of this evening.

The liberal person in my estimation is one who has his head set on his shoulders in the right way. In other words, one who is looking forward instead of backward. Christian Science is a gospel of hope. It has been elevating and inspiring to the temper, body, and mind of many people. We are, therefore, very glad indeed to welcome this subject.

I take great pleasure in introducing to you the speaker of the evening, the Rev. Irving C. Tomlinson, of Concord, N. H.

Letter from a Lawyer to an Inquirer.

THE following letter, written by Hon. Nat Ward Fitz-Gerald to an inquirer, will be read with much interest.

A religion that wakens to wondrous activity the spiritual consciousness, as does Christian Science, even though that consciousness be apparently concealed beneath the *debris* of the hard-headed business man, man of affairs, or lawyer, surely is that for which the world is looking and longing.

Oh that all mankind might *know* that such a religion is here!

OFFICE OF NAT WARD FITZ-GERALD.

Attorney at Law and Solicitor of Patents.

— 1010 F St., Washington, D. C., Feb. 27, 1899.

San Antonio, Texas.

Dear Sir, and Brother: — Your very earnest letter of inquiry concerning Christian Science came duly to hand more than a month ago. You say that your attention was called to me, by the account of my having been healed through Christian Science, and you say "you are the man to whom I wish to apply for information, being a man of affairs, and also a lawyer."

After reading it carefully I put it aside, not knowing when, if ever, I should answer it, and had not thought of it again until a few moments ago, when I took up my pen, and began to reply. I believe that the Spirit is leading me and is doing the work through me. I am never so rejoiced as when dwelling in the consciousness that God is leading me. "Let thy will be done, in me and through me, Oh God," is my constant prayer.

I will now take up your questions in their order; for you have fired them at me, or rather at Christian Science, very lavishly, evidently expecting to hit something, or somebody in a vulnerable place, or to gain some valuable information.

If it was your thought, or hope, that you might perhaps discover a weak point in the armor of Christian Science, you are doomed to disappointment; for, as Mrs. Eddy, our Mother and Leader says; "Christian Science has no weak spots in its armor; it is strong in every part."

You say you have read Mrs. Eddy's works off and on, for almost a year, and have more recently begun investigating "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," and that you are not satisfied yet to admit all she claims. You certainly do not expect to grasp the meaning, and comprehend the whole truth, as set forth in her writings, in such

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a short time, do you? You seem to be disappointed that you have not made as great advancement as you expected. My dear sir, if you could digest, understand and demonstrate, all of that book in a period twenty times as long as you say you have been reading her work, you would be entitled to great credit for your aptness and your spirituality. I read it through two or three times, in the first three months after I got it. I read it as I was accustomed to read other books,—a hundred pages or so at a sitting; but in that way I, of course, was unable to assimilate but little of its inspired truth. I had not yet discovered that the book is "textual," that every sentence is a statement of an immortal truth, upon which hours of silent and earnest thought may be expended with profit, and even then without having arrived at the full depths of its meaning. The intellect does not grasp the meaning and spirituality of "SCIENCE AND HEALTH," as it would the words of a novelist or a historian, a Dickens or a Hume.

Human intellect or mortal mind, is very slow in its efforts to assimilate the truths of Christian Science. Jesus said: "Except ye become as a little child ye shall in no wise enter into the kingdom of God." The little child assimilates spiritually, while the intellect, arrives at its conclusions through the material senses. When I read "SCIENCE AND HEALTH," with my intellect, I never grasped its spirituality. I thought it a book of "wordy words;" and even after having "read it through twice," I now perceived that I had acquired but a fraction of its "letter," with but little or nothing of its "spirit." I have since learned also: "It is not by words, but my spirit, saith the Lord of Hosts," that the work is done and Truth is revealed and understood.

"SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES," and its revelation of the Truth, is the Second coming of the Christ to the world. When you have read it and re-read it, yea studied it, in the light of Spirit, you will then perceive that it is resplendent with God's light and love. Like Nicodemus, when inquiring of the Master about the spiritual birth, you may now be asking me, "How can these things be," and I only quote the words of Jesus in reply—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit. Marvel not that I said, ye must be born again."

My brother, when you shall faithfully, prayerfully and patiently study SCIENCE AND HEALTH, until the mists of mortal mind clear away, and the sunlight of God's love and wisdom break in upon you, then, you will have gotten understanding. That book tells us that it is only by a straightforward course, and a patient continuance in well doing, by turning neither to the right nor to the left, and by having no other mind than that which cometh from God, that we can hope to win and wear the crown of the faithful.

You say you do not doubt that cures are effected by the reading of Mrs. Eddy's works, and you ask if these cures prove the whole volume: and you then answer your own question in the negative. You say they do not, and you give as a reason that "a proposition may be partially, but not wholly correct." My dear brother, why do you stop to argue about proving the whole volume correct, when you admit that you do not understand the half of it?

I too, am a constant student of that precious volume, and as yet I do not begin to understand it half as well as I hope to do in days to come. Mrs. Eddy was the amanuensis of Spirit, a scribe under orders, when that book was penned; and I have no doubt that even she is a constant and untiring student, to this day, of its inspired pages, though written by her own hand, more than a quarter of a century ago.

She says that "Though rejoicing in some progress, she still finds herself a willing disciple waiting at the heavenly gate, for the mind of Christ."

"SCIENCE AND HEALTH" has a deep underlying spiritual meaning throughout, and that gives us the spiritual meaning of the Bible; and you need not worry yourself *now* about proving all of it correct. Wait, "Wait I say, patiently on the Lord." Wait till by patient and earnest study, prayer, obedience, and demonstration ot the power of Spirit, until you shall have assimilated more of its truth and beauty, and you will no longer worry about failing to understand it.

You ask, "Have the Christians of the world, they through whom the Bible has been preserved and handed down, been worshiping entirely amiss?"

I answer that question, by saying that they have no doubt done the best they knew how. If you mean by "amiss" that they are to be "lost" or "damned" in the orthodox sense, I say, No. But if you mean, have they failed to wholly comprehend and demonstrate the commands of the Way Shower, I unhesitatingly reply: Yes, they have failed in demonstrating the power and truth of the Gospel of Jesus Christ.

He taught, that "a tree is known by its fruits." His commandments were plain and unmistakable to his followers, in that and every age, and they have never been abrogated. He commanded them to "Heal the sick, cleanse the lepers, cast out demons, raise the dead." Have these commands been fulfilled, or obeyed, by the various sects of religionists who claim to be his followers? They make no pretension whatever, to be able to prove by signs following, their right to be called his disciples.

The Bible has both a literal and a spiritual meaning. The sects have done the best they knew; have followed the "letter" without imbibing the spirit of Truth. The spiritual idea was lost sight of in the early centuries of the Christian era, and the power of Truth, in the fulness of its spiritual import and interpretation, has been hidden from the world since the days of Constantine until 1866, when it was brought to light by Mary Baker Eddy.

You ask pathetically: "Why did not Christ straighten things out, and make the way plain, while here, instead of waiting eighteen hundred weary, bloody, tired and remorseless years, for the effulgence of his gospel, to break upon dying men."

I answer that he did make the way plain. He was the way shower. He left *the word*, of Truth, Life and Love, and if his teachings had been understood, accepted and followed, they would long ago have brought about the Millennium; the reign of peace, when all would have known God, from the least to the greatest, as foretold and promised by the prophets of old.

The teachings of Christian Science, when loyally and faithfully lived, demonstrate and bring to view, harmony, peace and life. It is the failure to follow Christ's teachings and commands that has brought all the trouble, sorrow, sin, sickness and death, which, to mortal sense, seem to envelop the world and all mankind. "Ye will not come to me, that ye might have life." "If a man keep my saying, he shall *never see* death." "I am come that ye might have life, and that they might have it more abundantly,"—that is more of it, here and now. These are the words of the Prince of Peace.

No tenet of the teachings of the lowly, but lofty Nazarene, were more strongly emphasized then are these positive declarations, setting forth the possibility, yea the certainty, of the attainment of eternal life by the overcoming of sin, disease and death. The child of God has dominion, and death and the grave will yet be overcome by all who are able to demonstrate that dominion. The apparent failure, in the power of Truth, to restore harmony to all earth's children, has not been through any fault or failure of the teachings of Christ; but it is due to the fact that his teachings have not been followed, in their spiritual import and interpretation. The promise is that they who do his will, shall know of the doctrine.

Knowledge of his doctrine follows obedience to his commands, and the power to demonstrate over sin, disease and death, is the reward: hence failure to demonstrate, implies either lack of wisdom, or disobedience to the commands.

You ask: "Does Christian Science interfere with the solid objects of Life." I do not know just what you mean by "solid objects of life." Do you mean man's peace and

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harmony, his joy and happiness? Then I answer No. It does not deprive man of any of these God-given blessings, but on the contrary, Christian Science is the only channel through which they can be permanently secured by him. Christian Science gives freedom and joy; it relieves from sickness, pain, trouble, sorrow and death. It brings Good into manifestation, and destroys evil. Would you call that interfering with the solid objects of life?

You ask if a man who becomes a Christian Scientist loses his self-respect, and the respect of his fellows? I answer, No. A true Christian Scientist realizes that he reflects or or manifests God, and the knowledge of this fact, elevates enlightens, purifies and uplifts him; making him God-like. Can such a man lose his self-respect, or the respect of his fellows?

You ask: "Must a Christian Scientist remain passive under insult?" My answer to that is that Truth's man is always passive, and cannot be insulted.

Your next question rather amuses me. You ask: "Can a Christian Scientist maintain self-respect while believing a doctrine that the world respects so little, — if not, he must be miserable?"

To answer this fully I should want more space than this letter affords. There are a million Christian Scientists in the world, and I know a great many of them. I have never yet met, nor seen, nor heard of a miserable Chrsitian Scientist. The word "miserable" doesn't belong in Christian Science literature, as applicable to them. Christian Scientists know that the word "miserable" can only apply to those of earth's children who have not yet become partakers of its saving power. As to self-respect, man never has any real self-respect, until he has come to know God; until he begins to take on the divine attributes; until they have become a part of his being; then he not only respects himself, as a child of God, but the world respects such a character, without scarcely knowing the reason why.

Your next shot is straight at me, I take it, rather than at Christian Science. You ask: "Can a good Christian Scientist *also* be a lawyer and practice law?" My answer is positively, Yes: and I will state my reasons. All correct law is based upon the divine law. Law itself is a rule of action, made by a superior, which the inferior is bound to obey. The object of law is to enforce a right, and to repress a wrong. The lawyer studies the science of government, and the equities of persons, and how their rights can best be preserved. The study of law is elevating, as it leads the mind in the highest paths traveled by the human intellect. The practice of law teaches the highest human code of morals, and the most refined ethics.

There can be nothing purer, or higher, in the realm of intellectual and moral life than the principles of equity as laid down by the great authors. Some of the best men in history or literature, were lawyers.

Chief Justice Marshall, whose name is a synonym for exalted character and refined integrity, was a life-long lawyer of the highest type. Abraham Lincoln, the very mention of whose name makes the heart thrill with admiration for the splendid purity of his character, and whose noble life, like a bow of peace, spans our national greatness, was a lawyer. A Christian Scientist who is a lawyer, studies the rights of the parties, the equities involved, and seeks to do even-handed justice to all; and in all things will be guided by the great Law-giver, from whom all just laws emanate.

Again you say that you have received some benefits through Christian Science, but you are not satisfied with the results, because you are not entirely well. Let me say in reply, my brother, that you will be well in proportion to your power to assimilate and live divine Truth, for suffering and disease, are the self-imposed beliefs of mortals, and not the facts of being. So says our Mother in Israel, and you may depend upon it that her words are true. Christian Science is just as true as it is beautiful. It is God's glorious revelation to this age, and all ages, past, present, and future.

Your brother in the Christ-Truth,

Nat Ward Fitz-Gerald.

Christian Science, Evangelical Christianity.

FROM the Nebraska State Journal of Lincoln, Nebraska, we make extracts of a paper read by the Rev. Josiah Zimmerman before the Ministerial Association held there January 16, 1899. The meeting was well attended. Mr. Zimmerman urged that Christian Scientists should be recognized as evangelican Christians, giving his reasons therefor.

Mr. Zimmerman said —

"It is said by those who have the statistics, that there are over a million Christian Scientists. They are multiplying by the hundred, yea, by the thousand. They are building, and have built some of the finest churches in our large cities. Notably, the Mother Church at Boston, costing over $200,000, and another in Chicago costing over $100,000, and about four hundred more not so costly. These churches are filled by large and appreciative audiences. Their worship is of a solemn and impressive charaeter, and the attendance at their week-day meetings is almost as large as at the Sunday morning services. Now, what is the secret, underlying force of energy that produces these results? Is it a new phase of Christianity, or what is it? Let us without prejudice endeavor to examine this subject. They claim it is the restoration of early Christianity. Can their claim be sustained? I shall only claim that they are Christians and should be so recognized by us.

"My first proof is that their published statements as to their belief in Jesus Christ are Christian. A Christian is one who believes in the Lord Jesus Christ and accepts and follows his teaching and example. To prove that they acknowledge Christ let us examine the Christian Science platform. This is a summary or abbreviation of what is taught in their textbook. It contains thirty-two sections, and sections nine to sixteen contain its teaching in reference to Jesus Christ, pages 227–9 of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES: —

"Mrs. Eddy says: 'Jesus was born of Mary, Christ was born of God. Jesus was the Virgin's son and her conception of him was spiritual. In the flesh he was appointed to speak God's word to human flesh and to appear to mortals in such a form of humanity as they could understand as well as perceive. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days. Throughout all generations, both before and after the Christian era, the Christ as the spiritual idea,—as the Holy Ghost or Comforter,—has come, with some measure of power and grace, to all those prepared to receive him. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the spiritual idea, the divine nature, the essence of Love. The divine idea, or Christ, was, is, and ever will be, inseparable from its divine Principle, God. Jesus referred to this unity, saying: "Before Abraham was, I am." "I and My Father are one." The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality of the seen and the unseen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension.'

"These specific statements of Mrs. Eddy about Christ, would, it seems, satisfy the most orthodox. They seem to harmonize even with the most specific statements of the Athanasian creed.

Let us now, in our further investigation, examine the tenets or articles of faith to which they subscribe. The published faith or belief of any denomination should be that by which their doctrinal standing must be judged. Consider the following statements: —

"'As adherents of Truth, we take the Scriptures for our guide to eternal Life. We acknowledge and adore one Supreme God. We acknowledge His son and the Holy Ghost, and man as the Divine image and likeness. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus, to love one another, to be meek, merciful, just, and pure.'

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"I doubt whether any Church asks more of those who are candidates for membership, than what I have just read. Surely such a profession, such heart-longings to be like Christ, are only the characteristics of a genuine Christian, and therefore entitle Christian Scientists to be enrolled among Christian denominations. Again, Christian Scientists are entitled to be recognized and classed among Christian denominations because their experience corresponds with the state of mind, described in the Bible as belonging to Christians.

"I have frequently heard them say that the eighth chapter of Romans gives their experience, that that is eminently a Christian Science chapter. Now, where in the whole Bible, can we find recorded a higher Christian experience? They also refer to the ninety-first Psalm as another description of their experience. That commences, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' The whole Psalm shows unbounded trust in God. And this I truly believe represents their true character for I never mingled with people who manifested more confidence in God.

"But I will relate a few personal testimonies which I heard myself. A lady said, 'I had professed sanctification for some time, but my life was not satisfactory to myself, as I had not the right understanding how to live it, but since I came into Christian Science I now know the Principle, and my life is a state of peace and joy.' Another lady said, 'I am surrounded with opposing influences, and I came with great caution, into Christian Science, but now I see I have nothing to fear. I realize it is not only Christianity, but a high and spiritual Christianity.' Now what will we do with such testimony? Is it true, or is it false? Christian Scientists have a reputation for truth and veracity as good as any people, and if we can believe the testimony given in the Methodist class room, or Epworth League, or Christian Endeavor, or Y. M. C A., or at any other religious meeting, we must also receive the testimony of Christian Scientists, and if they say that they have witness that they are God's children, who will dare to reject their testimony and say they are not Christians? How sad to think that it has been proclaimed from the pulpit that Christian Scientists are lost to the Church and lost to Christ.

"Now, let us see whether their lives correspond with their profession and experience. They may not all live exemplary lives, but it is safe to say that they compare very favorably with other Christians. They take for their moral code the Ten Commandments and Christ's Sermon on the Mount. They have continually before them this text, 'To be carnally minded is death, but to be spiritually minded is life and peace.' They continually resist and ignore the carnal mind and put forth efforts to develop the spiritual man. They are faithful students of the Bible, and make constant efforts to regulate their lives by its teachings. They are not Sabbath breakers, but they faithfully use this day to attend their religious meetings. They find so much enjoyment in their religion that they have no inclination to frequent the theatre, the circus, the card table, or the club room, much less do they frequent the saloon and indulge in intoxicating drinks and the use of opium and tobacco. They even help poor Christians to be delivered from the use of all intoxicants and narcotics by giving them treatment, and thus remove from them the depraved appetite. They think it horrible to imagine that Jesus ever used any intoxicants or walked about smoking a cigar or sucking a bad smelling pipe. Their lives and their property seem consecrated to God. It is remarkable that they do not allow any debts to hang over their church property. In short, they seem to trust God fully for everything they need. I heard a man remark, 'I have long been carrying a heavy insurance policy, I am receiving a good salary and could easily keep it up, but it seemed to interfere with putting all my trust in God. I was leaning somewhat on my policy. I put away this idol, and I am now much happier in leaning wholly on the Lord.'

"The great aim of Christian Science is to reproduce in all men that life which the Great Founder of Christianity lived. Mrs. Eddy says: 'The vital part, the heart and soul of Christian Science is Love,' and this you see manifested in Christian Science circles as much as in any Christian churches. They don't complain of their sickness or sins, but praise God that they know now how to overcome them. Another reason why Christian Scientists should be recognized as Christians is because many were so considered before they became Christian Scientists. Mrs. Eddy, their leader, was a worthy and consistent member of the Congregational Church for years. She was religiously inclined from her youth, and joined the Church when she was twelve years old. After years of special study of the Bible, and special consecration to God, and writing her book, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, which has proved a great blessing to many, should it now be said and publicly taught, that she has lost her religion, and that her views of Christ's character and mission are erroneous, and that she is a pantheist? Wonderful logic, indeed! And further on this line of thought, could it be reasonable that those who now are good and consistent and worthy members of Christian Churches and go into Christian Science that they at once lose their Christianity and are no longer worthy to be recognized as Christians? It is not considered so when changes are made among other denominations. If members from the Lutheran Church should join the Methodist, nobody would think they have now lost their religion, but many would think they have become more religious. And so it is in all the changes that are made among the different denominations. The persons making the change seem better satisfied than they were before, and never think of losing their religion by so doing.

"I would like also to show that Christian Scientists are Christians, because they more fully obey their Master's command and recognize that healing the sick was included in the original command. But I will exclude this argument from this paper, as it would only open the way for much criticism, and I already have had considerable experience in this line, when I presented a paper some time ago on 'Divine Healing.' I will, however, remark that healing the sick is the bugle call which arouses attention to this special system of Christian teaching. When an individual is healed without medicine, who has been given up by the doctor, or, if he has a friend whom he knows was in this condition and is now healed, he will naturally be aroused to inquire into the nature of this healing. Who is the healer? How is the sick man healed? Is it a miracle, or is it according to spiritual laws which are as yet imperfectly understood? He will finally see that God is the healer, and that man is only learning how to get into the right mental condition, so that he can receive God's gifts. Being healed, his heart is drawn out in gratitude to God. He can never cease to praise Him for His mercies, and he cannot help being attracted towards those who led him into the way of receiving his blessings. In conclusion, we wish to recapitulate. We have claimed in this paper that Christian Scientists should be recognized as a Christian denomination: Because their articles of belief are Christian. Because their experience is Christian. Because their life is Christian, and that many of them were Christians before they went into Christian Science and are yet Christians. Finally, allow me to repeat Gamaliel's advice, 'And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to naught: but if it be of God ye cannot overthrow it; lest haply ye be found even to against God."

The X. I. T. ranch, in the extreme northwest corner of the Panhandle of Texas, the largest ranch in the world, has an area of five thousand square miles. Its herds of cattle aggregate one hundred and twenty thousand head, beside fifteen hundred horses, and the calf crop branded in 1897 exceeded thirty-one thousand. Surprising as it may seem, all the work on the ranch is done by one hundred and twenty-five men, one man to every twenty-four thousand acres.

February Ladies' Home Journal.

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Cure for Lonesomeness.

To be doomed to lonesome insulation from the cheering love, sympathy and confidence of those about us, is one of the penalties of sinning. The dreariest form of exile is to mingle with many people daily, but never to meet one of them heart to heart, in sympathetic sweet accord.

Every sin a man commits helps to set him apart from his fellow men. He can not be at ease with those he would like to have for friends, because he cannot open his heart. It is tightly locked by guilty secrets.

Poor lonesome sinners get together and try to be merry, but the only society for each one of the miserable company is his own impure character. In the vain attempt to escape the society of their own thoughts, men busy themselves with folly.

There is only one way to overcome lonesomeness, and that is to be pure in heart. Jesus taught us, both by precept and example, how to become pure in heart, but we have been of dull understanding, and the very simplicity of his teaching has come to be a stumbling block. The sublime words of the Master have been repeated so many centuries without being interpreted through practical demonstration of their power to heal both sin and sickness, that millions of professed Christians do not seriously attempt to follow in his footsteps. They limit the application of his teachings, in this age, to the attempt to be honest in business, truthful and compassionate, and faithful in church attendance ; but even in these respects modern Christians are often unable to conform their lives to their faith.

Christian Science has no new message concerning Christianity, but it interprets anew, the old message, by practical domonstrations of its power to cleanse the heart, and to heal the sick, thus turning the attention of our race once more to God, as an ever-present help in every trouble. When the government of God is no longer limited to church meetings and existence beyond the grave; and His government is acknowledged here and now, in every act and every moment of our lives, then shall there be for us peace and health and harmony, and such fellowship as innocence insures.

But how can we take refuge under the government of God? By refusing to be the channel for expressing anything but good. When the colonies were agitated over the question of the unjust oppression of the parent government of England, there was a conservative or cowardly element, which desired to remain under the old yoke and try to get the driver to ease up on the lash. With sturdy reliance upon principle, our forefathers declared for freedom, and threw off the yoke that chafed. They refused to be ruled by an oppressive, immoral government. When we turn to Principle and unfalteringly follow its guidance we can throw off the yoke of sickness and sin.

The way to gain the protection of Principle is definitely and clearly shown, step by step, in "SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES." If we are ready to take the first simple steps, the way will be found easy. If unwilling to try to do the little good that is shown to be possible for us at the outset, the text-book will yield no consolation or help, for suffering is the only school master for the sinner who is not ready to be saved.

When a child begins to study arithmetic he does not fill up on theory, but is set to work immediately, demonstrating, or proving the theory in practice. The demonstration interprets the theory and fixes it in his understanding clearly, as a proveable fact.

Christianity is the science of perfect being. It cannot be understood in theory unless the student works up to it through demonstration. It is useless to read the Sermon on the Mount and be soothed by the tenderness and beauty of the Master's speech, if we ignore his injunction, for he himself said:

"Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon the house and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great." Denver Republican.

Traits of True Men.

THE Rev. Dr. Crane addressed a large audience in Central Music Hall recently. Dr. Crane's sermon was upon the topic, "Man and his Master," from the text, "One is your master, even Christ." He said, —

"When Mark Anthony came to the place where lay the body of the dead Brutus, the great dramatist makes him say over his fallen foe, —

> His life was gentle; and the elements
> So mix'd in him that Nature might stand up
> And say to all the world, 'This was a man.'"

Taking this passage from Shakespeare as a sub-text the spreaker proceeded to analyze the qualities of true manhood. Continuing, he said in part,—

"Manliness consists not in physical comeliness and strength, nor in that resentment and retaliation we sometimes call manly, but rather in the three attributes of bravery, gentleness, and obedience. Bravery is the fundamental virtue of virtues, universally admired, even by savages, the first element of the early men whom their fellows apotheosized. It is the masculine virtue; gentleness is the feminine and finishing virtue. Civilization is nothing but the womanization of brave men. The chief and crowning excellence of character is obedience. This is the greatest thing in the world. But is not love so-called? Love is, indeed, greatest when you spell it right. It is spelled l-o-y-a-l. Spelled any other way it means anything from folly to crime. No man is a man until he has given himself up to serve. The greatest are those who serve.

"Lord Chesterfield said no gentleman should ever go faster than a slow walk. He caught the faint shadow, absurdly contorted, of the truth that 'He that believeth shall not make haste' — that is, that one who is confident of the truth of his mission needs not add his impetuosity to the resistless power of truth. Jesus was never in a hurry. When we think of the magnitude of his task we are amazed that he took it up so placidly. He had a whole world to reform — rather to transform. Our impression of reforms is that of men burning up with fervent zeal, arguing, gesticulating, throwing themselves wildly against the evils they attack; but the Master walked and talked leisurely in Judea, stopping to hold converse with the woman at the well, strolling through fields, plucking the ears of corn, telling stories, and attending feasts.

"This was because one who is linked to the truth need not fret, 'The eternal years of God are hers.' Jesus knew just what he had to do, and consequently knew that time enough would be given him to do it. And how much more power would our efforts gain were we to work with the simple, quiet dignity of the Master! He seemed to shrink from clamor and contention. Above all there was no spirit of the quack in him; no anxiety for fame or for the multitude's empty wonder. He performed his miracles as though they were drops of his divinity slipping away from him by the theft of sympathy. He hastened to tell the one he healed. 'See thou tell no man.' It was as if he dreaded the reputation of being a miracle-monger. He did not want men to call him great. He wanted to be great and shunned the quick fame that always is followed by re-action.

"Nothing could disturb the placid deeps of his soul, The fiercest gusts of physical danger never fluttered the clear lamp of his spirit. When the disciples cried out in despair in the storm on Galilee he slept on, and, when awakened, he shook the rain from his hair, and, rising imperially calm, laid his hand upon the mane of the tempest and to the frantic

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waves he said. 'Peace, be still;' so the storm caught its breath in the midst of a roar and whined like a frightened hound at his feet; so the waves bowed their heads and then lay by. For what else could Nature's quarreling children do when before them appeared 'the first Gentleman of the universe?'" Chicago Inter Ocean.

In Reply to Mr. Warring.

OUR friend and neighbor, Mr. Warring, says in the Eagle this morning that the teachings of Christian Science (according to his understanding) are the same as those of Atheistic France in the last century, and that "All violators of law, human or divine, hold these views;" and further that Mrs. Eddy's "followers profess great regard for the Bible, but it is not the Bible of our youth." Has the Bible changed since the days of our youth? Does Mr. Warring mean that the Bible of our youth taught that "infants were in hell a span long," and that in order to be converted we must believe that God would be perfectly just to consign us to everlasting punishment because we were born sinners; and that part of His creation were foreordained or elected to eternal happiness and the other part to go to hell, a lake of fire and brimstone, to suffer a continual death and never die? This is the teaching that I received in the church of which Mr. Warring is now a member. Does he hear this kind of teaching there now? No. If it is believed it is not spoken. "For those who have not been carried away by her sophistries, (meaning Mrs. Eddy), it may be a good thing to compare God's word and hers." Let me quote from the Bible and from the same writer as Mr. Warring does:

John 1st, 5, 18, 20.

We know that whosever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Mrs. Eddy.

Three cardinal points must be be gained before poor humanity is regenerated. 1st. A proper sense of sin; 2d. Repentance; 3d. The understanding of Good.

Without a knowledge of his sins, and a repentance so severe that it destroys them, no person is or can be a Christian Scientist.

Miscellaneous Writings, page 107.

Clearly the Bible and Mrs. Eddy agree. God has no views as we understand views. God is Life, Truth and Love, and Light, and whosoever dwelleth in Him dwelleth in Light. There is no sin as substance. There is no sin when it has been destroyed, and good has taken its place. Again quoting from Mrs. Eddy's writing, Miscellaneous Writings, page 110: "Christ, Truth, saith unto you, 'Be not afraid; fear not sin, lest thereby it master you, but only *fear* to *sin*." In a talk to students in the same Work, page 115, she says: "Your means of protection and defense from sin are, constant watchfulness and prayer that you enter not into temptation, and are delivered from every claim of evil, till you intelligently know and demonstrate, in Science, that evil has neither prestige, power, nor existence since God, Good, is all in all."

We might go on at any length. True, it is written that the "human heart is deceitful above all things and desperately wicked. It is also written "For to be carnally minded is death, but to be spiritually minded is life and peace." Should we be told this if there is no way to become spiritually minded? No. Then let us become spiritually minded. If through the teachings of Mary Baker Eddy, let us say amen and amen. The day is far spent, the time is at hand. Let us all accept the Truth and so escape suffering.

Yours for the Truth,

Poughkeepsie (N. Y.) Daily Eagle. J. T. W.

The statue would have slept in the quarry forever but for the blasting, the hammering, the chiseling, the polishing.

Success.

Christian Science.

EDITOR PICAYUNE: In your highly esteemed paper of March 5, I read an article in the column of "Vox Populi," headed "Christian Science," by Henry Varley. The writer of this criticism shows in his article from beginning to end, his ignorance of what Christian Science is. Christian Scientists prove their religion by demonstration, as Jesus did, instead of relying upon a mere theory supported only by words. Christian Science is Christianity demonstrated, and thousands of respectable American citizens can, and will testify to that, because they have been lifted up from death-beds when all other curative agencies have failed and pronounced on them the death sentence.

When Jesus healed the sick, raised the dead and cast out demons, the orthodox of that time became angered because he did it contrary to their methods. Jesus came to demonstrate the one great fact — the oneness and allness of God — and so does Christian Science.

Does the writer of the article I refer to, call of "disordered brain" one who, through the understanding of the Scriptures, relieves thousands from the couch of pain and from the surgeon's knife; makes them better men and women physically, morally and spiritually; giving them a practical religion which they can use in everyday life, which is not simply a theory, but demonstrable in relieving human suffering and human woes, and thus prove the allness and ever-presence of God, Good?

The question why do Christian Scientists charge for instruction and healing, was answered by Jesus when he said that "the laborer is worthy of his hire." That the gift of God can not be bought with money is self-evident to every honest thinker. If all religions claim to teach Christ's doctrines, why do they charge for their services?

If the writer, who criticises Mrs. Eddy's writings, sees in them merely "a jargon of words," we answer: Could any one, utterly ignorant of the principle of mathematics, comprehend at a glance its practicability?

That gentleman says he "takes stock in common sense," but that the word Christian applied to Christian Science is not truthful. We answer, Christian Science is daily proving its Christian foundation by healing the sick aad reforming the sinner in obedience to the command of Jesus. There is but one Truth, and Christian Science has shown the world how to demonstrate that Truth.

In closing, we would refer the gentleman for enlightenment as to the allness of God, to the text-book of Christian Science, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," by Mary Baker Eddy. The spiritual facts of creation can only be discerned through the spiritual senses, and to the believer in the reality of matter and material law, this spiritual sense is obscured by the darkness of the carnal (material) mind. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

New Orleans, March 7, 1899. Fred D. Hurst.

Lectures.

At New York City.

The Rev. Arthur Reeves Vosburgh, C.S.B., of Rochester, N. Y., lectured in First Church of Christ, Scientist, New York City, on Thursday evening, March 16, 1899; the students, and members of the church giving up the large auditorium to the visitors, who came to hear what Christian Science is. The audience completely filled the house, and chairs were in requisition on the side aisles. As soon as all who could be accommodated had been seated, at the request of Mrs. P. J. Leonard, C.S.D., First Reader, of First Church of Christ, Scientist, of Brooklyn, N. Y., the meeting was opened with the hymn entitled, "Saw ye my Savior," by Rev. Mary Baker G. Eddy. Mrs. Augusta E. Stetson, C.S.D., First Reader of First Church of

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Christ, Scientist, New York City, introduced Mr. Albert Metcalf, of Boston, who presented the lecturer in the following happy manner: —

Friends: I think that no words in any language, are claiming more attention today, than the words "Christian Science," and yet the great majority of those who have heard, or who use those words, have but an indistinct knowledge and understanding of their full import.

We are gathered here this evening for the purpose of gaining further knowledge of the grand subject represented by those words.

Some thoughts will be presented by one selected and appointed as a lecturer by the Discoverer and Founder of Christian Science, our beloved Teacher and Leader, the Rev. Mary Baker G. Eddy, whose *physical home* is in Concord, N. H., but whose *spiritual work-shop* is the *World*.

I have the honor and great privilege of introducing the Rev. Arthur Reeves Vosburgh, of Rochester, N. Y., who will now address us.

The speaker was listened to with interest, his subject, "Christian Science, its Worth and Work" proving instructive and helpful.

The New York Sun of March 17 had the following to say of the lecture: —

"At the First Church of Christ, Scientist, in West Forty-eighth street, the Rev. Arthur R. Vosburgh of the Board of Lectureship in Boston lectured last night on "Christian Science." In explanation of the name by which that belief is known, Mr. Vosburgh said that it was entirely logical.

"Science," he said, "is the highest vision of the human mind; Christianity is the highest vision of the human sentiment. Man to be satisfied must be true to both, and this will come through finding a Christianity that is a science and a science that is Christianity, both included in one perfect law."

In order to understand the teachings and works of Christian Science, Mr. Vosburgh went on to say it was necessary to understand the relation of God to man. "Generic man," he continued, "constitutes God's son." Jesus the Christ was the first who awoke to the consciousness of his sonship; hence he is the first-born among many brethren. The Bible reveals man as made in God's image, and the real man is therefore spiritual and perfect. Even today man is spiritual and perfect in his essential nature, and sin, disease and death are mortal beliefs about man.

"The mission of Christian Science to heal the sick and destroy sin is accomplished by bringing to the consciousness of the patient this knowledge of his perfectness and spirituality, with which disease and sin, are not compatible. Banish from thought all necessity of disease and in the power of supposed material law to cause disease; replace sick thoughts by healthful thoughts, selfish thoughts by loving thoughts, sinful thoughts by holy thoughts — in short, banish the beliefs of the mortal mind and let this mind be in us which was also in Jesus Christ, and sickness and suffering will disappear.

"The value of a religion is proved by three things — the fruits, the signs, and, best of all, by the personal witness of the individual consciousness. Christian Science has fulfilled these three demands. It has gathered the scattered gleams of the past into the clear focus of ideas. Faith is now understanding, and revelation and reason one and the same thing. It fulfills the prayer of Christendom. 'Thy kingdom come, Thy will be done in earth, as it is in heaven.'"

At Los Angeles, Cal.

An audience of about fifteen hundred people assembled in Simpson Tabernacle, Thursday evening, March 9, to listen to a lecture by A. A. Sulcer, M. D., C.S.B., delivered under the auspices of the Second Church of Christ, Scientist. The subject of lecture was, "The Science of Christian Science." The scholarly address was listened to with marked attention. A. W. Paine, M. D., C. S., introduced the lecturer by saying: —

"Friends: More than eighteen hundred years ago, Jesus of Nazareth healed the sick, as well as the sinful, through the understanding and realization of divine Love. He taught his disciples and they went forth and healed through the same understanding. He gave the command to all his followers to do likewise. This method of healing continued for about three hundred years and then was gradually lost sight of as mortals substituted material remedies for faith in God. Diseases so multiplied that there were but few who could say they were free from disease. About thirty years ago Mrs. Mary Baker G. Eddy, a New England woman, who was a graduate of medicine, and a practising physician, received an injury and was by her medical attendants given up to die. Being a devout christian, she turned to God for help, and was almost instantly healed. Then came the desire to know more of this Truth, that she might impart it to a sick and sorrowing world. After three years of faithful study, she was able to give to the world a statement of how she was healed. The understanding of Christian Science has healed more than a million people, many of whom had been given up to die, by the best medical skill of our country. More than three hundred Christian Science churches have been organized, among them The Mother Church in Boston, which has a membership of more than twelve thousand. This church has established a Board of Lectureship, and is sending out lecturers throughout the length and breadth of this land, to teach the people what Christian Science is, and what it is doing for sick and suffering humanity.

The gentleman who will address you this evening, is a member of that Board. He was for more than twenty-five years a prominent and influential physician. He found, as many others have done, that his remedies failed him when he most needed them; then he turned to God, and has for the past five years been a Christian Science practitioner. He comes to you well qualified to discuss this question. I now have the pleasure of introducing to you Dr. A. A. Sulcer, of Riverside, California, the lecturer for this evening."

Reuben Whitaker, President.

At Lancaster, Ohio.

Mr. Edward A. Kimball, C.S.D., of Chicago, appeared at the auditorium Thursday evening March 16, as a witness to the efficacy of the healing art as practiced by Christian Science proficients, he having been recalled from the verge of the grave by its aid some twelve or thirteen years ago. The house was crowded with a refined and intelligent audience, several ministers and many professional men being among the number of attentive listeners.

He was introduced by Miss Estella M. Rigby, a leader and earnest worker of the First Church of Christ, Scientist, in this city, and immediately launched into his discourse, the main portion of which was devoted to the reality of the healing work done by the church, that extends into fields not entered upon by medicine.

Lancaster (Ohio) Daily Eagle.

Healing Work in the South.

FRANCES J. KING.

BEFORE the light of Truth dawned upon my darkened sense, I was a bundle of selfishness,—in fact a very fair specimen of the Adam-legacy, but now I am a new creature, old things are passing away, and life is bright with the illumination of divine Love.

Goodness, expressed in our daily lives, is the fruit of the Spirit bearing fruit after its kind. It heals the sick, cleanses the leper, casts out devils, and raises the dead in trespasses

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and sins. To be good truly is to be God-like. Our work is to follow in the footsteps of our Way-shower by overcoming the carnal mind, and living the Christ-life, expressed in tenderness, meekness, humility, and love; for without this we are nothing. If we are obedient we shall not lose our way, but heaven will be nearer, and Love become dearer as we journey on from sense to Soul.

When first coming into Christian Science, I was healed of Bright's disease and chronic indigestion, by reading SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. For eight years I had been a great sufferer. During that time I tried every remedy that mortal mind could suggest and had little hope of ever being well again; but when Truth knocked at the door of my heart, and I opened the door, I found relief. Sweet indeed was its taste when it healed me, but to say that I have not murmured over its digestion, is more than I am prepared to do. Is the servant greater than his Master? Jesus drank the cup; our Leader is drinking it; can we ask to be spared? surely not, for only as we are tried and purified can we reflect the Father's image. I therefore rejoice with exceeding great joy for every pang of suffering, for every seeming evil that has come to me. By meeting these evils I have overcome much of self that constantly kept in God's way. Had the problem been an easy one, I might have found ease in Zion and been satisfied, but disease has aroused me to life and action, compelled me to watch my thoughts, separate the tares from the wheat, and now I shall not be satisfied until I awake in His likeness.

Shortly after my healing, my husband was healed of consumption. My child also had been an invalid, all her life. Physicians, travel, and change of climate had failed, but after the Light of Love came to my consciousness, I thought, Why not help them? Both were healed, and continue well and harmonious.

Demonstration after demonstration has followed in my efforts to overcome self and help poor, suffering humanity. Although at times error has pressed me hard, God has been at my right hand to deliver me. "He girded me with strength to battle." He is my strength and power, and by His omnipotent might the false thoughts in my consciousness are being subdued. Truly Christian Science is the axe "laid unto the root of the tree."

I shall give a few cases of healing, that may encourage those struggling in the belief of life in matter, and may be the means of turning some from *materia medica* to God the great Physician.

A patient with consumption of the bowels came for treatment, who had been suffering with this disease for about ten years, and had baffled the skill of noted physicians. The case was treated one week without success. At the end of the week the patient was so disturbed at the seeming failure, that she called the healer a humbug, said she had been deceived, and knew she would never be healed. She declared her intention of dropping Christian Science forever. She was told to decide for herself, but was assured that if she would be faithful, healing would follow. She, however, left the office, denouncing Christian Science. She returned the next day for treatment, which resulted as the first. She was even more disturbed. But this was all met with love, and she was told that Truth would heal her if she would only be patient and trust God, as for ten years she had tried drugs and physicians. She was, however, unwilling to listen and left. To the surprise of the healer she came *again*, saying her husband was unwilling for her to stop the treatment, and she came only to please him. The healer began with renewed efforts to reflect love and know the nothingness of the false sense that had so long bound her with chains. They worked on, and by striving to realize Love's omnipresence and omnipotence, the confidence of the patient was gained. When the fifth week came to an end there was still no sign of improvement; yet the patient had learned patience, and the healer knew that the leaven of Truth was at work, making a highway for the entrance of health and harmony. After this, conditions grew encouraging and relief came, but soon seeming reaction seemed about to undo all that had been accomplished. But never doubting, the healer worked on, and the seventh week Truth was gloriously revealed. The healing came and all praise was given to God and Christian Science. This taught the grand lesson to both patient and healer, to wait patiently on the Lord, "for in due season we shall reap if we faint not."

Another case is that of a young man who was stricken with paralysis one Monday morning. The following Thursday Christian Science was called for. During this time the man had not spoken, and lay motionless upon the bed. Two physicians had been in attendance, but from the first had utterly failed to reach the case. They had pronounced it hopeless and left, then Christian Science took charge. It was five o'clock when the healer entered the room, at six the man sat up, laughing and talking with the family. After the treatment the healer went up to the bed, and spoke to the patient, saying, "I know you are better." He opened his eyes, looked up, and replied, "You have been casting out a dumb devil." Truth had done its work, and while the patient was unconscious and knew nothing of Christian Science or the treatment, he felt the power of the spoken Word and realized that the dumb devil had been cast out. He testified at our next experience meeting.

Another case of paralysis was healed in six weeks. Two persons with similar troubles rose and walked after the first treatment. Two cases of cancer healed — one case in about three weeks, the other in three months. One case of malignant cancer healed in a few weeks' treatment. A patient suffering with lockjaw, whom physicians had failed to cure, was healed with one treatment, and attended the matinee the same afternoon. Deafness is yielding to the treatment, and two cases that were very deaf are now able to hear an ordinary conversation.

Brethren, friends, let us love one another, for "he that loveth is born of God, and knoweth God." I have found the secret of a happy life, and the success to all healing is in love for all mankind, and whatever else others may do, let us love one another, and, like Paul, we can say, "My God shall supply all your needs."

Memphis, Tenn.

Compensation.

IN the Christian Science Sentinel of February 16th, the claim that Jesus received no compensation for healing the sick was successfully answered by the statement that "he evidently was provided for." As showing one of the ways in which he was provided for, I quote from Luke 8: 1–3 "And the twelve were with him, and certain women which had been healed * * * Mary called Magdalene * * * and Joanna * * * and Susanna and many others which ministered unto him of their substance."

It may be urged that these ministered unto him voluntarily; but that does not alter the fact that they had been healed and afterward gave him of their substance. That they gave him the things he needed, instead of the money with which to buy them, was but a different means to the same end, and is accounted for by the different age in which he lived. The country, people, customs and wants should all be taken into consideration as they would be in discussing any other question.

When I first began the healing work I rebelled against charging for it. One day I was called to see a patient who had had a doctor and nurse for several weeks but was no better.

They told me of the heavy expense they had been under, and while they didn't seem to question the doctor's or nurse's right to payment, they seemed not to want to pay for the Science treatment. As I disliked to charge for my work I was so distressed that the patient received no benefit from the treatment.

I turned to my Bible for counsel, and read "God is faithful, who will not suffer you to be tempted above that ye are

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able." Then it came to me that we had been told to charge for our services, and that she who had so advised, knew whereof she spoke. I was being tempted to "lean to my own understanding," That settled it and the patient was better at once, while I had learned another lesson in self-denial and obedience.

Sometime afterward I found the following on page 342 of "Miscellaneous Writings" "Seek Truth and pursue it. It should cost you something: You are willing to pay for error and receive nothing in return; but if you pay the price of Truth, you shall receive *all*."

Then I saw that my part was to be obedient, that the patient, loving Leader only asked us to tread a path she had already traveled and found to be safe. A wisdom that made my human sympathy for a false condition, seem mere emotional folly, has said "The laborer is worthy of his hire." I wonder if the sacrifice necessary to pay for treatment, is the "type and shadow" of the price we must pay for Truth.

Minneapolis, Minn., March, 1899. L.

The Child's Message.

LOUISE DELISLE RADZINSKI.

A SHORT time since a little girl of eleven years repeated to her mother some lines that "had come to her while she tried to think of God's love;" her mother requested her to write them down, and send them to the Journal.

In simple, child-like phrase these lines tell of the omnipresence of God, the nearness of heaven, and the nothingness of error, evil. The Journal for August published them, and they have been read by thousands of God's children, big and small, and who can estimate the help they have brought to them? In one household, the elder child, a girl of eight years, learned the lines at the request of her Sunday-school teacher; as she repeated them and sang them, as she went about the house at her play, her small brother of four caught the message and began to question his mother. "Mamma, is God everywhere? Is He all around us? What for? I don't see Him!" The mother is happy to be plied with questions for they teach her, she finds, as much as she can teach the little ones, and between the two there are not many moments in the day that she is not reminded that:

"God is all around us,
In our earnest prayer
He is close beside us,
He is everywhere."

Thinking of the preciousness of this child-message, I realize that today, as much as in King David's time: "Out of the mouth of babes and sucklings, God has ordained strength, because of His enemies."

These enemies, fear and, perhaps, selfishness, make us say like Jeremiah: "Ah, Lord God! behold, I cannot speak: for I *am* a child." The answer is for us now, as it was for the prophet then: "Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I *am* with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth." Jeremiah 1: 6–9.

Our Journal and Sentinel carry refreshment to thousands hungry and thirsty for Truth; shall we not trust Truth, though we may be, spiritually, only babes and sucklings, to ordain strength out of our mouth?

Let us then send our brethren in Truth the messages that Love prompts; let us not fear the faces of any enemies that seek to frighten us with shadows, making us weak with beliefs of imperfect utterance or lack of spirituality, for;

"God is our strength. Behold!
Error is a coward
Although it looks so bold."

The Just Acknowledgment.

BY W. R. RATHVON.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.— Psalm 107: 8.

FREQUENTLY beginners in Science, when disposed to tell of demonstrations they have had, are deterred by the wiles of mortal mind, which is ever ready to insinuate "it would have been so anyhow." So subtle is this suggestion that the Scientist himself, if not on his guard, is led at first to wonder and then to doubt, whether, after all, the good results that have followed his endeavors to demonstrate would not "have been so anyhow."

In uncovering this claim, the following homely illustration has proven helpful. We wake on a fine winter morning to find the ground covered with snow. It is expedient that we get our sidewalks clear and our paths opened, so we set to work without delay. We seize the shovel, use strength, promptness, perseverance and understanding, and before very long the work is done and our premises are clear of snow, solely because we worked faithfully to get them so. Later in the day the sun comes out clear and strong, the weather moderates, and before night all sign of snow has disappeared. But the warmer weather had nothing whatever to do with our clean sidewalk.

It is just so in demonstration. We give treatment to overcome and destroy some specific form of error through our understanding of the power of God — Omnipotent Good. In due season the good results follow as we would have them. So quietly and naturally do these beneficient effects come to us, that, unless on our guard, we may listen to the tempter, and question to ourselves, if, after all, the hand of God was manifested because of the treatment. Yet at the same time we would vigorously resent the insinuations of any one that our sidewalk was clean because of the thaw, or from any other cause than the right kind of work on our part. We know well what cleaned our sidewalks of snow, but we are uncertain as to what freed our bodies of pain. Yet both are simple eases of cause and effect, and when we acknowledge but the one Cause, there will be for us but one effect — Harmony. We can never be intimidated by that bugbear slur "it would have been so anyhow," when we realize that all causation is mental, and that there is but one mentality— one Mind.

Let us, then, not hesitate to make just acknowledgment of the Divine source of the blessings that follow our efforts to prove the allness of God here and now. (SCIENCE AND HEALTH, page 371, line 28.)

There is no such thing as giving too much glory to God.

Extract from Letter.

I remember very well just how I felt when I laid down my first five dollar bill for a pocket edition of SCIENCE AND HEALTH. I was in the frame of mind at that time wherein I measured everything from a material basis. It was not long after I purchased the first copy before I bought second and third copies, making a total investment at that period of fifteen dollars in cash. As a result of my first investment my wife was healed of consumption and my eyes were healed of astigmatism.

A lady who came to me something over two years ago was troubled with weak eyes and was obliged to wear glasses. This lady wrote a great many Christian Science letters for me, and asked that she might retain carbon copies of these letters for her personal benefit, and through this beautiful thought her eyes were healed several months ago, and I have her permission to mention this fact to you.

I have probably invested, directly and indirectly, in various copies of SCIENCE AND HEALTH and other Christian Science literature something over one hundred dollars and if every hundred dollars that I have spent in my life time had been productive of the same amount of genuine good that has come out of this particular investment, I think, without exception, that I would be the happiest man on this earth.

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Just think, my dear boy, if all the money that I have put in my life time into wine, whiskey and cigars had been invested in this class of literature, can you or I measure the result?

I believe that you have a copy of SCIENCE AND HEALTH, as well as copies of other writings of that dear woman in Concord, who permits her followers to call her by the most tender word known to the thought of man, namely "Mother," and I want to say to you that if you will take up these writings of hers with that same childlike thought with which you took up your first primer, and will read her writings with the same childish faith that you read this primer, for a period of twelve months, I hereby agree and bind myself at the end of twelve months to refund to you the money you have invested in these books with interest at the rate of twelve per cent per annum if, at the end of the period in question you will write to me and say that these books have not been the best investment that you ever made in your life.

Ira C. Hubbell, Kansas City, Mo.

Resurrection.

THE resurrection of Jesus is the object lesson of the ages. It speaks of the triumph of Truth, the victory of virtue, the worth of wisdom, the utility of understanding, the majesty of manhood, the might of Mind, the labor of Love, the crown of Christianity, the loftiness of Life, the sovereignty of Science, the sureness of salvation, the sublimity of Soul, the anthems of angels, the reign of right, the oneness of Omnipotence, the glory of Good, the supremacy of Spirit, the bliss of Being, and the day of Deity. It points with the finger of prophecy to the time when mankind shall outgrow the grave, and prove the promise of Jesus, "He that believeth in me shall never die." It points to the possibility of fulfilling Jesus' demand to raise the dead.

The stone rolled away from the tomb of Jesus is a stone rolled away from sepulchres in the hearts of humanity—sepulchres where hope lay buried, yea, where health, and happiness and peace, and manhood and God-likeness, were buried from the sight of mankind; and his resurrection signifies the resurrection of these virtues in the lives of humanity.

Oh, Christian, has this resurrection come in your consciousness? Has Christ, Truth, rolled away the stone from your heart? Is all your buried hope and latent manhood coming forth from the depths of your heart, and manifesting its presence in your life among men? Then are you remembering Calvary no more, but rejoicing in the everlasting victory of Truth and Love.

Oh, child of the resurrection, thou of the Life new-born, hearest thou the music of the morning? Seest thou the gray of the daybreak of eternity? Hearest thou that "Holy, holy, holy, Love, Good, Omnipotent, which was, and is, and is to come?" Listen, and anon thou shalt hear; and thou shalt learn that theme, and blend thy voice with Life's everlasting song.

Waldo Pondray Warren.

Sowing and Reaping.

OUR consciousness is a garden. If we read and encourage *idle thoughts*, sinful thoughts, they will grow and be manifested in our experience even as mustard seed will spring up and manifest itself in a field of grain, and if not uprooted will crowd out the good seed and thus our field instead of being beneficial to a community is an injury, spreading the evil seeds of thought to adjoining fields. We are told that we reap what we sow. This being true, how careful we should be not to hold any thought of malice, envy, or hatred towards another, or hold a thought of dishonesty for them. If we do we cannot demonstrate over the claim of dishonesty any more than a claim of disease of any sort.

We used to think that if we paid one hundred cents on the dollar and gave sixteen ounces to the pound, that we were measuring out honestly, even though unrighteously judging our neighbor at the same time, but what a mistake! What we sow we will reap and not only what we sow but perhaps ten or twenty or hundred fold. St. John writes, "He that hateth his brother is a murderer." This being true, what is our reward for hating a brother but self-destruction? Christian Science teaches that the sinner is a suicide. The old saying, "The world is what we make it" has much meaning to Christian Scientists. We till the soil and sow the grain and then await the results. If we are sure the seed we have sown is absoutely pure, then our outlook is surely bright, but if we are sowing bad seed or mixed seed the prospects are not so bright.

Geo. C. Pennington.

Waverly, Neb.

Turn Your Back to the Lions.

HAVE you seen the picture of Daniel in the lion's den? The artist must have had a glimpse of the understanding of Christian Science. What a sermon it preaches! Every touch of the brush is Science. "The Love of God casts out all fear." "God is All." "Out of self into Thee." "Having eyes but see not." Daniel had eyes and did not see evil (the lions) but he did see God. "Ears but hear not." Daniel could not hear the growl of error (the lions) but he did hear the voice of the Lord saying, "Fear not." What a perfect understanding of God's power to protect His own. Let every Christian Scientist search himself and see if he turns his back to the lions when danger, sorrow, trouble or sickness presents itself. In my own case, try as hard as I may, I find I invariably face the lions and keep close watch of them to detect which one will spring first and then demonstrate to hold him back, frequently finding the lion is drawing nearer, I go to a healer for treatment. How different with the prophet. He calmly turns his back to error (the lions) with hands folded behind him, with his eyes turned to God, he sees the Light coming through the little barred window. He is lost to material self but is present with God. To material sense he is in great danger, but with his spiritual understanding there is nothing to fear. It seems to me all Scientists should have that picture where they could study it daily, and each day pray to be like Daniel that they may be able to turn their back to the lions.

F. B. Homans, Boston, Mass.

The Way.

Bare was the cross, and gray,
But in the dreary province of the tomb
The body of our Saviour lay,
Awaiting resurrection from its gloom.

Unto His tomb at dawn
Came worshippers with oils and spices rare,
To find their loved Messiah gone,
The stone rolled back, an angel waiting there.

"Fear not: He whom ye seek —
The Jesus crucified — He is not here:
For He is risen, and will speak
The deathless Truth where'er He may appear."

Life, Truth and Love are real,
While sin, disease and death are passed away:
A risen Christ doth yet reveal
The meaning of Ascension and of Easter Day.

The Principle Divine,
The sinless Joy, the perfect Harmony —
What mortal tomb can these confine
When death is simply *un*reality?

Man is the thought of God,
The deep expression of Eternal Mind;
And all the paths that Christ has trod
Are in God's kingdom for each one to find.

Keyes Becker.

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Questions and Answers.

In compliance with requests we republish the following from the Christian Science Sentinel of February 2, the supply of that issue having been exhausted.

What do Christian Scientists mean when they say there is no sin?

Absolutely speaking, they mean just what they say. They do not mean, however, that sin does not exist as a human law and human belief, nor do they mean that mortals, as long as they are under the dominion of sin, are not sinners. As long as they believe in sin and give it power, mortals are sinners. Christian Scientists mean by the unreality of sin that where Good prevails no evil exists. To the extent that Good obtains in human consciousness evil or sin is ruled out therefrom. If the belief in sin predominates in the consciousness of the individual, he is more the servant of sin than of righteousness. If righteousness has the preponderance, he is more a righteous person than a sinner. If a man is less a sinner this year than he was last, he has to that extent overcome sin, and to the extent that he has overcome it he has proved its unreality to himself.

Let us suppose a community of persons, each of whom has so far destroyed for himself the belief that sin has power over him, that he is more the servant of righteousness than of sin. What would be the aggregate consciousness of that community? More righteous than sinful, would it not? If we can go thus far in our supposition, may we not legitimately go farther and suppose a community whose aggregate consciousness is entirely free from sin? In that community then, surely sin would not be real, for it would have no existence.

Now, a community that would submit itself absolutely to the teachings of Jesus Christ, working out their salvation according thereto, would sooner or later become a sinless community; but the community, of course, would become sinless only as each individual thereof had overcome sin in himself. If sin were real in the sense that it constitutes a part of God's divine plan, it never could be overcome, for it would be eternal and indestructible.

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Do Christian Scientists believe in punishment for sin?

Most emphatically. The sinner will be punished in due proportion for all his sins. As long as he continues to sin, the punishment will continue. If sin were a part of God's plan and therefore eternal, and the sinner never ceased sinning, his punishment would be eternal; but sin not being part of God's divine plan, sooner or later it must be destroyed in each human consciousness. As mortals awaken to the fact that there is no pleasure in sin, but that it brings certain punishment, they will turn from it; and the only way to overcome sin is to cease sinning. Jesus came to teach mortals how to overcome sin. Had sin been a part of the divine plan, and in that sense real, he would have been violating, instead of fulfilling, God's law, and would not therefore have been "about his Father's business," as he so often declared himself to be.

When the "last farthing" shall have been paid,— that is, when the last sin shall have been overcome by the individual,— the "eternal punishment" for sin will have ceased. Christian Scientists construe the word "everlasting," as used in Scripture, in its strict sense,— that it is age-abiding. When the age of sin ceases in each individual, the "everlasting punishment" will cease.

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Do Christian Scientists believe the Scriptures to be inspired?

Whatever is dictated of Good is inspiration. To the extent that Good or God, is reflected, either in words spoken or written, or in deeds, the person reflecting the same is inspired. The Biblical writers, as a whole, wrote from a high standpoint of spiritual perception, and were inspired in proportion. Their prophetic utterances were divinely inspired, as shown by the fulfilment thereof. God spoke through them of the past, the present, and the future, by virtue of their spiritual understanding. So it has been in all ages. So it is in this age. Spiritually interpreted, therefore, the Scriptures are inspired.

Testimonies.

HAVING read in the Sentinel of March 2, the just rebuke to Branch Churches for their failure to call a member of the Board of Lectureship, reminds me that no notice was sent of the lecture in Portland. Rev. Wm. P. McKenzie, C. S. B., of Boston, Mass., delivered a lecture, the 30th of last November in the Y. M. C. A. hall, under the auspices of both Christian Science churches of this city. The hall, with seating capacity of about six hundred, was almost entirely filled. The discourse was indeed helpful and uplifting; the subject being, "Christian Science, what it is, and what it does."

I would like to mention two demonstrations, where the healing was done without any special effort to treat the individuals; but by simply denying the existence of the error, and realizing the presence of God, Good.

A Scientist called at the home of a lady who was suffering severely from erysipelas in the face. At this time patches of red were quite prominent. The practitioner talked to the lady about Christian Science, what it was, and what it would do, and then went home. Once or twice afterward, the disease presented itself to the thought of the Scientist, but its reality was denied, as before, and thus dismissed from thought. It was afterward learned that the morning following the visit, the disease had disappeared.

The second case was an experience of the same Scientist. A friend visited her home for a few hours, being apparently over-burdened with care and trouble. Although possessing some understanding of Truth herself, she had been unable to rise superior to the sense of discord. The two conversed freely about Christian Science. Some questions in regard to it were asked and answered; God's presence, the reality of Life, Love, and Good was realized, but no treatment given.

Three days afterward the friend called again, only to tell her sister how much benefit, courage and light had been received during that visit. She had been "so happy," she said, during the three days following.

These demonstrations, although modest as compared to others which might be mentioned, positively prove the statements in our text-book, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. M.

Portland, Maine.

Christian Science in Dawson City.

THE following extracts from letters received from Harold B. Lewis now in Dawson City, Northwest Territory, Canada, will be read with interest by his many friends. He is a young Christian Scientist, healed and taught by Mr. Carol Norton, and well prepared to go as a pioneer of the Truth in that great field awaiting the sowing of the seed. At this season of the year the mail is taken by sleds and dogs and is limited to very light letters, — no papers, — and the mother of Mr. Lewis sends the Journal, Quarterly, lectures, and literature, by cutting them up into pages and pieces.

* * * * * *

"I found a little band of Christian Scientists here composed of six men, I now making the seventh. One of them has established himself as a healer, and is doing good work. He has written for permission to organize a church, and for more literature. I found them studying the August lessons

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of a Quarterly of 1897 — holding the meetings Sundays at 3 P. M. — and you can think of me nine o'clock at night, your time, enjoying with others this feast which is found in the study of SCIENCE AND HEALTH.

* * * * * *

While there is bickering among the physicians as to who is entitled to practice and who not, with several consequent legal entanglements, Mr. Allerdyce, the Christian Scientist, continues to practice undisturbed, and I should judge is doing good work. To show how little distance is considered here — several people were at the last Sunday 3 P. M. meeting from Bonanza Forks, sixteen miles away, — some coming by dog team, others walked and returned after the meeting. I understand there are about twenty Scientists, some ladies, in this country.

It is with a great deal of pleasure and happiness that Mrs. Ingram and myself read the Sentinel, and it has helped us in many ways. I only wish that every family in the land was a subscriber to this valuable little paper. The price is so small it seems to me that every family might economize on the so-called luxuries of living, and thus be enabled to subscribe to the weekly. Only the other day I said to my wife that the articles by Senator Mitchell, March 2, and "Business Men Healed," A. E. Stilwell, February 23, were worth the year's subscription to me. I sent a copy to my father, who is very strong in the old orthodox beliefs, thinking perhaps these two articles might turn his thoughts in the right channel. In a recent letter from him, he says he is sorry we (that is Mrs. Ingram and myself) are so taken up with Christian Science doctrines, or isms, as he called it, and isolating ourselves from the Church and Society. We are holding firm to the Truth as taught by Mary Baker G. Eddy in SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. This in connection with the Bible is our daily guide to health, holiness and happiness. Although we have only been interested in Science since July, 1898, we have had a number of helpful demonstrations, and hope to be able to give you some for publication, which may be helpful to others.

W. G. Ingram.

Hudson, Wis.

Consumption Healed.

"ELEVEN of my ancestors died with consumption, it being hereditary in our family. This dreadful malady attacked me and I was treated by the best physicians for several years. I was finally advised to try a change of climate. As my mother was in California I went to her, thinking if I died I could leave my little girl — then four years old — with her.

While there I met some Christian Scientists, and by reading their literature I was enabled to return home. Soon afterwards — now about six years ago — I had the pleasure of going through a class in Christian Science.

I am now entirely healed. Since gaining this higher understanding of the government of the one Mind, I have been able to demonstrate entirely over sick headache, neuralgia and chronic liver troubles. We have three children, and we are thankful for the light and blessings we have received in Christian Science."

Mrs. Ida Getzwiller.

San Antonio, Texas.

Recently a mother who lives at this place requested treatment for her baby. The child's face was covered with a rash. The mother had just that day learned that the children in a family for which she did the washing had the chicken pox. The Scientist gave one treatment about five o'clock and another about nine o'clock. The next day the baby was perfectly well. The mother said the manifestion of rash all disappeared about ten o'clock the night before. It made no appearance on the three other children who were with the baby constantly.

A little boy in the same family was instantly healed of a severe claim by listening to the reading of the experience and healing of another of the "little ones," given in one of the first issues of our dear "Sentinel." So our little messenger has proved a healing angel.

Sherman Wilcox, Sturgis, So. Dakota.

About two years ago Christian Science was brought to my notice through the healing of my wife. We at once purchased SCIENCE AND HEALTH. I became interested in its teachings, and when about half through the book, I lost my desire for tobacco. I had been a great smoker for ten years. I kept on with the study and physical claims began to disappear, until I found myself perfectly well.

The joy that has come to me spiritually, the English language has no words to express. We have now nearly all the works of our dear Leader and The Christian Science Publishing Society. Their value cannot be estimated in money.

In the degree that I rise above selfish motives and aims I find myself in the attitude of thought to understand the Bible and SCIENCE AND HEALTH. My constant desire is to so demonstrate over personality and all claims of sin that I may be led to Christ, Truth.

N. P. Libby, Bangor, Me.

Notices.

To Christian Scientists.

It is with pleasure I certify that after months of incessant toil and at great expense Mr. Henry P. Moore and Mr. J. C. Derby of Concord, N. H., have brought out a likeness of me far superior to the one they offered for sale last November. The portrait they have now perfected I cordially endorse. Also I declare their sole right to the making and exclusive sale of the duplicate of said portrait.

I simply ask that those who love me purchase this portrait.

(signed) Mary Baker Eddy.

Pleasant View, Concord, N. H., March 27, 1899.

All orders should be addressed to Mr. J. C. Derby.

It is the Company's desire to call in all pictures of Mrs. Eddy which they had sold before perfecting the portrait.

If those who have such will return them to Mr. J. C. Derby, 30 No. Main St., Concord, N. H., enclosing ten cents in postage stamps to defray expenses, and give full address of the sender, they will receive in return one of the perfected portraits without further charges.

Quarterly Lecture.

The quarterly lecture of The First Church of Christ, Scientist, in Boston will be given by Rev. Irving C. Tomlinson, a member of the official Board of Lectureship, in Music Hall, Boston, April 5, at 8 o'clock, P. M. Seats free. All are cordially invited.

Christian Science Board of Directors.

Journal Delayed.

Owing to a fire in the building in which is located the bindery that does the work of binding the Journal, there will be several days' delay in getting the April Journal out to the Field.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

We wish to say that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

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Works on Christian Science.

Written by Rev. Mary Baker G. Eddy.

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Founded April, 1883,

By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REVEREND MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH*."—Jes

Published Weekly at 95 Falmouth Street. BOSTON, MASS., APRIL 6, 1899. Vol. 1 No. 32

1 P E Baker Ma. 00

A Roentgen Ray Discovery.

From the New York Herald we cull the following regarding the recent invention of Dr. Kolle: —

THINK of one man being able to print seven hundred and fifty thousand copies of a newspaper in a single working day of eight hours. Startling, isn't it? Yet, if the calculations of Dr. Frederick Strange Kolle are correct, this is but a moderate estimate of what may be done by a new X ray process. But manufacturers of printing presses need not prepare to go out of business just yet, for it will probably be many a year before Dr. Kolle's discovery is brought to practical perfection.

When, scarcely more than two years ago, the X ray was discovered by Prof. Roentgen, an astonished world said, "Surely this is the limit." Yet, at that time not half the possibilities of that marvellous spark were conceived, even by scientists. Investigation and experiment are almost daily revealing new wonders. The latest discovery of the power of the X ray has been only recently made. Dr. Kolle is a young man, who has devoted most of his time for the last two years to studying Prof. Roentgen's spark.

Dr. Kolle has, after many experiments, succeeded in printing by means of the X ray. At present his discovery is scarcely out of its swaddling clothes, but its boundless possibilities may be seen at a glance. One of these possibilities is the displacement, in a measure of the printing press, and the accomplishment in much less time and with infinitely less labor and expense, of what those enormous and complicated machines are now called upon to do.

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Recently a representative of The Herald was permitted to be present at a practical test of printing with X rays at Dr. Kolle's residence, No. 273 Prospect avenue, Brooklyn. The rooms were not adapted to the purpose — in fact, the demonstration was improvised — but even with poor facilities, Dr. Kolle conclusively proved that he can do what he claims — print with the X ray.

A majority of newspaper reading people have become familiar through repeated description with conditions surrounding the use of the X ray. In this case all ordinary requirements were complied with. The coil, or battery, was placed on a table, while in an adjoining room a red bulb cast through the open door a dim light. Attached to the coil was an ordinary Roentgen tube, being a spherical glass globe, with a small platinum shield to reflect the ray.

The coil used by Dr. Kolle was one manufactured expressly for him. It contains one hundred and fifty miles of wire, and is capable of exerting a force of three hundred and twenty thousand volts. Not all this enormous voltage was used, however. When all was ready for the experiment, Dr. Kolle took a dozen sheets of sensitized paper, wrapped them in light proof paper and placed them in an envelope. To describe this envelope and its contents Dr. Kolle has coined a term — "senso-block" — which is merely meant to mean a block of sensitized matter.

This senso-block was placed upon the table. On it was laid the matter to be printed, which in this case simply consisted of the words "New York Herald," and just under the word "typoradiography," which is the name given by Dr. Kolle to the process of printing with X rays. The words to be printed had been prepared on an ordinary white business envelope. Dr. Kolle explained that it was necessary to use an ink entirely opaque, so the X ray could not penetrate it. He was some time in devising an ink which would answer the purpose, but finally produced a pasty substance of a deep pink color.

When the matter to be printed had been laid on top of the senso-block the tube was lowered so that the platinum disk would send the X ray directly downward and through both. Then the current was turned on, and for a few seconds nothing but the white bulb was visible.

The sheets of paper were then taken out of the envelope and placed in a bowl containing some ordinary developing fluid. After they had remained in the fluid for a few moments Dr. Kolle took one out and passed it to one of the observers. Sure enough, the words "New York Herald, typoradiography," were plainly visible.

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"So you see," said Dr. Kolle, "that the X ray can print. As yet, as you have seen, this possibility of the X ray is in its primacy What I have just shown you has been done with the crudest facilities, yet it amply demonstrates the fundamental principle. To bring printing by this method to practical use will require, beside certain scientific difficulties yet to be overcome, a mechanical inventiveness far beyond my knowledge or skill. But I have not the slightest doubt that within ten years, or perhaps even a shorter period, typoradiography will become an important and useful art.

"If it is desired to print a large number of sheets I have hit upon a plan which is entirely practical. This is to place a number of blocks around one tube. Say blocks of fifty sheets are used, and twenty blocks arranged about one tube; then we could get one thousand copies in ten seconds' exposure, or six thousand copies per minute, for each tube employed. Any number of tubes may be used, so if ten tables were used in one room of fair area, each holding twenty senso-blocks, sixty thousand copies could be made in one minute. The cost of printing would thus be enormously reduced.

"A man working eight hours could, with every facility for work, make at least two hundred and fifty exposures, which represents at a moderate estimate seven hundred and fifty thousand copies per day. By increasing the number of workmen and tables the entire edition of a great newspaper could be printed in a few minutes."

One practical use to which Dr. Kolle's process can be

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immediately applied is the comparatively safe transmission of secret dispatches, where they are liable to seizure and detection. Sensitized paper can be used which will only yield to a certain developer, both to be kept secret by the government or persons employing them. Upon sheets of this paper elaborate dispatches can be printed, and if the messenger is detected only apparently blank sheets of white paper will be found in his possession. When the sheets are delivered to the proper person, an application of the right developing fluid will immediately bring the message clearly into view. This is one of the many interesting minor possible applications of the new invention.

Items of Interest.

It is reported that the troubles growing out of the election of a king of Samoa have taken a more serious turn, and resulted in the bombardment of native villages along the shore by the United States cruiser Philadelphia, Admiral Albert Kautz commanding, and the British cruisers Porpoise and Royalist.

As the provisional government continued to defy the treaty after the arrival of the Philadelphia, Admiral Kautz, after consulting with the various consuls and senior naval officers, issued a proclamation calling upon Mataafa and his chiefs to return to their homes.

The German consul issued a proclamation upholding the provisional government, and as a result of this the Mataafans assembled in large force and hemmed in the town. An ultimatum was sent ordering them to evacuate and threatening to bombard the town in case of a refusal. This was ignored and the rebels commenced an attack in the direction of the United States and British consulates half an hour before the time fixed for the bombardment. Much anxiety is felt in Washington as to the part the Germans took in the affair, if any.

Dr. Manuel Azpiroz, who will succeed the late Senor Romero as the Mexican ambassador to the United States, has arrived in Washington. The new ambassador is one of the most popular officers in Mexico, and has gained an international reputation as a diplomat.

Speaking of the commercial relations between Mexico and the United States he said that the trade of these two countries ran far into the millions, and was growing constantly. Mexico bought the bulk of her goods from the United States, instead of from European countries. He pointed out that the great mining, mineral and agricultural resources of this country created a large demand for American goods, and the people wanted our machinery and all the appliances of industry, preferring them to those of other countries. With the extension of the railroad systems between the two countries, this mutual exchange was sure to increase, and the nations would be brought into close trade relations.

As soon as Gen. Otis achieves a decisive victory over Aguinaldo the Philippine commissioners will issue a proclamation promising amnesty to all natives who lay down their arms, and self-rule to those who recognize the sovereignty of the United States. This is the programme which the state department understands has been adopted by the commission. As General Otis and Admiral Dewey are members of the commission, it is presumed that they are responsible for the delay in issuing the proclamation, believing its effect will be greater if published after the insurgents have been subdued.

Information is received from Madrid that Senor Silvela, the premier, has informed the Queen Regent that her ratification of the peace treaty, by accelerating the payment of the $20,000,000 promised by the Americans, has improved the commercial outlook abroad, and that there is nothing whatever to fear from the Carlists. He further declared that the relations of Spain with the United States were of the most friendly character. He expected that when the ratification of the peace treaty had been exchanged, the normal relations between the United States and Spain would be at once reestablished.

The steady advances of the American troops have brought them within three miles of Malolos, the insurgent capital. Aguinaldo and his family are preparing to leave the city, and it is thought the battle of the war must be fought at once as the Filipinos are massed about their capital. The rebel army has been retreating constantly and all its fighting has been of the defensive kind. The insurgent losses have been far in excess of the American casualities in every day's fighting. The American troops are holding out in remarkable vigor and good spirits.

The following cablegram was received by the war department on March 19, and has just been made public:

Manila, March 19, 1899.

To the Adjutant-General, Washington:

Have purchased all gunboats in Philippines of Spain, thirteen in number, now at Zamboanga. Half are in serviceable condition. Payment in cash from public fund upon delivery at Manila. They will be sent for this week. Otis.

A most interesting and impressive ceremony was recently witnessed at Santiago de Cuba by more than two thousand people. Two palm trees representing Cuba and America, symbolizing Cuban freedom and the Union of the two countries, were planted by the Cuban General Maceo's two sons, assisted by two American and four Cuban soldiers.

Notwithstanding the fact that General Otis has refused to sanction negotiations for the release of Spanish prisoners held by the Philippines, the Spanish Government has offered Aguinaldo one thousand dollars for the release of each Spanish officer held by him, one hundred dollars for each soldier, and five hundred dollars for each civilian.

A report recently issued by the chief of the Bureau of Statistics shows that the total exports of merchandise from the adoption of the constitution in 1789, to the present time, amount to $30,952,202,985, while the imports of merchandise were $29,979,961,487, leaving a balance of $1,460,473,261 in favor of the exports.

Miss Anthony will sail for England June 2, to attend the quinquennial meeting of the Women's International Council, to be held in London. Rev. Anna H. Shaw, Miss Lucy E. Anthony, Miss Howland and other friends are planning to go by the same steamer. It will be a merry party of suffragists.

The complete transition of the State of Nebraska from a portion of the great American desert to an agricultural commonwealth was signalized by the repealing of a law, enacted in the early days, providing for the payment of a bounty for the cultivation of timber.

Governor-General Brooke will issue a decree forbidding the arrest and prosecution of Cuban or Spanish troops for crimes committed by them during the war. He says that Cuba must forget the past, for such prosecutions disturb the country's reconstruction.

The London Times recently printed a one-hundred-word despatch which had been sent thirty-two miles by the Marconi system of wireless telegraphy. The Morse code was used and read as distinctly as if the termini had been connected by wires.

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President McKinley has returned from his visit to Thomasville, Ga., and feels ready to accomplish all the work he has to do before he leaves on a longer vacation, which he hopes to take to the Pacific coast.

April 1 the postage rates now in force in the United States will be adopted in Cuba. At the same time free delivery will be established in ten of the largest cities.

Word has been received from General Otis that the entire casualities since February 4, have been one hundred fifty-seven killed, and eight hundred sixty-four wounded.

Senator Hoar attended the annual dinner of the Massachusetts Legislature. He received a cordial greeting and delivered an address full of praise for the State.

The United States gun boat Yorktown captured the Spanish steamer Mundara, which was attempting to run the blockade in the gulf of Lingayeno.

Information is received from Madrid that the Queen Regent will shortly sign the decree authorizing the payment of the interest on the Cuban debt.

President McKinley has appointed the son of Colonel Egbert, who was recently killed in battle, second lieutenant in his father's regiment.

An order has been issued by the Secretary of the Treasury for the free admission of binding twine to the United States from Canada.

The war department officials have promised that all the volunteers now in Cuba will be in the United States again by May 1.

The total circulation per capita in coin and paper money has increased from $23.83 March 1, 1898 to $25.51 March 1, 1899.

A Canadian fleet of thirteen sailing vessels have caught about a quarter of a million seals during the present season.

Ambassador Choate pays $12,000 annual rental for his house in London. This leaves him $5,500 for incidentals.

Joseph H. Choate, Jr., son of the United States ambassador has decided to study law in the Middle Temple, London.

Ex-Senator George Gray of Deleware has been appointed United States circuit judge for the third district.

Ex-Secretary of State John Sherman is again at his residence in Washington.

Christian Science in Baltimore.

ONE of the most common-sense and provable of the many religious organizations born of Christian evolution in the last century is that curiosly exalted quality called Christian Science.

This new sect, in the doctrine of their belief, have not only blended science and Christianity, but have established a sort of infallible union between the Bible and "SCIENCE AND HEALTH," which they use as a "key to the Scriptures," and a direct text to their faith. The author of this book is Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science.

To know this woman well requires, more than anything, a knowledge of her works, for her life has been devoted to Christian Science, and therein is revealed her great individuality. When a girl in her New England home, she was unusually intelligent and evinced deep religious tendencies. At twenty she was far beyond the average, and from that time proved that she was destined to teach new lessons in life. Only a few years later she was writing and lecturing, all of which was but a prophecy of what was to come. The first edition of her Christian Science text-book was published in 1875, and four years later she founded in Boston, Mass., what is now the Mother Church, with a general membership of thirteen thousand and nearly five hundred branches in Christendom.

The two branches founded in Baltimore are particularly strong and active. They are both young, both located within a square and a half of each other, and both are rapidly acquiring a large membership. First Church of Christ (Scientist), now at Cathedral and Preston streets, had its beginning four years ago in a private residence on Linden avenue, under the tutelage of Ellen E. Cross and Edward H. Hammond, the founders of Christian Science in this city. The new belief soon expanded beyond the confines of a parlor, and the following year a church was established in the Lyceum Parlors on North Charles street. The membership continued to increase, and the main auditorium in Heptasophs' Hall was secured as a place of more convenience. They all worshipped together four Sundays, and then it was deemed best to appoint another church, and the Lyceum Parlors were rerented, and a portion of the membership, under the care of Miss Cross, C.S.D., have since worshipped there.

In October, 1897, Second Church of Christ (Scientist) was duly organized, and in December of the same year, was incorporated. It now has a strong membership and over forty subscribers, and the Sabbath services in Lyceum Parlors are usually attended by from eighty to one hundred people. In addition to these services, there is a midweek meeting every Wednesday evening, for experience and testimonials of healing, and also for the discussion of all questions interesting to Christian Scientists.

The service is very simple and sweet, and is the same in all churches of this belief all over the globe. The sermon lesson is prepared quarterly in advance and sent out from the Mother Church. These quarterlies present a complete concordance of the Bible, and are invaluable to students of the Word. They have music of the higher order only. At Second Church, Sophia Hall, of the Woman's College, is soloist. They have a choir at First Church. They have no preaching of any sort, and the entire service is by reading. Every church has two readers. The Second Reader reads from the Bible and the First reads the spiritual interpretation from the book of Christian Science. The readers at Second Church are Ellen E. Cross, C.S.D., and Herman E. Hering, C.S. At First Church Edward H. Hammond, C.S.D., is First Reader, and Mrs. Gertrude L. Lawder, C.S., Second Reader.

The part of this new creed of science and religion which is of special interest, is the power to heal sickness and sin, which is supported by the testimony of many members.

The Sunday Herald.

"The greatest thing," says some one, "a man can do for his Heavenly Father, is to be kind to some of His children." I wonder why it is we are not all kinder than we are. How much the world needs it! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth." Henry Drummond.

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Dedicatory Address of Rev. Mary Baker G. Eddy.

THE following is a dedicatory message sent by Rev. Mary Baker G. Eddy, the Discover and Founder of Christian Science, to First Church of Christ, Scientist, Atlanta, Georgia, and read on the occasion of the dedication of a beautiful church edifice in that city, on Easter Sunday, 1899.

My Beloved Brethren: —

You have met to consecrate your beautiful temple to the worship of the only true God. Since the day wherein you were brought into the light and liberty, of His children, it has been in the hearts of this people to build a house unto Him whose name they would glorify in a new commandment — "that ye love one another." In this new recognition of the riches of His love and the majesty of His might you have built this house — laid its foundations on the Rock of Christ; and the stone which the builders rejected you have made the head of the corner. This house is hallowed by His promise, "I will put my name there forever, and my presence shall be there perpetually, and mine eyes shall be open and my ears attent unto the prayer that is made in this house." Your feast days will not be in commemoration but in recognition of His presence; your ark of the covenant will not be brought out of the city of David, but out of the secret place of the Most High, whereof the Psalmist sang, even the omniscience of omnipotence, your tabernacle of the congregation will not be temporary, but "a house not made with hands, eternal in the Heavens;" your oracle, under the wings of the cherubim, is Truth's evangel, enunciating, "God is Love."

In spirit I enter your inner sanctuary, your heart's heart, breathing a benediction for God's largess. He surely will not shut me out from your presence; and the ponderous walls of your grand cathedral cannot prevent me from entering where the heart of a Southron has welcomed me.

Christian Science hath a place in its court, in which, like beds in hospitals, one man's head lies at another's feet. As you work, the ages win, for the majesty of Christian Science teaches the majesty of man. When it is learned that spiritual sense and not the material senses convey all impressions to man, he will naturally seek the Science of his spiritual nature, and, finding it, be God-endowed for discipleship.

Where divine Love gains admittance to a humble heart, that individual ascends the scale of miracles, and meets the warmest wish of men and angels. Clad in invincible armor, grasping the sword of Spirit, you have started in this sublime ascent, and should reach the mount of revelation; for "if ye would run, who shall hinder you?" So dear, so due, to God is *obedience*, that it reaches high Heaven in the common walks of life,—and it affords even me a perquisite of joy.

You worship no distant Deity, nor talk of unknown Love. The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race.

The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love. When the human senses wake from their long slumber to see how soon earth's fables flee, and faith grows wearisome, then that which defies decay and satisfies the immortal cravings is sought and found. In the twilight of the world's pageantry, in the last drawn sigh of a glory gone, we are drawn towards God.

Beloved brethren, I cannot forget that yours is the first Church edifice of our denomination, erected in the sunny South — once my home. There my husband died, and the song and the dirge, surging my being, gave expression to a poem written in 1844, from which I copy this verse: —

> Friends, why throng in pity round me?
> Wherefore pray! the bell did toll,
> Dead is he who loved me dearly:
> Am I not alone in soul?

Did that midnight shadow, falling upon the bridal wreath, bring the recompense of human woe, which is the merciful design of divine Love, and so help to evolve that larger sympathy for suffering humanity which is emancipating it with the morning beams and noonday glory of Christian Science!

The age is fast answering this question: Does Christian Science equal *materia medica* in healing the worst forms of contagious and organic diseases? My experience in both practices — *materia medica*, and the scientific Metaphysical practice of medicine — shows the latter not only equaling but vastly excelling the former.

Christians, who accept our Master as authority, regard his sayings as infallible. Jesus' students, failing to cure a severe case of lunacy, asked their great Teacher, "Why could we not cast him out?" He answered, "This kind goeth not out but by prayer and fasting." This declaration of our Master, as to the relative value, skill, and certainty of the Divine laws of Mind, over the human mind and *above matter* in healing disease, remains beyond questioning a Divine decision in behalf of Mind.

Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thereby God-endued with power (knowledge of divine law) and signs following. Jesus declared that his teaching and practice would remain, even as it did, "for them also which shall believe on me through their word." Then, in the name of God, wherefore villify His prophets to-day who are fulfilling his prophecy, and verifying his last promise, "Lo, I am with you alway"? It were well for the world if more of the wisdom of the ancient Rabbi survived, who said, "No man can do the miracles that thou doest, except God be with him."

Be patient towards persecution: Injustice hath not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of Light,— you are not children of darkness — let your light shine. Keep in mind the foundations of Christian Science — one God, and one Christ — keep personality out of sight — and Christ's "blessed are ye" will seal your apostleship.

This glad Easter morning witnesseth a risen Saviour, a higher human sense of Life and Love, that wipes away all tears. With grave-clothes laid aside, Christ, Truth, has come forth from the tomb of the past, clad in immortality.

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The sepulchres give up their dead — Spirit is saying unto matter, "I am not there," am not within you — behold the place where they laid me! but human thought has risen.

Mortality's thick gloom is pierced — the stone is rolled away — and death hath lost its sting, and the grave its victory. Immortal courage fills the human breast, and lights the living way of Life.

Mary Baker G. Eddy.

Pleasant View, Concord, N. H., March 20, 1899.

From the Boston Globe of April 3, 1899, we copy the following relative to the dedication of the edifice at Atlanta, Georgia: —

The first Christian Science temple erected in the South was dedicated on Easter Sunday, Mrs. Livingston Mims, the head of the faith in Atlanta, officiating.

The services were most impressive and almost dramatic. The exercises were opened by a short talk by Mrs. Mims, in which she welcomed the congregation to the new church and outlined the plans for the faith and the history of the movement which resulted in the construction of the temple.

Mrs. Mims made a striking figure as she delivered the opening address. She is an unusually handsome woman, of ideal figure, beautiful face, silvery gray hair and with inimitable grace in every movement. She is the wife of the president of Atlanta's most exclusive social club and has taken a foremost part in all woman's intellectual affairs there.

At the conclusion of her address she read a long dedicatory message sent by Rev. Mary Baker G. Eddy, above published.

The church, which is on West Baker street, is very handsome and imposing. It is built of Georgia granite so ranged as to give an impression of marble. On the inside the edifice is harmoniously completed, white and pink marble forming the material decorations, the organ loft and reader's desk being especially ornate. There is a handsome bronze pedestal just below the organ loft, where burn the seven lights which the Christian Scientists associate with those referred to in the fourth chapter of Zachariah.

The first Christian Science church was organized in Atlanta ten years ago. Since then, under the sagacious management of Mrs. Mims, the faith has grown by leaps and bounds until today it numbers some of the most prominent people in the city among its membership. The fund, with the exception of one thousand dollars, for the erection of the temple was raised among the immediate members of the congregation. The new religion has been attacked by pulpit and press, and openly expressed opposition accompanied every step made by the Scientists in the direction of their new church. When its necessity was fully appreciated the members quietly set to work to accumulate the required funds, and more than twenty thousand dollars has come into the church treasury in the last few years.

Of the members of the congregation few of them are wealthy people, but they have all given with a spirit and generosity indicative of their great earnestness and their desire to build a church that should for all time be a monument to the first congregation of Christian Scientists in this section of the country, as well as being a medium, as they hope, for the more general dissemination of the principles of that religion.

Mrs. Eddy's Answer.

Editor of The Commercial Advertiser:

SIR — Over the signature "A Priest of the Church," somebody, kindly referring to my address to the First Church of Christ, Scientist, in Concord, N. H., writes: "If they (Christian Scientists) have any Truth to reveal which has not been revealed by the Church or the Bible, let them make it known to the world, before they claim the allegiance of mankind."

I submit that Christian Science has been widely made known to the world, and that it contains the entire Truth of the Scriptures, as also whatever portions of Truth may be found in creeds. In addition to this, Christian Science presents the demonstrable Divine Principle, and rules of the Bible, hitherto undiscovered in its translations, and lacking in the creeds. In evidence thereof, I query; Do Christians who believe in sin, and especially those who claim to pardon sin, believe that God is Good, and that God is *All?* Christian Scientists firmly subscribe to this statement; yea, they understand it and the law governing it, God being the divine Principle of Christian Science, and "of purer eyes than to behold iniquity." On this basis they endeavor to cast out the belief in sin, or in aught besides God, thereby enabling the sinner to overcome sin according to the Scripture, "Work out your own salvation with fear and trembling, for God worketh in you both to will and to do of his good pleasure."

Does he who believes in sickness, know or declare that there is no sickness or disease, and thus heal it? Christian Scientists do this, and by reason thereof its divine Principle, demonstrated, heals the most inveterate diseases. Does he who believes in death, understand or aver that there is no death, and proceed to overcome "the last enemy," and raise the dying to health? Christian Scientists do this in Christ's name, and are striving to reach the summit of His words, "If a man keep my sayings he shall never see death."

If as this kind Priest claims, these things, inseparable from Christian Science, are common to his Church, we propose that he make known his doctrine to the world, that he teach Christianity thus, and send out students according to Christ's command, "Go ye into all the world and preach the gospel to every creature," "Heal the sick, cleanse the leper, raise the dead, cast out devils." The tree is known by its fruit. If, as he implies, Christian Science is not a departure from the first century churches — as surely it is not — why persecute it? Are the churches opening fire on their own religious ranks? or, are they attacking a peaceable party quite their antipode? Christian Science is a reflected glory; it shines with borrowed rays — from Light emitting light; it is the new old Christianity, that which was and is the revelation of divine Love.

The present flux in religious faith may be found to be a healthy fermentation, whereby the lees of religion will be lost, whereby dogma and creed will pass off in scum, leaving a solid Christianity at the bottom — a foundation for the builders. I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the Life of Love.

I shall decline entering into newspaper controversy.

Mary Baker G. Eddy.

Pleasant View, Concord, N. H., March 22.

Personal Attacks.

ARE those ministers of the gospel who are so industriously hurling their anathemas at the Rev. Mary Baker Eddy, really so blind that they believe a personal warfare upon her will defeat the movement she established, and of which she is the honored and revered head?

The phariseeism of nineteen hundred years ago, thought that by crucifying the Teacher, and thus getting rid of him, his teaching and work would cease. Did it prove to be so?

The rapid growth of Christian Science, the thousands it is healing, the myriad hearts that are rejoicing over their release from bondage, the glorious work that is being accomplished as the result of Mrs. Eddy's labors — all this would seem to indicate that the success attending the efforts of our latter day Pharisees is about on a par with those of their ancient prototypes.

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Publish Our Leader's Articles.

We request the workers in the Field to have all the articles from the pen of our beloved Leader as generally published as may be, in the large as well as the smaller places. The papers published in the smaller places appearing only weekly will, no doubt, as a general rule, be glad to republish the articles from the daily papers.

According to the reports received, the press have been very liberal in this respect as to her address to the Concord Church, and we have no doubt like liberality will be manifested in the future.

Churchianity and Christianity.

SINCE Adam and the serpent left the Garden of Eden and began to found "churches," the coil of Churchianity has attained a marvelous development.

The increase of churchianity marks the decrease of Christianity. There is not room, it seems, in the same world for both to reach their highest development. As the former stretches out its arms to clasp humanity in its deadly embrace, the latter recedes into the secret places of life and abides its time, sure of victory at last.

Churchianity follows the fashions; Christianity follows Christ. In one generation churchianity tells its votaries that the brightness of life is necessarily of the evil one, and indulgence in it will inevitably open the way to an eternity of darkness. By the time the next generation arrives the heart of man, turning naturally like the flower, to the sunshine, has risen above the superstition, and churchianity meekly follows, fearful lest it lose its houses, its lands, its living.

Churchianity tries honest men for heresy, because they do not express themselves as absolutely certain that Isaiah, with his own fountain pen, wrote every word of the prophecy which bears his name. Christianity provides for the eternal persistence of the moral force of the man who keeps the spirit of the law, regardless of the outward husk of the letter.

Among the many variant creeds by which the soul is trammeled in its journey toward the light, is one which for many generations has included the Divine doctrine of the eternal loss of the souls of infants who have not been piously dedicated to the machinery. About eight years ago a rigidly-respectable portion of churchianity met in solemn conclave for the purpose of remodeling its ecclesiastical mechanism in accordance with the sentiments of advanced society — and, incidentally, of putting on the rack of sanctimony an honest soul that had accidently become involved in the cogs. It prayerfully discussed the propriety of releasing the innocent victims of original sin from their lamentable condition, and in the name of the Lord decided to leave them to their fate.

The great founder of the world's highest code of morality said: "Let the little ones come unto Me, and forbid them not; for of such is the kingdom of heaven." Not, let the little ones who have been piously involved in the machinery, but "Let the little ones come unto me." "Except ye become as a little child ye shall in no wise enter into the kingdom of heaven." Not except ye become as a machine-consecrated little child, but "Except ye become as a little child."

Churchianity smiles upon the man who can rent the most expensive pew and make generous clerical offerings, regardless of whether or not he may have secured his wealth by dyeing his own soul black with crime and destroying the souls and bodies of men and women. It piously devotes such gifts to "the spread of the gospel:" that is, the dissemination of the principles which have evolved churchianity into the force of the fashionable world. Christ said: "Give unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Churchianity gave rise to the following incident from real life:

A woman who had given largely to the pastor's salary, to the founding of Sunday-schools, and the support of all those institutions which she had been taught to believe were necessary to the promotion of Christ's mission upon earth, had the misfortune to lose that wealth which had enabled her to devote time as well as money to the work she loved. She came to this city to take a position in which she might support herself and those dependent upon her. She brought with her a letter from her pastor in the city in which she had lived and worked for so many years. Her home was gone, but she hoped to find a spiritual abiding-place where her soul might rest while brain and hands toiled for her daily bread. She had the care of children, whom she wished might have the advantage of Christian environment. In her heart were both Christianity and churchianity, for she profoundly believed that the church was the visible exponent of the invisible spirit of Christ.

The pastor's letter recounted her efforts for the good of her church, but closed with the fatal words: "Her wealth alas! has flown." With it had flown her hope of a spiritual home. She could no more be depended upon to help swell the ecclesiastical revenues. The modest quarter slipped into the collection each Sunday was all the treasury could expect from her. No hand of welcome was extended to her in response to the letter she brought. After many months had passed she chanced to meet the pastor, who remarked upon the fact that he had not previously made her acquaintance.

"No," she said, "I have been in your church and heard you preach often enough to know that one 'cannot buy wine and milk without money and without price' and that you and your church have little interest in a soul that has only a quarter with which to bless itself."

"That hurts me more than anything else that was ever said to me in all my life," he replied, "for I see that you say it from earnest conviction."

It is not recorded that he was sufficiently impressed by the incident to live thereafter more in accordance with the precepts and example of Christ. Probably he did not. It would be a dangerous innovation. He stood very high in the alleged councils of the Lord and a fall would have been fatal.

Churchianity is a chameleon changing its hue with every substance it feeds upon and every support against which it rests. Christianity is a granite rock to which the soul may cling as the stormy waves of life dash against it in vain efforts to tear it away from its sure haven.

Churchianity is circumscribed with a circle of falsehoods, in which every soul must be moulded in order to fit itself for companionship with the elect and for holding a respectable place in good society. Christianity holds within its heart the elemental truths on which are founded life, that true life of the soul which is the life eternal.

The glimmer of the *ignis fatuus* lures the unwary traveler into the bog, where he sinks and perishes. Above in the eternal heavens a great white star shines down lovingly, and in its unchanging rays we read the holy words: "I am the way, the truth, and the life."

Impelled by a low and sordid ambition for worldly gain, a nation goes forth to make war against a feeble and defenseless people. Unarmed men, women and innocent children are murdered to remove incumbrances from the soil and make room for the population of the victor nation. All the other nations, with consciences seared and souls dwarfed by churchianity, cry out in holy admiration: "Behold the victories of Christian civilization." Wars are waged to create markets for poisons, and the people of a once prosperous country are starved that the land may be utilized in supplying those markets. The world is transfixed with holy awe in contemplating the Divine power of the Bible, as illustrated in the success of these pious methods. Through the battle storm of eighteen centuries comes the sweet music of a celestial voice: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Christianity is not dead; neither does it sleep. It lives and wakes in the hearts of men and women, who care more for the spiritual temple than for the piles of marble and

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granite by which churchianity parades before the world its wealth and pride. It dwells in the soul that goes into the dark places of life and carries a ray of sunlight in which flowers of love and trust may bloom. It abideth with those whose work is for national honor rather than national wealth. It inspires the hearts that go out in loving sympathy to other souls that are struggling through the desert places of life. It opens occasional glimpses of beauty even to creed-blinded vision. It inspires the souls of men with an upward impulse that may be impeded but cannot be destroyed. It is eternal and imperishable force, and its truth and light and beauty must forever persist.

Lasalle Corbell Pickett
(Mrs. Gen. Pickett.)

The Washington (D. C.) Post.

Talks with the People on Christian Science.

PEOPLE will continue to ask the same questions about Christian Science, I suppose; until the universal thought has gained a clearer conception of its aims and uses. Perhaps the easiest way to know what it is, is to go to a Christian Science healer and be healed of some complaint that is troubling you. Then you will see that there is "something in it." You will find you are not only relieved of the old pain, or sickness, but you have gained a new outlook upon life. You find that you are not only well, but you will want to know what made you well. Then you will be in a position to understand what is said and written about Christian Science, as you did not seem to be before.

We will suppose you are a Christian, and have been taught to believe the Bible. Now you will find that you have been a little afraid to even ask what this new way is, fearing it might in some way interfere with what you believe as a Christian. And this hesitation springs from a right motive, and is to be commended. Your healer will tell you not to accept anything upon hearsay, but as the Scripture directs, to "Prove all things." You will not therefore be asked to believe anything that is not first demonstrated, or proved, to be Truth.

When you now read your Bible, and find that Jesus' followers were taught and commanded to "Heal the sick," just as clearly as they were told to "Preach the Gospel," you will ask, "Why is this command of the Master disregarded?" And you will no longer be satisfied with the old answer that, "The healing in the time of Jesus was meant only to confirm his doctrine, and to prove his divinity," because you will fail to find anything in the Bible to warrant such a conclusion. When you look at the facts, you will find that wonderful works of healing were performed thousands of years before, and some three hundred years after the Christian era, and that there is nothing in Scripture to suggest that this power will ever be lost as long as there are those that believe in the divinity of Jesus Christ. Now Christian Science is the way, in this age, in which those who trust God's promises, are saved from sickness and suffering, and you, who claim to be a Christian, have the right to investigate, and the blessed privilege of being healed, by this way which belongs to the Christian world, but which it has so long been ignorant of.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Mary Baker G. Eddy, teaches us how we can gain health and happiness, and how to live better and holier lives by following more closely and more intelligently the path pointed out by the Master. He did not leave the world without this proof of love, which he gave so freely, while with us. The Truth of the healing is easily discerned, as there is no place so secluded that some have not been reached by its kindly call to health, and a holier, happier life. Listen to their testimony, instead of believing the words spoken by those who have no real practical understanding of the matter. It is easy for some to ridicule that of which they are ignorant, but it is not the part of wisdom to heed this opposition, and so to be defrauded of priceless blessings which Christian Science confers upon all who honestly seek to be healed by it.

I was, myself, in the position that I have here imagined, a Christian, fearful of doing anything contrary to what my religion taught. Circumstances brought me where I saw an old friend, whom I had known as a chronic invalid for years, but she no longer lay in a darkened room with the greatest silence preserved all about her and the assistance that the daily visits of the family physician could give, together with the anxious care of a loving sister, for, when I saw her, she was well, bright and happy, and able to enjoy what others did about her. When I was told that Christian Science had wrought this change in her, in about two weeks of treatment, I was astonished, and determined that I would investigate this new way if I should need a physician's help again.

This need soon came, and I was at once restored from a bad attack of a cold on the lungs which I then thought very dangerous. I then told my healer of all the other troubles to which I was in bondage, being an old school teacher, broken down in health; also having suffered for years from a spinal difficulty. All these troubles soon disappeared, leaving me well and strong, and very anxious to learn of this new and wonderful way of healing. I accordingly sought instruction from one of Mrs. Eddy's faithful normal students, but, not knowing what the Science would teach, I determined to watch my teacher, and if he said anything that I thought interfered with my religion I decided to drop the whole subject, and consider the one hundred dollars, which I paid for instruction, as so much for experience and never think of it again. Well, I watched in vain for anything but good, and after the sixth lecture was able to heal a friend from the effects of a fall on the ice. She was instantly restored, and I joyful and humble, listened to the remaining lectures in a different spirit.

I have always felt that this opportunity to prove the Truth of the teachings, was given me because I was honestly seeking to do what was right. Now when asked what is needed to make one ready to study Christian Science I reply, Honesty, for having this, nothing can prevent one gaining this great and good gift. It is twelve years since this blessing came to me, and the light shines brighter every day upon my path, and my desire increases to bring many into the understanding of Truth, whereby they can be well and happy themselves, and likewise become the means of lifting other's burdens, and pointing the way whereby they can follow the Master according to his command.

Josiah Rusk.
In the Hoopeston (Ill.) Herald.

Interesting and Suggestive.

DEAR EDITOR: — Being a subscriber to the "Journal" I take the liberty of sending you herewith a part of the editorial page of the New York Times of March 22, as it contains items interesting and suggestive from the Christian Science standpoint. The letter of Mr. Organ is a definite indication of his lack of faith in "Materia-Medica" — it would be interesting to learn more of his views.

The other marked passages are more in the light of "straws" showing the trend of the wind at the present time.

By the article headed or commencing "Round-trip tickets," it seems that John Hopkins University is not satisfied with the number and variety of diseases already "on the list" but must needs send to the uttermost parts of the earth to discover more if possible. Seemingly the University is under the impression that the diseases under investigation are *original* with the inhabitants of the Tropics, thus forgetting the teaching of history, that the Aborigines of almost all countries, when first discovered by civilized man have been found living in peace and happiness, almost absolutely without sickness or disease,— these latter together with envy,

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suspicion, hatred, etc., being only acquired through association and intercourse with civilized (?) man.

Irving in his "Life of Columbus" expresses in his humorous way, serious doubts as to whether the Indians of the West Indies were much benefited when the peace, happiness, contentment and health were taken from them, to be replaced by sickness, diseases, vice, slavery, etc., which all came to them in the name of civilization?

John C. Turner, Noroton, Conn.

Following is one of the articles referred to in the above letter:

The Work of the Doctors.

To the Editor of the New York Times: — Your editorial on "Pneumonia and the Doctors" has, I am pleased to note, incited much comment more or less suggestive and instructive. The consensus of opinion seems to be that your intimation that doctors do not do their "level best" in the treatment of this ailment save as they are inspired by the assurance of large compensation in some form is perhaps unjust, and therewith I concur. It is my opinion that as a rule they do their "level best," which all too often is the worst thing possible for their patients. It is more than probable that Mr. Kipling would have recovered had there been neither doctor, nurse, nor drug within a thousand miles of his rooms. Mr. Kipling is "tough" and fortunately survived the attack of both disease and doctors. I am speaking from experience, for I have been "attacked" both by the pneumonia and by the doctors, and consider an attack by the former far less dangerous than the latter. I am the possessor of a sheepskin, but my shingle is not "up." It went into retirement long years ago. Years ago I became convinced that a doctor is no more a therapeutical necessity than is a saloon a social necessity. Both should be abolished by legislative enactment, and "the world would be the better for it." The coming man will neither drink wine nor swallow drugs. He will know better.

As to pneumonia, I know it to be one of the most tractable of all serious human ailments. It is less fatal to-day than forty or fifty years ago, for no reason save that the doctors do not interfere, as in the past, with doses either so murderously large or crude. Forty years ago scarcely a patient stricken with pneumonia survived the attack of one of the most noted medical professors of that generation. Read his "Materia Medica" and "Institutes," then standard authorities, and the "why" of this fatality becomes apparent. Although this was "medical science," protected as such by law, and by the ignorance that considers itself instructed, it was a something far more deadly than the pneumonia. Practice based upon Paine's "Institutes" is no longer fashionable. It was too horribly fatal to survive the attacks of the heretics. Such practice, professionally legal then, would now be characterized by the custodians of medical science as malpractice, and no doubt fifty years hence the same will be the conclusion of medical men regarding present-day practice.

It must be admitted that present-day practice is not so disastrous to human life as was the practice confirmative to the teachings in Paine's "Institutes of Medicine." But none the less, present-day practice is, as then, purely experimental. So has it ever been and so must it ever be. Prof. Henle, a noted German authority, in his work on pathology, presents the experimental character of "medical science" forcefully when he says: "After two thousand years of experimentation we still see the leaders in medical art pursuing diametrically opposite modes of treatment in precisely the same diseases."

"Experimentation" in this connection is to the intelligent mind abhorrently suggestive. The medical profession alone is responsible for the woeful mis-education which makes it possible for them to get compensation out of the victims upon whom they experiment. Experiment upon human vitality is all that medical science has been in the past and is all that it is now. And this experimentation, according to Dr. John Mason Good, "has destroyed more lives than war, pestilence, and famine combined."

Thomas W. Organ.

New York City, March 19, 1899.

What there is in Christian Science.

CHRISTIAN Science opens communication between mankind and God, the Source of life, health and intelligence, and by this means men receive the inspiration of divine Love which heals their diseases and saves them from sin and misery.

Christian Science stands for exact understanding of the relation of God to man and the universe. This exact understanding establishes a connection between the consciousness of man and God, the parent Mind.

As a medium of communication, a telegraph line would be utterly useless without a system of sound characters. Both would be useless if no one understood how to interpret the signals. Settlers in districts of the West remote from towns or from army posts, but near the reservations of ill-tempered Indians, feel fairly secure against attack if they have a military telegraph line handy. With no one among them who understood telegraphy, however, they could not call for help in an emergency.

Christians have known for centuries that prayer is the channel of communication with God, by which in times past, help came to those who were sick or in trouble, but like the settlers having a telegraph line they could not operate, Christians have not known how to call for help; how to use the channel of prayer.

The science of praying rightly, when understood and practiced, makes the power of God manifest. When all material means of help fail, and there is seemingly no chance of recovery, many invalids are healed through the prayers of Christian Scientists, which is proof of the presence of a power that is at least, extra-human. Christian Scientists believe it is the power of God, for it is always good and never evil in its effects.

Hypnotism is supposed to be equally as ready to serve an evil desire as a good one. The power which heals through Christian Science never can be used for purposes of evil. It only responds with help and healing, to the purest and best desires of the human heart.

Men have grown so far away from right thinking that they can not believe that God is the source of life and all good. They prefer to try, by materialistic methods of experiment, to trace life from man through the shifting forms of animals, birds, and fish, to the border land between animal and vegetable life, and satisfy their material sense of things by accepting a theory that from semi-sensitive, formless matter has sprung all the races of men and through these men of protoplasmic origin, religion, philosophy, music and art have been evolved. What a straining to avoid acknowledging God as Cause! The trouble is, that after the laborious, not to say ludicrous, effort to reduce all so-called organic life to terms of protoplasm, the main question remains unanswered: "What is the first cause and source of life?"

Christian Science holds to the Biblical explanation of man's origin; namely, that he was created in the image and likeness of God, divine Mind. Instead of seeking God, the infinite primal Cause in the lowest expressions of life, Christian Scientists seek God through Jesus, the highest human expression of Life, Truth and Love which has ever appeared to mortal consciousness. Jesus brought to men the inspiring thought of God as a present power of Love, and emphasized and illustrated his message by showing what this power would do for all who would call upon God in the spirit of humility and childlikeness. Although this divine power was not seen, he made them conscious of its presence by healing the sick, insane, and leprous, in raising the dead and stilling the tempest. Lest they should think the control of this power was his exclusively, the Master taught his followers to do the works through the power of Spirit which he had done, and

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the record shows that they were able to prove their preaching as he told them to.

Through an instantaneous demonstration that this divine power had not been withdrawn from man, the Rev. Mary Baker G. Eddy became the instrument of God to awaken the race anew to the consciousness of His loving kindness which endureth forever. She was beyond human help, sentenced by her physicians to die in a few hours. In this time of need she turned to her Bible and read some of the life-giving words of Jesus, the Great Physician. Her heart responded to the divine message, and she arose healed.

Mrs. Eddy was so intensely impressed with this seeming miracle that she naturally longed to learn the secret of this wonderful cure, that she might enrich the race with it. With a heart overflowing with gratitude she began to study the Bible, and as she worked in her unselfish research, a new sense of Love filled her heart, and the Bible became richer in meaning. After years of study and purification of the affections, she discovered the Science of Jesus' demonstrations and gave it to the world in SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. Denver Republican.

Is Christian Healing

As Taught and Practiced by Christian Scientists an "Unreasonable Fad."

EXCEPT in so far, as the four questions asked by "Democrat Doctor," regarding Christian Healing relate to the writer personally, it is no doubt plain to many who have read my former articles, that I have already answered them. It is true however, there are persons who by constantly neglecting to develop the spiritual, are unable to free themselves sufficiently from the claim of materialism to discern the spiritual. In 1 Cor. 2:14, Paul tells us "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Without a study of spiritual things, it is as impossible for a person to comprehend the spiritual, as it is for him to understand a problem in higher mathematics, without study. Job said, "Acquaint now thyself with Him and be at peace; thereby good shall come unto thee." Jesus tells us that, "God is Spirit." In SCIENCE AND HEALTH, we are told "Mind is all that feels, acts, or impedes action." My answer then to, "What is sickness or disease?" in brief, is, that sickness is the result of discordant thought. Consider this answer for a moment in the light of Scripture. Without thought there is no sin or disease. When sin, through the triumph of Truth shall be overcome, then God's will, will be done in earth, as in heaven. Few, if any, believe that sickness exists in heaven (harmony.) The seeming realities which we call sickness, disease and death, are not of God's creation. The Bible declares that God alone is Creator, and that all He created *is good*. Paul tells us that "By man came death." John says, "Sin is the transgression of the law," and also states plainly that "The flesh profiteth nothing," that is, the flesh, or what we term body is *mindless* — not accountable: therefore sickness is an abnormal condition of thought.

In reply to his question, "To what are the cures effected by Christian Science healers due?" I reply to the power of Divine Mind — the Mind that was in Jesus. Through this Mind, Jesus healed all manner of sickness. The Mind that healed through the early Christians will heal to-day. That it does heal is clearly proven by the hundreds of thousands of cases that have been healed by Christian Scientists during the past thirty years.

The time has come "Doctor," when the followers of Christ must recognize the fact that Jesus meant what he said, and through the *understanding* of his word, demonstrate as he demonstrated. Jesus said of the believer in every age "The works that I do shall he do also." Paul said: "I can do all things through Christ which strengtheneth me." To such as were willing to become obedient, and free from sin, Peter says, "Ye shall receive the gift of the Holy Ghost," and then assures them, that "The promise is unto you, and your children, and to all that are afar off." In this day many are awakening to the fact that God is the same now that He ever was.

Replying to the questions as to whether I was not confined to my home two weeks because of sickness, and "Was he really sick, suffering pain, or did he simply think he was" I reply; To mortal sense I was *very sick*, and was confined at my home for over two weeks, and suffered terribly. I finally concluded that I could not overcome the disease without help, and while suffering with severe pain, I had a telegram sent to a Christian Science healer in Peoria for treatment. In a few minutes after she commenced to give me treatment, I was freed from pain.

The writer knows full well how many who have faith only in drugs and material remedies feel when they read such statements. Before you say impossible, humbug, nonsense, etc., let me call your attention to a case where an absent patient was treated by the power of divine Mind very successfully. See Matt. 8th chapter. What was it healed the servant "sick of the palsy and greviously tormented;" Do you reply "that was a miracle." The 13th verse reads, "And Jesus said unto the centurion, Go thy way; and as *thou has believed*, so be it done unto thee. And his servant was healed in the self-same hour." Is it a miracle to believe in the Christ power today? Jesus said Matt. 28:20. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world."

Christian Healing as now practiced by over a million lovers of Christ, promises to bring about such a revolution of sentiment in favor of the Christ method of healing, that mankind in a few generations will be free from the drug delusion, and come forth to the enjoyment of life independent of the belief that *material remedies are greater than God*. God hasten the day when unitedly all Christians shall *teach* and *demonstrate*, that "God is the all sufficient help in every time of need. H. C. Baird.

In Woodford County (Ill.) Democrat.

A New Department.

THE Florence Daily Tribune, Florence, Col., having "recognized the popular demand for information regarding this new science," has opened a "Christian Science Department," and has the following to say editorially:

In this age of aggressive thought it is difficult to keep up with, and grasp the full measure of all the isms and ologies that are yearly arising, and yet many there are who are ever anxious to learn as much of every new discovery in science, every new theory for the mysterious, and every new religious doctrine, as it is possible to obtain.

At the present time much interest is being manifested in Christian Science, and doubters as well as believers are anxious to know more of its teachings. This desire is growing to such an extent that many of the largest dailies recognize the want and are conducting Christian Science departments at no little expense to the management of those organs.

The Tribune recognizes the popular demand for information in regard to this new science and has been successful in arranging for a Christian Science department to be edited by a Christian Scientist and appearing in each Wednesday's issue.

The Tribune is not a religious paper and endorses no religious creeds, doctrines nor dogmas; and nothing contained in this department will represent the opinions of the management of the The Tribune. The addition is made for no other reason than that The Tribune believes it will be appreciated by a majority of its readers.

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Introductory Address.

Address of Hon. W. G. Ewing, at the Opera House, at Detroit, Michigan, introducing Mrs. Annie M. Knott, C. S. D., of the Board of Christian Science Lectureship, February 13, 1899.

Ladies and Gentlemen: —My position is somewhat anomalous, and not wholly free from embarrassment. It is said, that I, a stranger to nearly all of you, will introduce to this audience one whom you all know.

I hasten to relieve the situation by saying to you that I have no thought of attempting such a super-serviceable task, as would be a formal introduction, to a Detroit audience, of your distinguished fellow citizen, whom you have known for years, and whose talents, character, and high mission have assembled this magnificent audience.

Being in your beautiful city as a guest of the Detroit Bar Association, I have been invited to explain to you the reason for Mrs. Knott's lecture, the auspices under which it is given, the authority with which she speaks, and to say something by way of prelude to her address, of the absorbing interest of the subject she will discuss.

Something over a year ago the constituted authorities of the Christian Science denomination reached the conclusion that it would be wise to give the masses of the people an opportunity to learn something of the general principles of Christian Science, hoping thereby, that the ignorant assaults upon it would cease — even if the vicious ones should continue. To carry out this purpose, a Board of Lectureship was constituted, composed of persons learned in Christian Science and in the Scriptures, and whose actual experience in the healing of the sick would enable them to speak with confidence, because with knowledge, of Christian Science. Mrs. Knott is a member of that Board, and in her official capacity, is here today, by authority of the whole denomination, the world over, to tell you, as fully as the limited time allotted to her will permit, something of what Christian Science is, and what it is not; and something of what it has accomplished. If her time were multiplied into days, she could not tell you all. Christian Science can only be learned as the lecturer herself has learned it, by giving to it, patiently, years of honest, thoughtful study, and by putting into practice, day by day, its precepts as they dawn upon your apprehension. You can, with no more reason, expect to become conversant with this subject in an evening's lecture, or a week's study, than you could expect to become an expert mathematician, an accomplished musician, a profound lawyer, or an occult theologian in the same limited time.

Christian Science is no new religion that its friends are seeking to foist upon the world, but is simply a better and clearer understanding of the old one, sacred to the civilized world, of which the prophets wrote, and which Jesus taught and exemplified.

Christian Scientists enthrone no new God, proclaim no new Savior, go for authority to no new Bible. The God of Abraham and Isaac and Jacob, is their God; the God who dwells in temples not made with hands, is their God; the God who is so pure as not to behold iniquity, is their God; the God who so loved the world, that He gave His Son as a propitiation for the sins of the world, is their God; and the God-child who was born of Mary in Bethlehem, who taught in the synagogue, who preached the gospel and healed the sick, made the lame to walk, the blind to see, and the dead to spring into newness of life, is their Lord, their Savior, their Exemplar.

Mrs. Mary Baker Eddy, in my judgment, the most marvelous woman of all the ages, the Discoverer and Founder of Christian Science, claims for her marvelous discovery, *a healing Christianity*, not one single authority that she did not find, and that you may not find, in the Scriptures. Wherefore, it is evident that you cannot become an accomplished Christian Scientist, until you have become by long, patient, diligent and prayerful study, scientific master of the teachings of the Scriptures, both old and new, and it is also evident that the Christian Churches, even by the world's measure of common fairness, should cease their assaults upon our religion, until they at least know something whereof they speak.

The philosophy of life which Mrs. Eddy has given to the world, is called *Christian* Science, because it is the same philosophy, the same science, the same gospel that Jesus preached and taught to his disciples. The religion of this science is a religion of works, a religion of love; it magnifies and glorifies God, but does not fear Him; a knowledge of Christ's gospel drives out fear, banishes superstition, restores men and women to the moral stature of the children of God; it gives courage for cowardice, truth for falsehood, purity for vice, joy for mourning, hope for despair, roses for ashes, love and sweetness for anger and hate, and for the relentless clutch of death, it gives immortal life.

For this gospel of peace and love, I reverently pay the warmest tribute of my heart; it came to me in the very gloom and shadow of the grave, and for fifteen years, the happiest years of my life, I owe to Christian Science every breath I've drawn; and henceforth, all that I have or can, I will cheerfully contribute to give this dearest love of my life to my neighbor.

We live in the most splendid period of the world's history. I have no sympathy with people who constantly look mournfully into the future, depreciate the present, and find their only gleam of comfort in virtues that have perished. I believe in the sublime and beautiful now; in the progress of good; I believe in the Nineteenth Century; in its breadth of intellect, its conscience, its morality, its reach after God.

I champion this day as the brightest and best since the world began. Every yesterday was but the dawn of a grander to-day, and each to-day will pale in the sublimer splendor of to-morrow. There is more refinement, more learning, more gentleness and genius, more estheticism and common sense, more contempt for hypocrisy, more truth and courage, more homely honesty, more simplicity and virtue, more unfaltering Christian faith, more devoted Christian piety, more affection, love and charity in the world to-day, than ever blessed humanity in any yesterday in all the tide of time.

The world has learned that its great need is not a more intimate acquaintance with microbes and germs; not a science that will more accurately measure the sun and weigh the stars; not a loftier walk with the muse, or a more exquisite touch of brush or chisel, but rather a realization of the promise that flashed in splendor upon the world with the advent of the humble Nazarene.

Christian Science is hastening the fruition of that promise. Whatever enlarges the moral stature of man; whatever quickens the kindlier sentiments of his nature; whatever makes the husband and father more devoted and affectionate; whatever makes the wife and mother more tender and loving; whatever tends to the negation of self and the development of love for our kind; whatever moves the heart to pity and spreads the mantle of charity, is an inspiration that lifts the weary children of earth nearer to the great loving heart of God. Is it not patent, that by the evolution of mental and moral forces, woman hastens the dawn of the brighter to-morrow; in the republic of letters; in every forum of intellectual combat; in every profession; in all the arts, in all the sciences, in every walk of human learning, on every field where humanity struggles for humanity, woman panoplied with Truth and Love, moves to the shining goal of every laudable human ambition, confessedly the guardian of the "Holy of holies," *the spiritual thought of the world*. Surely, the beautiful to-morrow is dawning, when enlightened justice will have one code of morals for all God's children, and not as now, one for the man, and another for the woman; when man will be more just to woman, and woman will be more just to herself; when she will not shrink with loathing from her poor tempest-tossed sister, who, in the uneven struggle for existence has fallen, and leave her a helpless and hopeless waif upon a remorseless human sea; but in the spirit of the pitying Christ, will take the hapless one in her loving arms, and with that "Touch of nature, which makes the whole

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world kin," lift her up into the sunshine, the gladness, the effulgent glory of redeemed womanhood. In the sublimity of that broader and better allegiance, into which the science of being, the genius of the age, evolves us, every good man and woman will be an integral part of its glory, just as every blade of grass, impearled by the dews of heaven, lifts its jewelled crest to greet the dawn, and reflect the splendor of the rising sun.

But I must not longer defer the pleasure you will have in hearing Mrs. Knott. The kingdom, whose messenger she is, comes not with great noise and the trappings of power, but comes rather as came the herald of "Peace on earth," in the silence of the stars, and the humility of the manger. Christian Science is either an eternal verity and of God, or it is a palpable manifestation of evil. If it is a lie, by the decree of God, it will "come to naught"; if it is Truth, it is indestructible and nothing can cover the beauty, grandeur and glory of its revelation, but the eternal substance it reveals.

And now, Ladies and Gentlemen, it is my privilege to become a part of this magnificent audience, and with you hear one who is worthy to speak something of the sweetest and holiest revelation to sin and sorrow-laden men, since, in the *tragedy* of the ages, Jesus, the Christ, with an exhibition of love that at once stamped and defined his *divinity*, said of those who thrust the spear into his side, and stung his brow with thorns: "Father, forgive them, they know not what they do."

I have the pleasure of presenting to you, the lecturer of the evening, Mrs. Annie M. Knott, of Detroit.

Lectures.

At Santa Barbara, Cal.

The lecture delivered by Dr. A. A. Sulcer of the Christian Science Board of Lecturers is herewith printed in full. The lecturer at Armory hall was introduced by C. H. Frink, who said:

Friends—It is my privilege to announce that Dr. A. A. Sulcer of Riverside, Cal., one of the Board of Lectureship of the Mother Church of Christian Science in Boston, Mass., will speak to us this evening.

This is the first public lecture ever delivered in Santa Barbara on true Christian Science.

Some months ago The First Church of Christian Scientists (or the Mother Church) in Boston very wisely organized and appointed a board of lecturers, assigning to each one that territory which was most convenient for them. Dr. F. J. Fluno of Oakland and Dr. A. A. Slucer of Riverside were selected for the Pacific coast section, and it is in this capacity that we have the doctor here to speak to us this evening.

The object of these lectures is to intelligently explain a little of the principle of Christian Science, for it is a fact that Christian Science is very little understood by the world today. It is misstated, misjudged and very much counterfeited, all because it is not understood.

Christian Science is a principle which can be understood, lived, and demonstrated. We know that there is a principle in music, and those who understand the principle of music and demonstrate its harmony are musicians, and the more they understand of the principle of music, the more they see there is to be understood, and no one but the person who knew nothing about music would ever say that they had no use for music. We also know that there is a principle in mathematics, and those who understand the principle of mathematics and work according to its rules are of necessity mathematicians, and the more they understand the principle the wider is the range of possibilities before them, and no one but the person who knows nothing about mathematics would ever say that they had no use for mathematics.

So every one who is willing to honestly investigate Christian Science finds it has a principle which can be understood, lived and proven, and made practical to each one every day, and when we begin to see that Christian Science is a legacy, instead of a debt, when we begin to see that it is a legacy of health instead of inherited disease, when we begin to see that it is a legacy of freedom, harmony and good will instead of bondage to an unreal master, is it any wonder that the largest auditoriums are too small to accommodate the people who desire to hear these lectures on true Christian Science? It is for this purpose that we are assembled to hear our friend, and although I have never heard him speak in public, nor do I know what he will say, yet I will promise that you will be deeply interested, and I bespeak for him your careful and earnest attention.

Let me now present A. A. Sulcer, M. D., C.S.B.

The Santa Barbara (Cal.), March 17, 1899.

At Truro, N. S.

Rev. William P. McKenzie, C.S.B., of Boston, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, spoke in Gunn's Opera House, Wednesday evening, March 22, before a large audience, under the auspices of the Christian Scientists of this town.

It was the first time a Christian Science lecture has ever been delivered officially in this town, and that there is a great interest in the subject was plainly shown by the size of the audience. It was a representative audience in all ways.

Christian Science has been brought prominently to the attention of many through the healing, and the interest in this new religion is said to be constantly increasing here.

The lecturer, as has been said, is a member of the Christian Science Board of Lectureship, which Board was created for the purpose of presenting to the people the subject of Christian Science in a way to correct the popular misconceptions, that the people might judge fairly of it. The attention it is receiving today makes it necessary that it should have a fair show, and so the members of this official Board go wherever they are called by the branch churches of the denomination, and freely and publicly present the principles of the religion which they stand for.

Rev. Mr. McKenzie was presented by the Mayor of Truro, and spoke for an hour or more in a very interesting manner, holding the attention of his listeners from the start to the finish. He has a good delivery, and this added greatly to the pleasure of listening. Mr. McKenzie made it evident from the opening that he was thoroughly conversant with Christian Science, and he possessed the faculty of transmitting his understanding to others, so that what are thought to be the more complex questions were brought out clearly.

A noticeable feature of the lecture was that the speaker made no attack on or reference to any existing form or system of religion or medicine. He confined himself to telling those who had come what Christian Science is and what it is not, as well as what it is doing in the world today. In giving this information he spoke without a shade of bitterness against any of the seeming opposition which has been manifested at times. This seemed remarkable, inasmuch as any system criticised as this system of religion and medicine has been, usually makes its strong point by attacking its attackers.

There is no doubt that he corrected many misapprehensions of what Christian Science is and is not, in the minds of those present, for his clear and logical reasoning could but have that effect. The Colchester Sun.

At Columbus, Ohio.

The auditorium of the Board of Trade was crowded Friday night, March 17, by Christian Scientists and others who listened spell-bound to a lecture on "Christian Science" by Mr. Edward A. Kimball, of Chicago, Ill. Mr. Kimball himself is a convert and in his lecture recalled the time when he rejected, scoffed at and scorned that which is now his creed and religion. He once lay on his death bed, a relative con

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dition, he said, relative to all phenomena save Christian Science by which his life was spared. He claimed to be a dead man brought back to life. The speaker then launched into a clear and concise exposition of the application of Christian Science to the healing of the sick. He could not tell all about this Science in one hour any more readily than a mathematician could tell all about geometry in one hour. He selected as his theme the application of the Science to healing the sick because he believed most people cared to hear about that first. At the same time he enunciated the fact that healing the sick is only an incident, or one of the many features, of Christian Science. The Christian Scientist cures by virtue of the same dispensation that Christ cured. Christ's cures were not miracles. They were natural. And it is as natural for faith and prayer to effect cures today as it was two thousand years ago. Christ's healing the sick was neither miraculous nor supernatural; it was lawful, scientific, and as possible now as then.

The speaker cited statistics to show that Christian Science is making more converts than any other religion today. Christian Scientists are building churches all over the land and disseminating their doctrine far and near. Their gains have been sixty per cent greater than those of any other denomination. Two mammoth Christian Science churches are now in process of erection at Chicago. The people want Christian Science, according to Mr. Kimball, because it is human, humane, sensible and because it appeals to man in all his moods.

In Mr. Kimball's audience Friday night were many prominent men and women who have not subscribed to Christian Science and whose presence lent such a color to the meeting as to impress the casual observer that Mr. Kimball's statements regarding the progress of the movement he represents can easily be borne out.

Mr. Kimball was introduced to his first Columbus audience by Mr. Spaulding, of this city. He was induced to come here by the Christian Scientists of Columbus.

Press and Post.

At Rochester, N. Y.

Wednesday evening, March 8, marked an epoch in the growth of the Second Church of Christ, Scientist, in Rochester, N. Y. The regular evening service gave place to a lecture on "Christian Science — Its Worth and Work," by our First Reader, Rev. A. R. Vosburg, C.S.B., recently appointed to the Board of Lectureship. Mr. Vosburg was greeted by a well filled hall. The interest and attention with which the audience followed the thought of the lecture, proved the ability on his part to present the truths of Christian Science in a simple yet clear and comprehensive manner, as well as the desire of the audience to learn somewhat of the real Truth as found in Christian Science. Already the good growing out of this lecture has begun to appear; its full fruition only time and Truth shall reveal.

N. B. M.

At Oneonta, N. Y.

A large and appreciative audience filled the new Theatre Tuesday evening, February 28, to hear our first public lecture on Christian Science by one of the Board of Lectureship, Mr. Carol Norton, C.S.D., of New York City. Everybody gave the most respectful attention throughout. Many compliments have been made regarding the gentlemanly and scholarly manner in which the lecture was delivered, and that the lecturer must thoroughly believe every word he said. The lecture has done much to clear away the misconceptions and stop the misrepresentations of Christian Science in Oneonta. At the close of the lecture over four hundred Christian Science Sentinels were given out and two hundred copies of the lecture have since been distributed.

T. Waldo Stevens, Clerk.

At Lima, Ohio.

Faurot's Opera House was filled Monday evening, March 13, through the efforts of an earnest little flock constituting the First Church of Christ, Scientist, of this city. The audience was a representative one and it came not out of curiosity, but to listen to a lecture on Christian Science, by E. A. Kimball, C.S.D., who was formerly one of the foremost business men of Chicago, and it was treated to an intelligent and clear exposition of this comparatively new Christian discovery.

Mr. Kimball has a striking presence and very much resembles ex-Governor Campbell. While not a fervent orator he possesses what is far better, a logical way of making his points.

The Times-Democrat.

The Completeness of Truth.

BY WALDO PONDRAY WARREN.

CHRISTIAN SCIENCE is absorbing the attention of sage and philosopher, but "the Christian alone can fathom it." The greatest thinkers of the age are pondering the problem: "What is Christian Science? Surely it teaches strange doctrines, yet it makes the lame to walk, the blind to see, the deaf to hear, and the dumb to speak. Can this be the long-sought Truth!"

The utility of Christian Science commands the attention of the whole world, of every individual member of the whole human family. It appeals to every class of persons. Physicians cannot ignore its healing, nor can the sick ignore it; clergymen cannot ignore its theology; philosophers cannot ignore its logic; historians cannot ignore its influence in human affairs; chemists cannot ignore its disclosures of the nature of matter; psychologists cannot ignore its metaphysics; jurists connot ignore its justice; educators cannot ignore its mental uplifting and development; reformers cannot ignore its methods and results; artists cannot ignore its concepts and ideals; authors cannot ignore its literature; architects cannot ignore its churches; statesmen cannot ignore its teachings of the duties of man to man; sinners cannot ignore its pointed rebukes; and Christians cannot ignore its practical interpretation and application of the teachings of Christ.

Who, indeed, can ignore Truth? It appeals to each inhabitant of the globe promising him a regenerated mind, a healthy body, a purer and happier life, a greater manhood, a nobler ambition, a broader philanthrophy, a wider sphere of usefulness, a practical religion, a reliable guide, a permanent treasure, a sure defence from harm, an illumined path — the path of progress toward the highest ideals.

Brother man, would you learn what is your birthright as an heir of our Father which art in Heaven? Would you come into the possession of your heritage? Then study Christian Science, and search for its infinite meaning. View it, not through the dim glass of prejudice and intellectual pride, but view it through the crystal lense of a pure life. It rolls away the stone from the sepulchre where hope is buried: it severs the chains that would hold the world in bondage to stupid conservatism; it is the one thing that humanity has to look forward to; the "Eureka," the great "I-have-found-it" of human destiny.

Kind Words for Our Literature.

The following letter was received by a Scientist from the head of a prominent institution in the South for the education of colored people, the writer of the letter being himself a colored man.

My Dear Madam: — The Christian Science literature which you ordered to be sent to my address at Fort Valley has just been received, and I hasten to inform you. Accept my sincere thanks for your noble generosity. I took it from the Post Office last night and sat up quite late reading it. It goes without saying that it was to my liking.

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My previous reading of the literature which you have furnished me from time to time and my own serious reflection upon the subject which it treated, thoroughly prepared me for the reception of the new. Whatever may be the outcome of my reading the Christian Science literature, I can truthfully say that I enjoy and relish it so far. From what I've seen of it, it seems to be in keeping with the teachings of natural religion. It repudiates dogmas and denominationalism as being the teachings of bigots and pedants.

I regard them as the greatest enemies with which the Truth has to combat. I rejoice that they are giving away before science and intelligence. The disseminators of such literature as you have been furnishing me, have not the remotest idea of how much good they are doing. They are the true benefactors.

So, be assured that you are doing a great good. Would that we had more such friends as you. Not only am I reading this, but the other teachers as well, and they assure me that they are enjoying it. I didn't intend for any body to read it but myself because I thought they wouldn't like it. But they seem to enjoy it also: perhaps not as much as myself, but much better than I supposed they would.

I regret very much that I didn't see Mr. H. while he was down here. He got away before I had a chance to see him. I trust that you are well, and that I may hear from you whenever it is convenient for you to write.

Lincoln As a Christian.

THE Rev. Dr. Charles H. Eaton, in the Church of the Divine Paternity, New York City, preached recently on "Abraham Lincoln's Christian Character." Although Lincoln was not attached to any church, he said, he answered all the tests in his life that could be put to his Christianity.

"If Abraham Lincoln was not a Christian," said Dr. Eaton, "then all the worse for Christianity. If the platform of the Christian religion is not broad enough to furnish standing room for one so pure and lofty as the great emancipator then the Christian religion is fatally weak. And yet the discussion which was carried on with heat and some bitterness at the time of the death of Lincoln has lately been revived, and men are contending together as to the Christian character of the man who saved the Union.

"If we mean by the Christian one who accepts an orthodox creed then Abraham Lincoln was not a Christian. If we mean by Christian one who has associated himself with an established church, identifying himself with its work and dogmas, then Lincoln was not a Christian.

"On one occasion, when speaking of the duties of church membership, Abraham Lincoln said that he had never connected himself with any church because he could not accept without mental reservation all the many articles of faith that a church would insist upon. If ever he could find, however, a church which would write above its altar the substance of the law and the Gospels, the loving of God with all the heart and one's neighbor as one's self, he said he would unite with that church with great joy.

"But there are many who hold that to be a Christian is to follow the example of Christ and live a life like his. You may go into all churches and outside of churches and you will find this class, who believe so much in the personal Jesus that they are trying to show their Christianity by living his life daily. Among this class was Abraham Lincoln.

"Tested by Christ's own words, Abraham Lincoln stands as one of the best examples of a Christian character. When, on that Good Friday which commemorated the death of Jesus Christ he was shot down by a traitor, he went into the presence of God. What though he had never joined himself to any of the churches. he had been a member of the universal Church of God. He died a martyr on the day when the commemoration of the death of Christ took place. How like the great Son of God was he in his sympathy for all mankind, his devotion to a high duty, and his tenderness for the poor and afflicted."

Miscellany.

The Queen's Kind Acts.

Queen Victoria has recently given two additional instances of her womanly feeling which have made a very pleasing impression in southern France. While driving at the beginning of the week, she overtook a peasant's walking funeral and had no room to pass; the mourners stopped and stood aside, but the Queen requested the cortege to proceed, and her own carriage followed respectfully, at a walking pace, for half a mile, until the roads diverged.

Again, while driving through Nice on Wednesday, the Queen passed a child which was crying bitterly. She ordered her carriage to be stopped and sent a member of her suite to inquire the cause of the child's distress, and to give it a few coins, which had a magical effect. The little face brightened up and the Queen drove on, smilingly remarking: "As long as nothing serious is the matter, I thought a few sous would make the little one happy."

The American Consular Service.

[From La Revue Diplomatique of France.]

The Americans are practical men, and their instinct for business is marvellous. Nothing is more characteristic in this respect than the organization of their consular corps. The consular service of the United States is a remarkable instrument of expansion. It is unique, and resembles none other. Its duty is that of a sort of bureau of information at the expense of the State. It is recruited principally from journalists, who carry into their official careers the trained instinct of observation and the quick grasp of passing events which belong to their former profession.

A resident of Bristol, Pa., owns a curiosity in the shape of a copper button, the kind said to have been worn by the servants of George Washington when the latter was President of the United States. The button is about one and one-half inches in diameter, and is quite elaborately engraved. Around the edge are the words: "Long live our President." In the centre is a monogram, "G. W." There are said to be only about three of these buttons now in existence, and two of them belong to members of the Washington family.

A Globe reporter attended the morning services of the First Church of Christ, Scientist, recently, and can vouch for the truthfulness of the rumor that no coughing prevails during the services. There are at present seventy members of the church. The regular attendance is upwards of one hundred and fifty and about forty children attend the Sunday-school regularly. One of the best features of the Christian Science church is that the members pay cash for what they get, and do not hold services in a church with a debt on it.

The Atchison Globe.

The bill to require physicians to write their prescriptions in English should be defeated. Very often a person's sickness extends no further than the imagination, and if the doctor was required to tell him the truth instead of prescribing flour powders or bread pills under a high sounding name, the doctor would lose his fee and the man might become really sick, for want of a little judicious deceit.

Fort Scott (Kan.) Monitor.

A recent number of The Jewelers Review of New York, contains a beautiful illustration and a complete description of "The Mary Baker Eddy Souvenir Spoon."

In case Canada becomes a part of the United States, a native Missourian proposes the State motto for greater America: "United we stand, divided by Niagara Falls."

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Questions and Answers.

What is the true distinction made in Christian Science between "Jesus" and "Christ;" Are they used synonymously or not? M. C.

They are not, as a rule, used synonymously. Jesus is used to designate the human personality, or him who appeared in the flesh. He proved to mortals the fatherhood of God, by doing God's work, thereby becoming God manifest in the flesh; that is, being the manifestation to human understanding, of Love, Life, Truth.

Christ, or the Christ,— "without beginning of years or end of days," is not used to designate the human Jesus, but the Spiritual idea, the Holy Ghost, or Comforter."

Let all who would be clear as to the distinction carefully and thoughtfully *study* "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES" with reference to this point, and particularly the Christian Science Platform, pages 227–230.

Did those who appeared before the Board of Education for examination, but to whom certificates of authority to teach were not issued, thereby become students of the Board of Education under the auspices of the Massachusetts Metaphysical College?

No. It was distinctly stated to the class that those who did not receive certificates would occupy the status, as to their teachers, associations, and otherwise, that they occupied before the examination.

For whatever benefit those sitting in class received, the Board were glad; but there should be nothing more than this claimed.

In your remarks in answer to the last question — Questions and Answers, Page 14 — of Sentinel of March 2, did you intend to say that Branch Churches could have Sunday Schools, or Bible classes composed of adults, if they saw fit? An Inquirer.

No, we did not. We supposed it was generally understood that Sunday Schools were for children, not adults. The question of the age of the children, we suppose, remains with the Branches.

Expressions of Gratitude to Our Leader.

BELOVED MOTHER: — Since it was my privilege to attend that ne'er to be forgotten Class of January, 1899, at the Mother Church in Boston, I have desired to express my gratitude for the blessings received. Yet what can I say that would convey to you one tithe of the gratitude which floods my being, or what to those dear and worthy disciples who so ably represented you and your teaching?

Lillo has said,

> "When gratitude o'erflows the swelling heart,
> And breathes in free and uncorrupted praise
> For benefits received, propitious heaven
> Takes such acknowledgement as fragrant incense,
> And doubles all its blessings."

The best "gratitude" and "praise" must ever be consecration and devotion to the Principle which is the fountainhead of all benefits. And what sweeter incense could be offered at the shrine of that unselfish Mother-Love which has led us there, than a quick obedience to the precepts emanating therefrom, and an ever active response to the exhortations, counsel and beautiful example of your daily life, which is proving a source of blessings to thousands?

Dear Mother, this shall be my offering of gratitude to you, not only for the Class of January 1899, but for all the good which has blessed my life during the past nine years, — a patient endeavor to live as *you* live, and to love as *you* love, thus to "worship the Father in spirit and in truth."

And will not this be grateful incense also to the dear members of the Board of Education, who so nobly fulfilled the mission you entrusted to them?

Your grateful (student's) student,

New York. Perlita Wolff.

To Our Mother: — Last week while studying my lesson for Sunday I came to this passage in SCIENCE AND HEALTH, page 7, line 6, "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but its dead body,— pulseless, cold, inanimate." It impressed me as never before. I bowed my head and prayed that I might feel it, know it, live and reflect it.

Just after I had finished my lesson the mail carrier handed me what *was* our Weekly, but which I found upon opening had a new heading, which I read at a glance and thought, how beautiful! Then my eyes fell on the words below, "What I say unto you I say unto all, Watch." And it seemed to me that you spoke those words directly to me, and I again caught a glimpse of the beauty, power and understanding of Christian Science.

The thought presented itself, Now write and express your gratitude. But the week slipped away and another "Sentinel" appeared at my door. I opened it to see first if there was a message from you, and found the article entitled, "What Our Leader Says," and have been feasting on it ever since, declaring I could hear and understand every thought in it. Truly, "Feast after feast thus comes and passes by" and it remains with each one how much of it he will take.

I have been a student's student. As my teacher was one of the twenty-one recently appointed, I feel I am drawing nearer the fountain that sends forth only Love.

Lovingly,

Minnie M. Stoddard.

Omaha, Nebraska.

Dear Mother: — This is my first letter, although I have long since had the desire to express my gratitude for the great blessings bestowed upon us through your wonderful devotion to the cause of God and man. I write now to express the most heartfelt gratitude for your latest message of Love brought to us by our Sentinel of the 9th of February. I have often thought of expressing thanks for the sublime literature that has been given to Christian Scientists through you, — a literature superior to any the world ever conceived of. Its pure, holy, uplifting thought expands as we reach up towards its source. It is a complete system of Divine classics, every part of which breathes upon us the benison of Love.

I have been one of those slow students who did not begin to conceive of the magnitude of your work. But recently, when almost forced to it, everything else was laid down and time and thought wholly given to "SCIENCE AND HEALTH" and "Miscellaneous Writings" as far as could be. The work was carried on day and night, — except for a short time, — when a seemingly terrible calamity caused me to devour SCIENCE AND HEALTH and reach out for God as never before. This brought unspeakable blessings, so the name "Mother" now signifies more to me than it could ever have done before.

Yours for Truth,

A student through SCIENCE AND HEALTH.

Sturgis, So. Dakota. Sherman Wilcox.

Dear Sentinel: — I long to thank our dear Mother for the beautiful words of cheer and comfort sent to us her children, through your columns recently.

What peace, what power, what comfort in these words,— coming to us in the midst of the storm,— coming as her words always come in the hour of greatest need. As our hearts went out to the snow-bound poor, whom to mortal sense we could not help, what joy to know that when our minds were filled with Truth and Love they *were* helped.

I have had many proofs of our power to thus bless others. And now comes a letter from one who was in my thoughts at this time, telling of her sweet protection.

So time and time again we find that "Mind is All."

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How clearly our dear Mother teaches us that the words of Jesus Christ are spoken to us today, as they were to the multitude by the sea so long ago. But never before did I know this, as when in the midst of the tempest I heard the "Peace, be still!" Such calm, such peace! I felt the storm was over, and I saw that as we fulfill our promise "to have in us that Mind which was also in Christ Jesus," we shall always hear this "Peace, be still!" until the tempest of sin, disease and death is to us no more.

Lovingly in Truth,
Susan W. Whitelock.

Mt. Washington.

Our Beloved Mother:— Your message to the Christian Scientists, as given us through the pages of the Sentinel of Februrary 9, was gratefully received and appreciated, causing me to recognize at once the need of self-examination. Thinking how many times you have told us this throughout your writings, the question immediately arose, have I followed and obeyed? Then came the answer, No, or this kind and loving reminder would not have come to me. I can say truthfully, it has inspired my thoughts with a higher and nobler purpose, and caused me to see that I must be more obedient to the law of Truth if I would have a greater growth in wisdom and love. All blessings are ours if we are obedient. I thank you for your timely words to us: also for revealing to us the hidden meaning of the Holy Scriptures, thereby showing the only true way out of material darkness into spiritual light.

Affectionately yours,
Agga M. Lacy,

Buffalo, N. Y.

Beloved Mother: — I wish sincerely to thank you for your timely words in the "Sentinel" of February 9. While reading them aloud to my household, I could not help thinking of the thousands who were being benefited by them, through "The Sentinel," thus making an endless chain of Truth and Love to sweep over human consciousness and counteract the cold blasts of mortal mind's winter of discontent and fear.

Words seem empty when trying to express the feeling of Love and gratitude which I owe you as Truth's Sentinel, — ever watchful for humanity's good. That I may prove this gratitude by greater obedience to your teachings is my earnest wish. Lovingly yours,

Bloomington, Ills. Barbara M. Prince.

Dear Sentinel: — May I express my gratitude for those few words of our Mother in the Sentinel of February 9.

They seem to have lifted me along many a mile of the narrow way, and I can faintly hear the echo of the still, small voice of Love, that brought them forth. God seems very near us in this hour.

What a power for good is ours when we can still the mortal senses, and look into the spiritual reality of Being.

I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Plymouth, Mass. J. G. L.

Dear Mother: — I want to express my gratitude for the message in "The Sentinel" of February 9, 1899. If you had never given to the world anything else but that inspiration you would deserve recognition as to its healing power, mentally and physically. It has been such a help to me in overcoming sin and sickness and putting away business cares and worry. To other followers of your teachings I say, Try it and prove it to be *another thing that is good.*

Lovingly your Son in Christian Science,

St. Louis, Mo. Edmund C. Moulton.

Work of one Christian Science Student for the year 1898.

SENT to various places all over the world: — One hundred and eighty copies Christan Science Journal. One hundred and fifty copies Christian Science Weekly, (Sentinel.) Three hundred and fifty copies Washington News Letter. Thirty-eight daily papers containing accounts of Christian Science work. Thirteen copies People and Patriot. One SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, and five of the smaller works of the Rev. Mary Baker Eddy to a far off island in mid ocean.

Has placed a copy of Science and Health and two copies of the Bible in the ladies' waiting room of two large railroad depots, where they have been well used.

Has also constantly distributed Christian Science tracts, and the Christian Science lectures, and loaned Science and Health in local work.

Baby Was Healed.

Several months ago I received a telegram from a distant part of this State to treat a two-year-old baby for flux, and just one hour after I had received the telegram the baby was healed and at her play. The mother wrote me that it seemed like a miracle to her, and it frightened the family with whom she was boarding, and they watched results very closely, only to find that the baby *stayed* well and had a perfectly natural movement of the bowels, ate anything it wanted and was *not* weak from the effects of the flux; this they acknowledged. It was then in an advanced stage. Mrs. A. J. Roe, Forth Worth, Texas.

Notices.

To Christian Scientists.

It is with pleasure I certify that after months of incessant toil and at great expense Mr. Henry P. Moore and Mr. J. C. Derby of Concord, N. H., have brought out a likeness of me far superior to the one they offered for sale last November. The portrait they have now perfected I cordially endorse. Also I declare their sole right to the making and exclusive sale of the duplicate of said portrait.

I simply ask that those who love me purchase this portrait.

Mary Baker Eddy.

Pleasant View, Concord, N. H., March 27, 1899.

All orders should be addressed to Mr. J. C. Derby.

It is the Company's desire to call in all the pictures of Mrs. Eddy which they had sold before perfecting the portrait.

If those who have such will return them to Mr. J. C. Derby, 30 No. Main St., Concord, N. H., enclosing ten cents in postage stamps to defray expenses, and give full address of the sender, they will receive in return one of the perfected portraits without further charges.

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Poem by Mary Baker G. Eddy. The music by William Lyman Johnson. For soprano or tenor, C sharp to A; for lower voices, B flat to F. Price $1.00 per copy, $9.00 per dozen. Send order to Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

We wish to say that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

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Works on Christian Science.

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Published by the Christian Science Publishing Society.

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Founded April, 1883,

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL, *WATCH.*" —Jesus.

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., APRIL 13, 1899. | Vol. 1 No. 33

The Sentence of the Saviour.

THE following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—that of the death sentence against the Saviour, with remarks which Le Droit has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now I am not aware that it has ever been made public in the German papers. The Sentence is word for word as follows:—

Sentence pronounced by Pontius Pilate, intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventeenth year of the emperor Tiberius, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas. Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross, between two robbers, as numerous and notorious testimonies of the people prove—

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.
6. He went into the Temple, followed by a multitude of people carrying palms in their hands.

Orders by the first centurion Quirilus Cornelius to bring him to the place of execution.

Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution against Jesus are:—

1. Daniel Robani, Pharisee.
2. John Sorobabel.
3. Raphael Robani.
4. Capel.

Jesus to be taken out of Jerusalem through the gates of Tournes.

The sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1820, in the city of Aquila, in the kingdom of Naples, by a search for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac-simile* of the plate engraved, which *fac-simile* was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel.

Items of Interest.

A joint high commission to settle the entire Samoan question has practically been agreed upon by the United States, British, and German governments. This commission is to have practically unlimited authority, without the necessity of referring its decisions back to the several governments for approval. It is felt that by conferring such complete and final authority on the high commission, the danger of any further deadlocks and delays will be obviated.

Still another important provision under consideration is that King Oscar of Norway and Sweden shall be the umpire in case the three high commissioners should fail to reach a determination.

King Oscar was agreed upon between the United States and Great Britain as a final arbitrator in connection with the proposed Anglo-American arbitration treaty, as well as the Venezuela matter.

The belief is spreading among the residents at Manila that the effect of the capture of Malolos, the former rebel capital, followed by the proclamation of the United States Philippine commission, will be to convince the natives that Aguinaldo's bubble has burst. Dr. Schurman, president of the commission, said,—

"The Filipinos have been asking unceasingly, 'What do you propose to do for us?' The proclamation answers the question, and it should satisfy them."

Col. Charles Denby, member of the commission, and former minister to China, remarked,—

"It is the most important proclamation since the Declaration of Independence. Spanish, Tagalman, and English versions have been printed, and it is proposed to circulate them about Malolos, and at all the seaports.

The Russian embassy at London has sent to the press the following message from the Czar: "Numberless expressions of gratitude have reached the Emperor of Russia from all countries for the initiative which his imperial highness has magnanimously taken with a view of alleviating the heavy burden caused by the present armaments. The emperor has commanded his ambassador to convey his majesty's thanks to all who, either in addresses, letters, telegrams, or in any other way have expressed their adhesion to his humanitarian work."

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The make-up of the United States delegation to the disarmament congress, which will meet at The Hague in the latter part of May, is as follows: Andrew D. White, United States ambassador at Berlin; Mr. Newell, United States minister to the Netherlands; President Seth Low of the Columbia University, New York; Captain Crozier, ordnance department, U. S. A., and Captain A. T. Mahan, U. S. N., retired.

Mr. Frederick W. Holls of New York will be secretary of the delegation.

Secretary Gage was the guest of honor at a dinner recently given by the directors of the Bank of the Manhattan Company, to celebrate the one-hundredth anniversary of the founding of the company under a charter secured by Aaron Burr. He spoke briefly of the work done by the New York banks in various crises. He said the unimpaired credit of the United States to-day was due to the patriotic stand taken by the banks of New York in 1896.

At an expense of eighty thousand dollars, the government is fitting up the prize ship Panama, now the transport Hooker, as a cable ship to connect all the points in the Philippine Islands necessary to aid General Otis in his campaign. This will be the first cable ship of the government. The vessel will carry about two hundred miles of cable, and will sail within three weeks.

Lord Salisbury has accepted the plan proposed by Germany for the settlement of the Samoan trouble by the appointment of a tripartite commission. As the United States has already accepted the general proposition there is no longer doubt as to the organization of the commission, though the details of the arrangement are yet to be agreed upon.

The Samoan Islands are located about two thousand miles southwest of the Hawaiian Islands. The group consists of ten inhabited and two uninhabited islands, with an area of seventeen hundred square miles, and a population of thirty-six thousand people. The principal products of the islands are cocoanuts, cotton, sugar, and coffee.

A largely attended anti-imperialist mass meeting was held in Tremont Temple, Boston, Tuesday evening, April 4, and addresses condemning the so-called colonial policy of the United States government were made by a number of distinguished gentlemen. It was declared the oceans are our lines and expansion beyond them is dangerous.

The United States Treasury receipts for the month of March amounted to $45,230,547, while the expenditures were only $43,290,000 leaving a surplus of nearly $2,000,000. The total war expenditures for the month were $15,075,000. This includes the $3,000,000 for distribution among the followers of Gomez in Cuba.

The army question in Cuba is now considered settled. The Military Assembly, by a vote of twenty-one to one, decided to disband the army and dissolve. The muster rolls were left in the hands of the executive committee of the Assembly, who will facilitate the preparation of copies for Governor-General Brooke.

That the Philippines are to be held indefinitely, unless Congress should order otherwise, is evident from the proclamation recently issued at Manila by the Philippine commission. It is believed that the natives will gradually come to a recognition of the good intentions of the United States.

The receipts in the Philippine Islands since the Americans have been in charge amount to $2,998,479. The Americans took possession August 13, 1898. Many of the ports have been in the possession of the insurgents and commerce has been necessarily restricted.

Members of the Chicago Board of Trade say they will be required to pay about two million dollars additional taxes yearly because of the recent decision of the United States Supreme Court that revenue stamps must be attached to all memoranda of sales.

The Post Office department has decided to establish a postal route in Alaska which shall cross the Arctic circle. The purpose is to provide the miners and missions with a winter service, giving them three deliveries from December 1 to May 1.

It is understood that President McKinley has decided to appoint two distinguished scholars, now connected with educational institutions in the East, as members of the American delegation to the Czar's peace conference at The Hague.

Native Vermonters, who now reside in other states, propose to present to the state a monument to commemorate Admiral Dewey's great victory at Manila. The monument will be erected at the entrance of the State House at Montpelier.

The American flag was raised over Malolos, the seat of the so-called insurgent government, on March 31. The Kansas and Montana regiments entered the city and found it deserted, the rebels having retreated toward the mountains.

It is reported that Aguinaldo has been supplanted in the control of the Filipino affairs by General Antonio Luna, commander-in-chief of the Filipino forces. Luna is described as being a typical belligerent.

Secretary Long has returned from his inspection of the Norfolk Navy Yard and expresses himself as being well pleased with the progress made in the construction of the great ships of war at that place.

Information is received from Manila that the natives are coming in all along the American lines, and seeing the promises of good treatment fulfilled, are inducing their relatives to return to their homes.

The Red Cross Society will close its New York office and ship all its supplies (between twenty and thirty tons) to the Philippines. A fully equipped Red Cross hospital has been established at Manila.

It is reported that a large number of Spanish officers who had been prisoners in the hands of the Tagals have been given their liberty and have taken up arms against the Americans.

After nine months of service in the volunteer army of the United States, the Fifth Massachusetts Regiment returned to Boston, April 3. Its reception was most enthusiastic.

Senator Depew has decided to lease as his Washington residence the Corcoran house on Lafayette Square. It was occupied by Daniel Webster while he was Secretary of State.

The total revenues received in Cuba for the first three months by the United States military authorities amounted to $3,500,000. Of this amount $2,100,000 has been spent.

General Otis has received the following message:

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"Hearty congratulations on the most magnificent work of the army. (Signed) DEWEY."

The overland telegraph line connecting Havana with Santiago has been completed. The signal corps constructed two hundred miles of line in sixty days.

The Princeton-Harvard debate on the subject of an Anglo-American alliance was decided in favor of Harvard, who had the negative side of the question.

General Hastings, the new chief of the Bureau of American Republics, commanded the Eighth Ohio (the President's regiment) during the civil war.

President McKinley has issued an appropriate order relating to the reception at Arlington of the remains of soldiers who died in the war with Spain.

There are over five hundred millionaires in New York City who had never been heard of until a New York paper printed a list of their names.

As a result of the recent election at Beattie, Kan., the Mayor, Clerk, and five members of the Council will be women.

It is expected that wireless telegraphy will soon be established between Washington and Fort Myer, a distance of five miles.

The Detroit, now at La Guayra, has been ordered post haste to Costa Rica to protect the American interests there.

The American, an eight page daily paper now in its second volume, is published in Manila at eight dollars per annum.

Forty-eight pupils recently completed the course in the woman's law class of the New York University.

Mr. Herbert Putnam, the new librarian of Congress, entered upon the duties of his office April 5.

The circulation of bank notes declined over $1,200,000 during the month of March.

Carter Harrison has been re-elected Mayor of Chicago.

Concord Items.

The Fast Day proclamation of Frank W. Rollins, Governor of New Hampshire, which has just been issued, is attracting much attention on account of its unusual language. The Governor says,—

"I hereby appoint Thursday, the 13th day of April, as Fast Day.

"This custom was inaugurated at a time when all the people of our state placed their trust in the hands of a supreme being, and believed firmly in the efficacy of prayer. A goodly number of our people still hold this belief, I am happy to say, and will assemble, as their ancestors have for generations, to invoke the deity. The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it.

"No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity.

"I suggest that, as far as possible, on Fast Day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our state, and that in your prayers and other devotions, and in your mutual counsels, you remember and consider the problem of the condition of religion in the rural communities.

"There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace.

"This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future. You can afford to devote one day in the year to your fellow-men—to work and thought and prayer for your children and your children's children."

Easter services at Christian Science Hall were of more than ordinary interest and impressiveness. Scripture readings and the regular lesson were chosen with reference to the Easter season and were timely and of unusual interest.

The floral display occupied the entire north end of the hall, and was rare and beautiful. Rose trees were there in full bloom, while hydrangeas, tulips, palms, and ferns were intermingled in profusion. The flower of nearly every section of the country was represented, many rare plants and cuttings being loving tributes of the day, from friends in distant parts of the country.

Among the congregation were many from out of the city, one visitor being Miss Villa Whitney White of Providence, R. I., a vocalist of rare power and ability, who sang during the service a translation of three German Easter carols of the fifteenth century. So great was the pleasure afforded her hearers that by urgent request at its close she rendered several beautiful hymns from the Church Hymnal, which were listened to and enjoyed by the congregation, which completely filled the edifice.—Concord Evening Monitor.

Diseased through Sympathy.

As a result of reading a sensational article in a local newspaper about cerebro-spinal meningitis, Bertha Schreiber, seventeen years old, of No. 1526 Elliott Avenue, St. Louis, Mo., is dying of that disease at her home.

Hers is what is known in the medical world as a case of sympathetic contagion. According to her physicians, her malady is due solely to the strong impression made upon her mind by the article in question. It was printed about two weeks ago.

It was a story of the sufferings of victims of the disease, enlarged on the painful details of the ailment, told of its prevalence, and was accompanied with illustrations. Shortly after reading it the girl complained of feeling ill. The physicians attributed her illness to her imagination. She grew steadily worse. Hypnotism was employed; but it failed, as have all other remedies used.

Physicians not interested in the case say it is unusually rare. Sympathetic contagion is caused now and then where one member of a family is afflicted, but this is the first instance in which disease was produced by the impressions created by a newspaper article.—New York Herald.

Lyman Abbott says: "I have tried to interpret my own conviction that religion consists not in believing something about God, or thinking about God, but in trying to live the divine life. Religion is simply the art of living—not even the art of right living, for living that is not right living is the beginning of death. Religion means for the merchant honesty, for the journalist truthfulness, for the soldier heroism, for the minister sincerity and candor."

Boston Journal.

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To the Public.

(THE following views of the Rev. Mary Baker Eddy upon the subject of the Trinity, are known to us to be those uniformly held and expressed by her. A reference to her writings will fully corroborate this statement.—ED. Sentinel.)

The contents of the last lecture of our dear brother, the Rev. Irving C. Tomlinson, on the subject "The Unknown God Made Known," were unknown to me till after the lecture was delivered in Boston, April 5.

The members of the Board of Lectureship are not allowed to consult me relative to their subjects, or the handling thereof, owing to my busy life, and they seek a higher source for wisdom and guidance. The talented author of this lecture has a heart full of love towards God and man. For once he may have overlooked the construction that people unfamiliar with his broad views and loving nature might put on his comparisons, and ready humor. But all Christian Scientists deeply recognize the oneness of Jesus —that he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity, whose sandals none may unloose.

The Board of Lectureship is absolutely inclined to be, and is instructed to be, charitable towards all, and hating none. The purpose of its members is to subserve the interest of mankind, and to cement the bonds of Christian brotherhood, whose every link leads upward in the chain of being. The cardinal points of Christian Science cannot be lost sight of, namely—one God, supreme infinite, and one Christ Jesus. The Board of Lectureship is specially requested to be wise in discoursing on the great subject of Christian Science.

MARY BAKER G. EDDY.

The Lecture at Music Hall.

AMONG the notable events in the history of Christian Science in the city of Boston, was the occasion of the delivery of the lecture of Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., at Music Hall, April 5, 1899. This lecture was delivered under the auspices of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and was one of the regular quarterly lectures.

Since the inauguration of the quarterly lectures they have been delivered (in Boston) in the auditorium of the Mother Church, but owing to the overcrowded condition of the auditorium at previous lectures, it was thought best to secure a larger place. Accordingly, Music Hall was secured for the lecture in question.

Although notice had not been extensively published, early in the evening crowds began to assemble in the hall, and long before the hour for the commencement of the lecture the hall was completely filled. When the lecture opened every seat was occupied, and not less than a thousand persons were standing in the aisles and by the doorways, and in the corridors, filling the doorways. Several hundred went away unable to find seats or standing room, such as would enable them to hear.

While there was a large representation of Scientists present, there was also a generous attendance of outsiders. On the whole, the meeting can truly be said, in all its aspects, to have been most encouraging and a very great success, strongly evidencing the growing interest in the subject of Christian Science.

If this meeting is a fair precursor of what is to come, the question of sufficient room for the audiences at future lectures will be a serious one, but no doubt it will be successfully met.

In addition to the local Scientists there were numbers present from surrounding cities, and some from New York and other cities outside the state.

One of the most valuable features of the lecture was the full and appropriate recognition of the life and labors of the Discoverer, Founder, and Leader of this great religious movement, the Rev. Mary Baker Eddy. Also the reference of the speaker to our text-book, "Science and Health with Key to the Scriptures." Much of what the lecturer said of our Leader and our text-book was entirely spontaneous, and not embraced in his MS., making it all the more convincing and effective.

Another pleasant feature of the affair was the generous recognition accorded by the local press of Boston; the Boston Journal and Boston Traveler having published a full synopsis of the lecture.

The First Reader of the Mother Church opened the meeting with some explanatory remarks, showing the necessity for having the meetings in a larger hall, owing to the crowded condition of the church auditorium in which former lectures have been delivered, as above indicated. In the course of his remarks he said,—

"Christian Scientists, in some sense at least, are Universalists. They are believers in universal salvation. They differ in this respect from that good old lady who declared she hoped for better things than that all *men* should be saved. We shall have the pleasure and the honor of having the Rev. Dr. Perin, pastor of the Every Day Church, as the president of our meeting this evening. Dr. Perin we all recognize to be a well-known and representative Universalist, and I have privately assured the Doctor,—and perhaps there is no objection to my stating it publicly,—that in case I ever make up my mind to change my denomination, I agree, in recognition of his kindly services this evening, to become a member of his Church, provided he will accept me as such. I now have the pleasure of presenting to you the Rev. Dr. George L. Perin."

Dr. Perin very happily presented his old friend and coworker Mr. Tomlinson to the great audience. He spoke as follows:—

"Ladies and Gentlemen:—I desire to state briefly, I hereby pledge myself that if the Judge will maintain his reputation, I will accept him as a member.

"If any explanation is needed of my presence here this evening as spokesman, it may perhaps be found in the philosophy of a friend of mine in the West, who used always to accost the Methodist minister of the place as "Brother Neal." One day the minister demanded an explanation as to why he, who was not a Methodist, should always accost him as Brother. 'Well,' said my friend, 'it may seem incongruous, but you see it is this way: though you may not be a brother, you are at least a brother-in-law, for my wife is a Methodist. So I may say to-night, that while I am not a Christian Scientist, and my wife is not a Christian Scientist, I have some very dear friends who are.

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"If I may speak quite frankly, and I am sure I may, I will confess that I have often been somewhat confused by your strange and unusual terminology, I have been perplexed by what seems to me to be your rather ethereal philosophy, and I have been made fairly dizzy by what seems to me a tendency of your Christian Science logic to go in a circle. But after all, do you suppose that if I were to see a tired, troubled child clasped to a mother's bosom and soothed to rest until the tired eyes had closed and the tear-stained face had been lightened by the smiles of dreamland that I would feel like quarreling with the mother's philosophy of child-life? No, she has soothed the child, God bless her.

"Do you suppose that after a stormy, troubled night of fear, anxiety, and disaster, when all the world had been waiting breathlessly for the morning, I would too sharply criticise the sun when he came with the joy and the hope of the morning? God forbid.

"Do you suppose that after the tired, troubled, anxious, suffering centuries, when a new influence comes across the pathway of men to soothe their sufferings and drive their pain away, that I shall have it in my heart to quarrel with the crutches on which its logic goes, or the terminology in which their philosophy is expressed? No, I shall say once more, God bless the ministering influence. The world has need of it.

"But aside from all this, we live in the close of the nineteenth century when the spirit of tolerance and Christian charity is becoming very widespread. As an humble exponent of this modern spirit, therefore, it would give me great pleasure to be here to-night. I love honest, earnest men the world over, no matter what their creed. The speaker of the evening is an old friend, whom I have known and honored for many years. In presenting him not the least of my pleasure is that I am to have the privilege of hearing an exposition of his thought and that of the Church he represents. And let me add that it does contain one great thought which I can understand, the Omnipresence, the dominance, the final victory of the Divine Spirit.

"I have great pleasure in presenting the Rev. Irving C. Tomlinson."

Mary Baker G. Eddy—What She has Done.

IN that darkest hour of slavery, just before the dawn of freedom, how dreary must the future have seemed to many a negro mother, as she sat in the stillness crooning a cheerless song to her drowsy babe! The tears must have often dimmed her eyes, as she thought of the life of bondage into which her child had come, with no prospect of happiness before it, unless its owners should chance to be kind-hearted.

When the proclamation of freedom came, what tides of love must have flowed toward Abraham Lincoln from the grateful hearts of slave mothers! How fervently they must have blessed him, as they heard more and more of their good white brother, under whose earnest leadership, their bonds were being effectually shattered! Not their bonds only, but also those of their children and children's children.

Who would condemn the slave mother for her devotion to Lincoln? If she should link the liberator's name with her account of her liberation, would any one sneer and accuse her of making a god of him?

To the Christian Scientist who has been freed from pain, and vice, and despair, through the proclamation of Truth by Mary Baker G. Eddy, it seems natural and right to feel grateful. Deplorable as was the condition of the chattel slave, his yoke was easy, compared to the abject wretchedness of thousands of slaves to whiskey, morphine, lust, or wasting disease who have been cleansed and redeemed by the marvelous power of Truth, as unfolded in "Science and Health with Key to the Scriptures."

Should these liberated slaves be condemned for speaking reverently and lovingly of their liberator?

It is practically the unanimous opinion of all people now that Lincoln was a great, good man, and his character is universally admired. Everybody knows that he had many bitter enemies, who denounced him as a self-seeking demagogue. We of to-day, though we never saw Lincoln, know him better than his enemies did, who saw and talked with him. We listen to the testimony of friends and enemies and then we turn to his acts. Viewed at this distance, we find that his deeds correspond with the testimony of his friends, and we are convinced that he was the instrument of God. The enemies of Lincoln, some of them, at least, were sincere in their opinion that he was a charlatan, but they were blinded by their own hatred and could not appreciate the true character of the man.

The greater the service man or woman renders to the world, the more he or she invites hatred. George Washington was vilified by prominent men of his generation, and he met the most determined opposition from influential revolutionists at every step in his conduct of the war. When the great men of 1776 assembled at Carpenter's Hall in Philadelphia, now known as Independence Hall, to read the Declaration of Independence to the people, an old royalist lady, who lived across the street, made a record of the event in a letter to a friend, somewhat as follows: "The rebels met in the state house yard to-day and read their Declaration of Independence. There were no respectable people among them."

In the same city of Philadelphia, only about forty years ago, William Lloyd Garrison was refused the use of the churches and public halls for a speech on the horrors of negro slavery, and when he persisted in speaking anyway, the most respectable citizens formed a mob and broke up the meeting.

The fact that benefactors of the human race in all ages have been hated by the "best people," does not necessarily imply that all people who are well hated are benefactors, but it does show that hatred blinds men so that they cannot correctly discern the character of the one hated.

The followers of Christian Science, almost all of them, have received so many priceless blessings through the study of Mrs. Eddy's writings, that they feel, without having seen her, that she must be a good woman. Among these blessings are such as renewed health, oftentimes after the person had accepted the doctor's verdict of death; release from appetites that had well-nigh destroyed health, happiness, and domestic harmony; regeneration from seemingly confirmed degradation and crime, and more than all, the blessing of an awakened understanding of the deep problems of existence, which satisfies man's inherent longing to know himself, his origin, and his destiny.

When the study of Christian Science is taken up, the learner early discovers that its demands on him are imperative. The price he must pay for faith or understanding is to be faithful in practising all that he knows to be right, and he must begin with the ten commandments. As he persistently tries to put down evil in his own thoughts and acts, the understanding of Christian Science becomes ever clearer. Working in this way, day after day and month after month, he becomes convinced through his own experience, that she who laid down these rules must have worked up to them, just as the learner has through earnest self-denial and increasing effort to put them into practice. When adherence to the rules for casting out sin, makes the student more unselfish and softens his heart, so that he feels compassionate even toward his enemies; and this is followed by the disappearance of his physical diseases, he knows then that the one who laid down these rules must not only be a good woman, but that she must be a very wise woman; that her thought must be in harmony with the pure thought of the Master and his disciples, for the fruits are the same.

Jesus was far above the ambition to be rich, or great, as mortal men measure riches and greatness. He did not wish to be a temporal king or the leader of a religious

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faction. Therefore Jesus had nothing to gain for himself (from a temporal standpoint) by winning adherents to his doctrine, and he had no selfish disappointment when people refused to believe his words. Undoubtedly it grieved him to see how stupid the priests and philosophers and their followers were, in hating him so much that they could not appreciate the grand message he had come to give them. Envious of the influence Jesus exerted over the multitude, and judging, out of the perversity of their own hearts, that he could have no higher ambition than to be a temporal ruler, the leading men of his time first ignored him, then jeered at his teachings, then bitterly assailed them; declaring that his doctrine was wicked heresy, contrary to the law of Moses and the teaching of the Prophets, and finally, in their blind hatred of the Prince of Peace, they led the angry mob to the crucifixion. They thought that they could suppress the teachings by killing the teacher, but they were mistaken.

Mary Baker G. Eddy is accused of being as bad, or worse than, the chief priests thought Jesus was. Because she has a million loving, grateful followers, who have a profound respect for her wisdom, and who therefore are satisfied to obey her suggestions, because her wisdom has been proven sufficient to enable them to throw off the bonds of sin and disease—because of this great following which is growing astonishingly, the leading men in the churches are envious because they think this white-haired, motherly woman is greedy for temporal power and wealth.

Nobody can assimilate the Truth of the Sermon on the Mount if his heart is filled with hatred of Jesus. Nobody can ever understand or assimilate divine Love while he is indulging hatred of any one. Then it follows that he who studies Science and Health, with his mind inflamed with hatred for the author, cannot hope to learn its secrets, which stand out plainly for those who read with mind untainted by prejudice and hate.

It is an astonishing fact that many persons who attended an orthodox Sunday School regularly in their childhood, and later became church members, do not know that the disciples of Jesus Christ before and after his ascension, made it their general practice to heal the sick. They have read the New Testament through many times, but they had not heard Sunday School teachers and preachers emphasize the facts about Truth-healing, and they simply read the Bible without taking those parts relative to healing into consciousness. They have read the Bible through theological spectacles, which obscure the text, instead of making it clearer.

When a man is accused of murder, especially in a community where he is without friends, his every act, from swallowing a glass of water to rescuing a child from drowning, will be construed as evidence of a guilty conscience. Mrs. Eddy and others who are trying to make earth's millions better in morals and health, through Christian Science, are watched in much the same spirit as the man accused of murder and their actions misconstrued.

People have so generally joined in the race for material wealth that they think avarice must be the motive of every reformer. Worldly minded people cannot conceive it possible for any one to be above the desire for money and power, and to them every act of Mrs. Eddy's seems to sustain their belief that she is seeking power and wealth, and that Christian Science is a money-making scheme. The rabbis had pretty much the same opinion of Jesus.

Mrs. Eddy is frequently accused of avarice. To meet this accusation, the following from an editorial in the Christian Science Weekly of December 1, 1898, is quoted:—

"I do not want this class to be an affair of money at all."

These were the words of the Rev. Mary Baker Eddy to the class recently taught by her at Concord, N. H. There were in the class sixty-seven members. They were taught by our Leader in her capacity as President of the Massachusetts Metaphysical College. The established charge for such teaching would, under the rules of said college, have yielded the Teacher a handsome sum, and all would joyously have paid the maximum charge and have felt that they were returning nothing for the benefit received and the privilege conferred. Indeed, some insisted upon paying, notwithstanding the announcement at the outset that no charge would be made; but came the answer: "I do not want this class to be an affair of money at all."

Mrs. Eddy, if she chose, could teach as many as she desired, and then would be obliged to turn thousands away annually. She could command her own price for her services. She could amass great wealth, if money were her object. So far from this, however, she not only taught gratuitously, but has given away for charitable purposes and in the interests of the Cause, large sums of money. She has conveyed to the Mother Church valuable real estate, and the entire property of the Christian Science Publishing Society—a rapidly growing and valuable business. She has donated to the erection of church edifices most liberal sums; and these acts are of frequent occurrence.

It is certain that every member of this class of sixty-seven would have gladly paid for the teaching, and they were persons who could have afforded to pay. All of them were tried workers, who had proved the precepts of Christian Science by years of practice in healing, and consequently were in a position to appreciate the privilege extended to them. Every Christian Science worker, without exception, can truthfully testify that his understanding of Christian Science, however slight it may be, is worth more to him than all the power and wealth the world might offer. How eagerly, then, would every one of them be to give of the material wealth he has, in exchange for the deeper draught of Truth he would get through the personal teaching of the Leader of Christian Science.

Money could not buy this teaching. Mrs. Eddy selected these few from among the thousands of workers, because of their good work. They were prepared to receive more of the Truth and were requested to assemble in Concord, without even suspecting what was desired of them, because it had been years since the Leader had taught. The members of that class accepted the teaching as a gift for which they could render no possible equivalent to Mrs. Eddy personally, and they returned to their several fields of labor with chastened hearts, doubtlessly feeling that the only acceptable compensation they could offer for their tuition, would be to consecrate every moment of existence to the Master's work of healing sin and disease, thus hastening the coming of the kingdom of God on earth, for which he taught us to pray.

In the peaceful seclusion of her country home near Concord, N. H., and in the yet more peaceful seclusion of her pure and unselfish thoughts, Mrs. Eddy cannot be harmed by envy or hatred. She had taken the shield of faith, wherewith she is able to quench all the fiery darts of the wicked. Those who hate this devoted woman are nursing a viper in their hearts, which will poison them and not her. She feels the deepest compassion for her enemies, because she knows that they are really not her enemies but their own.

To the confused and darkened sense of those upon whom sin and disease weigh most heavily, there seems no power so great as that which binds their load of misery upon them. When these poor sufferers are first told that Mary Baker G. Eddy has proclaimed their freedom, very likely they will not take the trouble to ask any questions even, for they cannot imagine that such a proclamation, especially from a woman, can have any power to break their bonds.

When the news was whispered among the Southern plantations, that President Lincoln had proclaimed freedom for the slaves, it is probable that many slaves did not hope for freedom as a result of that declaration. They had lived so long in subjection and had heard the boasts of their masters that the slave power could not be overcome, that they fully believed their bonds were proof against every power but death. As an individual man, Lincoln had no power to set

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the negro free, but one with God is a majority, and back of him and his proclamation was the resistless might of God.

In like manner the slaves of sin and disease have lost hope and do not think there is any power but death that can free them, but they are mistaken, for one with God is just as surely a majority now as it ever was, and back of Mrs. Eddy and her proclamation of freedom for all the captives of sense, is the might of Omnipotence, which destroys sin and disease.

In concluding this article concerning the Discoverer and Founder of Christian Science, it may be well to repeat the kindly warning found in the first chapter of the epistle of James: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. . . . Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. . . . If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—Denver Republican.

Christian Science Church Dedicated.

THE first Christian Science church established in the South was dedicated in Atlanta, April 2, in the presence of a large congregation of interested people, among whom were a number of distinguished guests from a distance.

The services were conducted by Mrs. Livingston Mims, the founder of the Christian Science Church in Atlanta, and her beauty, grace, and evident appreciation of the beauties of Scriptures, imparted to the ceremonies an unusual and stirring impressiveness. She was assisted by Mr. E. H. Carmen, the Second Reader, and the entire programme embodied in the dedicatory exercises was replete with interest. The choir music was exceptionally excellent and the organ accompaniment equally fine. The music and the choir were under direction of Professor Theodor Saul.

The most interesting feature of the programme and that which will be of great significance to the Christian Scientists throughout the country, was the dedicatory address sent by Mrs. Mary Baker Eddy, and read by Mrs. Livingston Mims.

Mrs. Mims Speaks.

Previous to reading Mrs. Eddy's address, Mrs. Mims delivered the following impressive address of welcome:—

"With deep and tender love do we welcome all our guests; some who are walking with us in 'the joy of paths untrod,' who have come from afar to share and increase our gladness in this demonstration of our own 'vine and fig-tree,' under which to worship the one Supreme Good; rejoicing with us, because they know what it means. Equally welcome are our friends of other denominations. We love for them to know our work—that it is of God. This dear church represents to us and to the world that in this fair city is established the Science of Christ—or Scientific Christianity—the Comforter leading into all Truth; that in an age of gross materialism the power of the spiritual Idea of Life, as eternal, self-existent Mind; the spiritual Idea of Love, as infinite, universal, ever-present; the divine Idea of Truth, as omnipotent to destroy sin, sickness, and discord, have been proven and attested by word and deed among us.

"Not money, but the demonstration of Love, and trust in the ever-present Good have built for us this temple to the living God. Its unwritten history would astonish the worldly wise and prudent. Yet here it stands 'fair, royal, and square,' unfettered by any kind of debt, unembarrassed by a single solicitation.

"This Church of Christ, Scientist, is not a menace to any other church, nor to anything but to sin, and sorrow, and discord. It has a message of love, and peace, and joy, and good will to all who love Good—God. Its mission is not to establish another sect. Our beloved Leader in Science and Health tells us 'there are already too many sects and not enough Christianity,' but it brings the message of Spirit to the churches and to the world. It says, not by vicarious atonement are men saved, but by working out their own salvation in the way that Jesus, our great way-shower, taught and exemplified. 'If ye believe in me, the works that I do shall ye do also.' Christian Science brings the rebuke of Spirit to our modern lethargy and proclaims: 'He that hath an ear, let him hear what Spirit saith unto the churches.' 'To him that overcometh will I grant to sit with me in my throne, even as I am set down with my Father in his throne.' It inaugurates the grand warfare between Soul and material evidence, and this struggle and triumph casts out evil, heals the sick, and raises the dead in trespasses and sins into newness of Life in Christ.

"On this fair Easter morn—like the waiting women at the sepulchre, we, too, see the stone of mortal belief rolled away, and we begin to apprehend that Life is God—deathless, eternal Mind, and that man is God's idea, the image of His love, inseparable from the Father—Life—Principle. We do rejoice that we are risen with him to see the dawn of an eternal day, when the power and demonstrations of primitive Christianity shall redeem the whole world through the merits of Christ.

"Words cannot express our debt of loving gratitude to our beloved Leader, Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, who, through sore travail, untiring watchfulness, and unspeakable love, has brought to this age the revelation and recognition of the divine power and presence—Immanuel—God—Good with us now and here—the ever-present Love—the Divine, all harmonious Principle of man and the universe—inseparable from its ideals. We are safe in having the fortune to unveil more and more the immeasurable glory of her mission, her life, and her work. Her reflection of Love overflows in a message to us, which I now have the pleasure and privilege of reading to you."

[Mrs. Eddy's address was published in the Christian Science Sentinel of April 6.]

The Church without Debt.

Following Mrs. Eddy's address, Mr. Carmen, the Second Reader, briefly outlined the history of the Atlanta church, which was entirely paid for previous to the dedicatory exercises. He said,—

"Two years ago the members of this church saw that the time was near at hand in which a building must be erected in this city to the glory of the God who is Love. and as a testimonial of their gratitude for the many blessings received by them through the understanding of Christian Science. The work of raising the money wherewith to pay for such a building as would be a credit to the cause and to this beautiful city was inaugurated during the fortnight just prior to Easter Day, 1897. At the morning service on that day contributions to the building fund amounting to $204 were received. Since then the work has been progressing, not according to methods usually employed for the raising of funds wherewith to pay for church buildings, but in the way that is considered ideal, but not practical. By seeking first the establishment of the Kingdom of God and His righteousness, the members of this church have been able to prove the truth of the Christ promise, and all things that the Gentiles seek shall be added unto you.

"The financial aid of no one has been solicited, there have been no fairs, suppers, sales, or entertainments of any kind given for the purpose of raising money. The financial aid of friends outside of the immediate membership of this branch church amounted to less than a thousand dollars.

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There is not a member of this church who, to human sense, possesses an affluence, and yet in two years free-will offerings have been flowing into the treasury in such measure as to enable us to announce that at this time the treasurer of the building fund is in possession of means wherewith to pay every bill that has been contracted.

"The building stands as an outward and visible sign of the inward and Spiritual grace wherewith are possessed all who honestly, fearlessly, and intelligently endeavor to follow the Christ made manifest in the flesh nineteen hundred years ago and in the Christian Science text-book to-day.

"This First Church of Christ, Scientist, is a branch of the Mother Church of Boston, and an expression of Love, a testimonial of gratitude to Mary Baker Eddy, the Discoverer and Founder of Christian Science, who has taught us to know God—Good—as Eternal Life. She it is through whom God has spoken to this age, in the little book 'Science and Health with Key to the Scriptures.' To us it is the Key that has unlocked the hidden mysteries of the Bible. Many of us who had closed this blessed Book years ago on account of its seeming contradictions, have, since utilizing the Key that revealed to us its hidden treasures, been enabled to rejoice that we can come to this fount and drink the Spiritual facts of being.

"Loving congratulations and expressions of joy have poured in like a stream from other branch churches of the Mother Vine. A word should be said about our beautiful candelabra, a gift from the children of our Sunday School. The fund was started by a little boy in an adjoining state, who was healed of blindness by one of our members."



Another Address.

A loving dedicatory greeting to First Church of Christ, Scientist, Atlanta, Ga., from William Bradford Dickson, C.S., April 2, 1899.

I.

Since naught is Matter, all is Mind,
And whatsoe'er on earth we bind
In heaven is bound.
This house of thine
Is Love's sweet shrine,
Where Life and Truth for aye abound.

II.

Love speaks, and lo! in every heart
Affection's buds begin to start.
Unfold and bloom,
For heaven make room
And shed abroad
The incense of a loving God.

III.

When 'neath this sacred roof you meet,
Let only loving glances greet
The sick and lorn,
The weak forlorn,
The lamb unshorn,
The broken heart, with crown of thorn.

IV.

Thus Christ will come and sup with thee,
And this Love's Home will ever be
God's house of rest,
Where every guest
May taste and test
And know Love's ways are always best.

V.

In silent prayer, on bended knee,
Give thanks to Him, who gave it thee,
Let Love's stream flow
In hearts below,
That earth may know
And feel the radiant heavenly glow.

VI.

Nor in thy happiness forget
That Mother Heart, wherein is set
Life's coronet.
A crown of Love
From heaven above
For Her who brought Truth's treasure trove.

VII.

Blest Easter morn! May thy fair light
Forever shine—dispel the night
Of matter's reign,
Destroy earth's pain,
The greed for gain,
Efface from all sin's scarlet stain.

VIII.

Dear House of God, forever blest,
Beneath Love's wings forever rest.
The house of Soul,
Sweet heaven's goal,
Where love songs roll
And heal the earth from pole to pole.

From the Atlanta Constitution.

The Medical Bill in Missouri.

THE following from Judge McKeighan will be read with deep interest:—

St. Louis, Mo., March 21, 1899.

Septimus J. Hanna, Esq., C.S.D.,

Dear Sir and Brother:—You have already been advised of the pendency of a bill in the Lower House of the Missouri Legislature, so drawn as to be apparently directed towards the prohibition of the practice of Christian Science. The bill was styled "Committee Substitute for House Bill 12." Section 1 of the bill was as follows:—

Sect. 1. It shall be unlawful for any person not now a registered physician within the meaning of the law, to practise medicine or surgery in any of its departments, *or profess to cure and attempt to treat the sick* and others afflicted with bodily or mental infirmities in the State of Missouri, except as hereinafter provided."

Section 2 provided for the establishment of a "State Board of Medical Examiners" for the State of Missouri.

Section 3 gave the Board general supervision over all practitioners of medicine and surgery in the state.

Section 4 provided for the details of examination of persons desiring to practise medicine and surgery.

Section 6 provided for temporary certificates.

Section 7 provided for the recording of the certificates issued by the State Board.

Section 8 made it a misdemeanor to practise "medicine or surgery in this state," and further provided that "any person *treating the sick* or others afflicted with bodily or mental infirmities, and professing to cure them, without first obtaining a certificate from the State Board of Medical Examiners," should be deemed guilty of misdemeanor, and punished by fine or imprisonment or both.

There had been pending previous to the introduction of this Substitute Committee Bill, a bill numbered 419, which was even more directly and unequivocally intended to prohibit the practice of Christian Science, but the substitute bill, hereinbefore referred to, took its place.

A committee was appointed by the Trustees of the First Church of Christ, Scientist, of St. Louis, viz.: James A. Logwood, William A. Morgan, and George W. Kurtzeborn, to look after all pending or future bills in the Missouri Legislature affecting Christian Science. The writer was made legal counsel of the committee. Concerted action and effort was established between the St. Louis, Kansas City, and St. Joseph Scientists. It was resolved not to make any

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open fight directly on a Christian Science basis, in the Lower House, reserving a determined and direct effort for the State Senate, in case the bill should ever pass the House. Nevertheless, communication was opened with Charles Opel, a Christian Scientist, of Jefferson City (the state capital) and he undertook to watch closely the progress of the bill in the Lower House, and, with the aid of Hon. G. F. Chilton, a Christian Scientist and a member of that House, and also the aid of Joel P. Tribble, a member of that House, to interpose all general obstacles that could be thrown in the way of the passage of the bill on general principles of the right of the people of Missouri to select their own mode of bodily healing. It was thought possible that the bill, for various reasons, might not come up for passage before the House, but in this we were, as it turned out, happily mistaken. The bill was called up for engrossment on last Saturday, March 18, and was practically defeated by being laid on the table by a vote of 38 to 26. It now requires a two-thirds vote to again bring it to the attention of the House, which is not thought at all possible, considering the large vote in favor of tabling the bill.

The Republic of Sunday had the following account of the contest over this bill:—

"With less than a quorum voting on propositions, the House went ahead with business. Out of fifteen Representatives, St. Louis had three present, and Kansas City was represented by two. After a bill for the establishment of a state fair had been ordered to engrossment, a royal battle took place over an effort to engross the bill introduced by Dr. Wilson to provide for the regulation of the practice of medicine and surgery.

"All the doctors who had anything to say warmly advocated the enactment of such a law. They said it was eminently fair to all the schools of medicine, but they could not convince the House of this, for, in the end, it was tabled by a vote of 38 to 26.

"This measure was advanced yesterday by the Steering Committee, and came up as a result of so many bills being laid over. Dr. Pettijohn of Linn made a speech, in which he expounded the various provisions of the bill as an act to elevate the practice of medicine and surgery and to protect the public from quacks.

"Mr. Aydelott of Warren offered an amendment under the terms of which the proposed Board of Medical Examiners would have been shorn of their power of discrimination. This opened the fight in earnest. Mr. Bohart of Clinton made a speech in which he violently attacked the osteopathy doctors. He had seen their advertisements in the newspapers, in which they purported to treat nearly all the diseases that the human system is heir to, and, in his opinion, they should not be allowed to practise in this state.

"Davis of Pike, Sickles of Putnam, Prather of Atchison, and Praisewater of Andrew, followed with speeches, in which they raked the bill with broadsides from stem to stern. Mr. Sickles, in particular, denounced the bill in unmeasured terms as an attempt of one class of doctors to prevent another class from following their calling in this state. Mr. Tribble of Dunklin declared that under the terms of the bill Jesus Christ, should he return to earth and attempt to heal the sick, would be subject to prosecution.

"By this time the friends of the bill were beginning to think that it would be a good plan to have it laid over informally, and a motion to this effect was made. But those who opposed it had their fighting blood up and, realizing that its supporters were on the retreat, they pressed their opportunities.

"Mr. Mackensen of St. Louis closed the debate with one of the most picturesque speeches ever delivered in the House. He wanted everybody to understand that he was a German and that he did not like the way some of the newspapers spell his name so as to make it appear Irish, that is 'McEnsen.'

"Under the terms of the bill, he said, one would have to pass a satisfactory examination in English grammar, history, and geography before he would be allowed to practise medicine. These requirements, he said, would exclude any foreign physician, no matter how learned, from practising in Missouri, unless he possessed the prescribed requirements. He thought the people had sense enough to employ the kind of doctors they wanted. Warming up to his subject he recited the first verse of the national hymn, 'America,' which caused great applause.

"At this point Mr. Ehrhart of St. Louis presented him with two heads of cabbage supported on sticks. With one hand resting on a cabbage-head and the other waving a small American flag, Mr. Mackensen declared that if the American people would eat more cabbage and less meat they would not have so much need for doctors. The House cheered wildly, and Mr. Mackensen concluded with a peroration on liberty delivered in German.

"Mr. Davis of Pike moved to table the bill. The motion, after some skirmishing, was carried by the vote stated. It is not believed that the measure can be resurrected in the future, as that would require a two-thirds vote."

We have a very interesting report from Mr. Opel, giving some additional items of information. The following is a copy of his letter:—

"Jefferson City, Mo., March 18, 1899.

"Mr. J. E. McKeighan.

"Dear Sir:—Following telegram sent to you to-day. 'Substitute twelve dead beyond resurrection. Will write history of fight,' is hereby verified and repeat the fact because it sounds well Substitute twelve is dead 'Poor thing.'

"I will give a brief outline of the fight as I remember it. The writer was present during the morning hours soliciting a number of the members to oppose the bill. About 11 A.M., March 18, 1899, the Reading Clerk of the House called from the calendar Substitute for House Bill 12 for engrossment.

"Immediately Dr. Alonzo Tubbs of Osage Co. (a practising physician) introduced an amendment to strike out Section 8 of the bill, stating his reasons for the amendment in broad and liberal terms. This amendment was heartily supported in turn by J. P. Tribble of Dunklin, lawyer; J. D. Ellis, farmer, of Vernon; and Frank C. Sickles, farmer, of Putnam.

"S. T. Aydelott, farmer, of Warren, offered substitute for amendment seeking to strike out only a part of Section 8 (the exact wording not obtainable at this writing, but not material), which was, with the object of the bill generally, attacked by G. W. Praisewater, farmer, of Andrew Co., then by F. Mackensen, teacher, of St. Louis, 809 Rutger Street, finally by Tribble of Dunklin. A motion to table the substitute was then made by Mr. Davis of Pike Co., seconded by F. C. Sickles, and upon vote carried 38 to 26, 11.45 A.M., March 18.

"It will require a two-thirds vote of the House to resurrect the bill this session. That does not now seem possible (as you doubtless know, a motion to table a substitute carries the bill with it).

"The above with a few minor exceptions is a history on paper, but of the inspiring sentiments expressed in the fight, it shows nothing, so I feel justified in referring to a few of the special features of the battle.

"To my thought the speech of Mr. Sickles upon the broad grounds of constitutional liberty was the best made, his clear-cut sentences referring to the rights of man, fitted his cognomen admirably, but the enthusiasm stirred up by Mr. Mackensen of your city by opening up against the whole bill in general, with the first stanza of 'America' was inspiring indeed. Standing in an impressive attitude he declared that his opposition to the bill was inspired by the immortal sentiments expressed in 'My country 'tis of thee, sweet land of *Liberty,* of thee I sing,' etc. It seemed to carry everything by storm. The response to the thought in that immortal song bore down everything before it. In

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vain did the M. D.'s feebly rally, they made but a weak fight at best.

"Their main champion, Bohart (lawyer of Henry Co.), made an oration against frauds and humbugs, charlatans and what-nots, but in vain. The fight was mainly directed for and against osteopathy, but Christian Science and magnetic healing came in for a share.

"The fight revealed one thing beyond a doubt, and that is that men are growing in the thought of freedom and liberty.

"Mr. Chilton was absent, and did not therefore engage in the battle. He will feel badly. We have distributed fifty or more copies of Sentinel sent to us by the Publishing Society, containing your article. Each judge of the Supreme Court has a copy of the same, besides many citizens elsewhere. The Sentinel referred to contained Mrs. Eddy's articles, but we penciled both and sent them broadcast. Mr. Tribble read your article a week ago.

"Respectfully yours,

"CHARLES OPEL."

The foregoing impressively illustrates that the idea of freedom is so deeply seated in the heart of the average American that it may be safely relied upon, when appealed to, to resist all encroachments on individual freedom of thought and action, and that the advocates of any invasion of this right, no matter under what specious or subtle pretext, will always fail in their efforts, reflecting at such times the real feebleness of proposed restrictive legislation when directly confronted with the principle of liberty, which supplies the basis of our free institutions.

Very truly yours,

J. E. MCKEIGHAN.

The Lectures.

At Americus, Ga.

The Opera House was filled to almost its utmost capacity on Monday evening last, to hear a lecture on Christian Science by Mrs. Livingston Mims, C.S.B., of Atlanta, Ga., who is one of the Board of Lectureship appointed by the Mother Church of Boston. The audience was a thoroughly representative one and the profound attention given her every word was a just tribute to the culture and nobility of the woman and the forceful and spiritual character of her lecture. The stage was beautifully decorated with palms and tropical plants.

Hon. Charles R. Crisp, the son of the late eminent speaker of the House at Washington, Charles R. Crisp, introduced Mrs. Mims in the following well-chosen words:—

Ladies and Gentlemen:—You did not assemble here this evening to listen to a discourse from me, and I shall not inflict one upon you. You came to be entertained, delighted, and instructed by an address from one of Georgia's most distinguished and eloquent daughters, and I am confident I shall please you most by hastening that happy event. The honored and well-beloved visitor we have with us this evening is a lady of spotless character, whose reputation is national. Endowed from on high with a superb intellect, possessing rare attainments, many accomplishments, and great personal attractions, she numbers her friends and admirers only by the number of her acquaintances. I am certain I voice the sentiment of this audience when I say, while we may not all agree with her religious views, we applaud, praise, and commend her lofty and noble work in teaching mankind to emulate the life and character of our Lord and Saviour, Jesus Christ. I now have the honor, privilege, and sincere pleasure of presenting to you the orator of the evening, Mrs. Livingston Mims of the city of Atlanta.—The Evening Herald, Americus, Ga.

At Saratoga, N. Y.

An audience which nearly filled Theatre Saratoga heard Carol Norton of New York City lecture Thursday night, March 30, on "Christian Science and Common Sense." Mr. Norton spoke without notes and for over an hour. While not an orator he is an earnest speaker, and throughout the lecture commanded the attention of those present. The audience was a mixed one, all classes being present. If any one entered the hall with a view of being highly amused, they went away with different ideas.

Mr. Norton was introduced by Mrs. Betts, who said, "Ladies and gentlemen, and I would gladly say friends: I am here to-night to say but very few words to you before the speaker of the evening engages your attention on a subject that is engrossing, to a wonderful extent, the thought of the wide world. To my way of thinking no honor too great can be conferred upon man or woman who serves the human race, either publicly or privately by acquainting it with that which shall surely and finally liberate it from its sorrows, its sickness, and its sin, viz.: Christian Science. I speak to you as one who knows whereof she speaks. I stand here as a grateful witness of the healing power of divine Mind. I am convinced that no human means could have made me strong and well as Christian Science has done. Should I speak till you are weary, I could not speak the half of the blessings it has brought me. And so I shall detain you no longer.

"I have the honor to introduce the speaker of the evening, Carol Norton, C.S.D., of New York City."

Daily Saratogian.

At Marion, Ohio.

Thursday evening, March 23, 1899, Edward A. Kimball, C.S.D., of Chicago, Ill., gave a lecture in Grand Opera House, under the auspices of First Church of Christ, Scientist, Marion, Ohio. Fully eight hundred were present. In the audience were many from neighboring towns.

Each of our daily papers gave a synopsis of the lecture, one stating, "It can be safely said that a large number of people were won over to the cause of Christian Science by his learned remarks."

One druggist, on leaving the hall, stated that he would sell his drug store and buy a farm, as there was truth in this man's sayings.

We feel that this lecture has filled a long-felt want and much good will come from it.

We are few in numbers, having only thirty members, but we had no difficulty in raising one hundred and twenty-five dollars to meet the expense of the lecture; and we have a nice little sum left over to go towards our next one.

Words cannot express to our beloved Leader our gratitude for providing this Board of Lectureship.

JEANNETTE QUICK.

At Elgin, Ill.

Edward A. Kimball of Chicago was introduced by James G. Cameron to a fair-sized audience in the Elgin Opera House, Monday evening, March 28. The theme was "Christian Science: What It Is and What It Is Not." No admittance fee was charged.

The speaker opened his address with a brief reference to the misery of the world; its jails, asylums, hospitals, and the dead.—Elgin Daily News.

At Littleton, N. H.

The lecture on Christian Science, which was delivered in the Opera House on Tuesday evening, March 21, by the Rev. Irving C. Tomlinson, C.S.B., of Concord, of the Christian Science Board of Lectureship, was well attended. A large number of Christian Scientists from Woodsville, Lisbon, Lancaster, Groveton, St. Johnsbury, and McIndoe were present.

The White Mt. Republic Journal.

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A Plea for the Birds.

BY HENRY A. MANNING.

LONGFELLOW writes in poetic song:—

God sent his singers upon earth,
With songs of sadness and of mirth;
That they might touch the hearts of men,
And bring them back to heaven again.

And a beautiful legend relates that St. Francis of Assisi preached sermons on God's love to the song birds, that they understood him, and that ever after Love was voiced in the melodious notes of these singers of the air. Certain it is that this good saint attracted the birds to his humble roof, fed them, talked with them, loved them, and was loved by them.

These are singers not of sorrow but of joy, and I am prompted now to make a plea in their behalf by reason of two recent incidents. The first an unfavorable impression received by one who has done some work here as a friend of the birds, in his first attendance upon a Christian Science service in our church. He told me he was much shocked to notice among such a people the great number of ladies who wore not only feathers, but wings and whole "carcasses" of birds on their hats, seemingly more than in any church he had ever attended. The criticism may not be entirely just. I hope his impression was not true; but it may well set us to thinking.

The other incident was an event that occurred recently in New York, reported in the following despatch:—

Special to the Chicago Record.

New York, March 23.—At the annual meeting to-day of the Audubon Society of the state of New York, which is devoted to the protection of birds, Lili Lehman, the opera singer, said,—

"I beg all women and girls not to wear birds and birds' feathers on their hats any more. Every year twenty-five million beautiful birds are slaughtered by this terrible folly. The farmers are already suffering from it, and yet women enjoy wearing feathers, like the savages. Flowers and ribbons are a thousand times more beautiful and more becoming. It is the duty of every woman and man to battle against this grewsome folly. For years my hats have had no feathers."

Let us be thankful that one sweet singer of the stage makes a consistent plea in behalf of her fellow singers of the "open temple," and let this sentiment be commended to all women everywhere. I wish that every newspaper in the land would publish it with a commendatory editorial. In this as in every other reform what is needed is an awakening of public sentiment.

Mr. William Dutcher, Treasurer of the American Ornithologists' Union in New York, has recently made a very strong plea for these songsters of the forest and field, both from the economic standpoint of the farmer and fruit-grower, and also as a lover of the bird race. He reminds us that birds are killed for two purposes, for food and for millinery ornaments. Comparatively few are shot as game birds, but the great annual sacrifice in this charming bird life is for what? Simply for gain in a grewsome and wanton traffic of that plumage which is so beautiful in life, and which the unthinking woman is willing to wear on her hat, as a sign that this beautiful life has been torn asunder to furnish her with an ornament, just for the fashion of a passing season!

Is this a radical statement? is it not true? Truth is radical, and will any Christian Scientist be the willing cause of the death of even one of these little ones? Our unworthy deeds are frequently our thoughtless acts. The thoughtful woman is not cruel, but it is for lack of thought in womankind that the birds suffer.

The Hebrew lawgiver provided for the protection of birds in his code for the children of Israel, nearly fifteen centuries before the time of Christ; and the gentle Nazarene said to the people of Judæa, "Behold the birds of the air . . . your heavenly Father feedeth them . . . not one shall fall to the ground without Him."

An appeal to the spirit of commercialism will do no good. So long as woman will wear this plumage of death, so long will the lovely birds be hunted to that death which is required by "the demands of trade." It is only by an appeal to the sentiment of sympathy and love that our birds can be saved. Women's clubs throughout our country, if so minded, could settle this question in a single season, and the birds would once more enjoy their "inalienable right to life, liberty, and the pursuit of happiness." But it occurs to me that no organized body in the world can do so much and so quickly to this end as the hosts of Christian Science.

We do not need meetings and resolutions to secure initial action. If this presentation commends itself to our women, the result among them, at least, may be as sure as Truth, as swift as thought. Will not the tender mother love in our ranks prompt such action? The good work will then spread, and in the near future we may listen to the glad melody in song from forest and field, from mountain and glen, from upland and meadow, which we may well imagine to be a grand chorus of praise that the hand of the slayer is stayed.

I am glad to plead for these sweet singers who cannot plead for themselves. And yet do they not plead in plaintive tones, even while the hunter is after them, and frequently with all the pathos of bird language when their young are in danger from any cause, showing that life is dear and that the parent love is strong? Let us remember the touching legend of St. Francis, that this bird language in the melody of their song may come to us as the harmonious expression of Love. Then will the bird life be sacred, and its freedom assured.

From Methodism to Christian Science.

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 PETER, 3: 15.

MY seemingly sudden transition from Methodism to Christian Science has been a subject of comment among many of my friends, and I have been frequently asked my reasons for this change.

I did not accept Christian Science because of physical suffering, but because I was hungering and thirsting after righteousness. From my earliest recollection I loved God; and was never so happy with my little playmates as when we were talking of God. But after years brought many doubts and fears. As I grew older I began to question within myself, Have I been deceived? Is the Bible true, or is it just like those fairy tales I have read? I was miserable, but told no one. I became very thoughtful over the matter, and began reading the Bible more diligently but with little or no understanding; I loved to read the Psalms more than any other portion of the Scripture; and at times my very soul would cry out in this one thought: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Yet where could I find Him? I joined the Methodist Church hoping to find Him there; I so often felt there was a work for me to do. I was reaching out for something, I knew not what. I realized I was in bondage. Thus it went on for years. At last in desperation I went to have a talk with my pastor at his home. I left him feeling that I was one most miserable, though I tried to feel comforted.

It was about this time that I met with a new friend, a Christian Scientist, and she invited me to attend services with her some Wednesday night at her church. I agreed, but must confess, it was with a prejudiced mind. However, the following Wednesday evening found me with that dear woman and her three little children going to a Chris-

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tian Science service. Shall I ever forget that service? No, for there I was "brought out of darkness into his marvelous light;" I was caught up into that beautiful sunburst of God's love; and He was reflected in everything around me.

From that night I began the study of Christian Science, and the more I studied the more I rejoiced. In three weeks' time I was fully convinced that I could no longer remain in the Methodist Church, though I had said but a short time before, that it would just break my heart to leave it. I loved my pastor, for he was such a noble, generous-hearted man. I decided during Conference to withdraw from the Methodist Church, and when the new pastor came I applied to him for a letter, but he refused me a letter for the purpose set forth in my request,—to unite with the Church of Christ, Scientist. But the dear Scientists took in the wandering child who was so hungry and fed her; they desired no material recommendation.

At first it was hard for me to realize how much we owe our beloved Leader; but our First Reader soon enabled me to understand this as well as many other things. I shall never forget how patiently and lovingly she labored in assisting me to understand something of this great Truth; and when I see her struggling along with our little band against so many difficulties I can but say,—

Toil on! and in thy toil rejoice;
For toil, comes rest; for exile, home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal—"Behold, I come!"

Estelle Millard, Union City. Tenn.

The Coming Race.

BY WALDO PONDRAY WARREN.

THOSE who are familiar with Bulwer Lytton's famous tale of "The Coming Race," in which he pictures an ideal state in human progress, can readily appreciate how far his ideal is surpassed by every-day life in Christian Science.

Our "vril" is a thought, whose fleet wings are the ever-presence of Mind, whose power is the omnipotence of Good. It can destroy only the evil, and rules by Love instead of fear. Our perpetual light is not from the earth's internal heat, but is the infinite light of Spirit, God, in whom is no darkness at all. Our tasks are not performed by lifeless automatons aping intelligence, but by the utilization of Omnipotence.

Human wisdom is inadequate to grasp the divine concept. The highest flights of fancy are tame and tasteless in the presence of divine reality. How truly "above all that we can ask or think" is Love "abundantly able to do for us." Man cannot conceive of anythng so grand as the methods of Mind, much less can he improve on God's ways.

The coming race will be, and is, one that can see things as they are, recognize the allness of Good and the nothingness of evil, and demonstrate this by healing the sick, raising the dead, and casting out all that is unlike God. This higher order of mankind must supersede the present order of humanity, and grow into the fulness of manhood, revealing and demonstrating infinite possibilities. In the progress of future centuries man will daily tread on ground beyond the pioneer footsteps of fancy. He will outlive his ideals, in his progressive demonstration of the infinite capabilities of manhood. Future generations will fulfil the prophecies of Jesus, and "greater works than these shall they do." To them the marvelous promises of Jesus will grow clearer and nearer till "mountains be removed and cast into the sea," and Life which knows no death will be demonstrated. As progress unfolds the power of Good over evil, sickness, sin and death will be vanquished into vacuity, graves will become obsolete, and the things of Truth and Love will become as tangible to our consciousness as the things of sight and sound are to-day and "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Laying of the Corner-Stone.

THE corner-stone of the new Temple being erected by Second Church of Christ, Scientist, at 68th Street and Central Park West, New York City, was laid on Easter morning at seven o'clock. Early on this glorious resurrection morn, beneath a cloudless sky with both sun and moon to honor the occasion, a humble and happy body of earnest workers, comprising the members of the Church, and Readers from the other churches in the city, gathered at the church corner and quietly, "without pomp or pride," lowered the stone to its place.

The ceremony was simple and brief. In the top of the stone was placed a copper box containing a copy of the Bible, Science and Health, "Miscellaneous Writings," and all other writings by Mary Baker Eddy, the Christian Science Journal for March, 1899, the Christian Science Weekly, No. 1, the Christian Science Sentinel, No. 30, the Christian Science Quarterly, the Manual, The Mother Church, the Christian Science Hymnal, and a list of the names of the Readers, Trustees, and building committee of the Church.

This corner-stone is of Concord, N. H., granite. It is eight feet long by four feet square, and weighs eight tons. It is a fine specimen of this beautiful stone. On the front facing Central Park is the inscription, "Second Church of Christ, Scientist, 1899," and on the 68th Street side the word "Purity."

The order of exercises was as follows:—

1. Repetition of the Scientific Statement of Being.
2. Scriptural Reading.
3. Selection from "Miscellaneous Writings."
4. Placing of box in stone.
5. Silent Prayer, followed by Lord's Prayer with its spiritual interpretation, prayer in Church Manual, repetition of the Mother's Gift to the Big Children, and repetition of the last Church Tenet.

The ceremony was conducted by Mrs. Laura Lathrop, C.S.D., First Reader.

Letters.

From Mexico.

On Sunday afternoons, at three o'clock, Mrs. Butler and I hold Christian Science services at our home in this city, 4th Calle Providencia No. 10, corner of Bucareli Boulevard, the only Christian Science services so far held in the Republic of Mexico. We are desirous that Scientists intending to visit this country should know this so they may attend the meetings, and thus help themselves as well as encourage us. Mrs. Butler reads the Bible selections, and I read the correlative passages from the text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

The first service was held in this city by Mr. and Mrs. Adam H. Dickey of Kansas City, who were here last December. There were just seven at the initial meeting—seven is a symbol of completeness. We have kept up the services since Mr. and Mrs. Dickey returned to Kansas City to engage in active Christian Science work, and truly we have been blessed in the effort made in the name of the precious Saviour. Last Sunday there were fifteen present, and at our last Wednesday evening meeting there were sixteen present. Among those present were half-a-dozen persons who had been wonderfully delivered from the slavery of sin and sickness to the "liberty of the sons of God." We realize that God is here just as much as in our old homes in the North. Yours in the fellowship of Truth,

E. C. BUTLER.

From Italy.

Chicago, Ill., March 28, 1899.

Dear Editor:—I take pleasure in enclosing herewith

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a letter which I received a short time ago from the Mayor of the City of Turin, Italy (my native place), in acknowledgment of the receipt of the book, Science and Health, which I had sent him to be placed in that Civic Library. As said letter is in Italian I enclose a translation.

With loving regards,

ERMETE VENNI.

Turin, Italy, February 27, 1899.

Mr. Ermete Venni, Chicago, Ill.:—

It was really a kind thought of yours to send as a gift to this "City Library," a copy of the book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy; and I make it my dutiful concern to render to you the most heartfelt thanks.

I beg to assure you that, according to your desire, the book shall be placed at once at the disposal of the large number of readers that frequent this Library, and I join with you in hoping that it be the messenger of *Life, Truth, and Love.*

Accept, sir, the expression of my highest esteem.

(Signed) THE MAYOR CASANA.

At Parker Memorial Hall.

Dear Mother:—As this will not engage your thought but for a moment and no answer is required, I wish to tell you with what perfect success "Parson" Tomlinson lectured and answered mortal mind questions in Parker Memorial Hall, Boston. Had you been present incog., your very heart would have loved him for his calm, true reflection of the one Mind.

Scientists were out in a good majority and added to the èsprit of things by their quick receptivity of the Truth. We appreciated the sad density of the groping mortals as evidenced by their dark questions and declarations.

I will quote some of the latter.

"The Holy Ghost is Hypnotism."

"Christian Science is Hypnotism."

"Jesus Christ was a Hypnotist."

Rev. Tomlinson's reply: "A man is possessed of ten thousand devils that falls into the hands of hypnotism" (Tremendous applause). Love stirred them up and the meeting was a good seed sower.

Faithfully yours,

BERT POOLE.

Miscellany.

A Unique Letter.

MISS ANNA BUCHANAN who is a stenographer in Eugene Hagan's office has received a unique letter from her brother John A. Buchanan, who is with the Twentieth in the Philippines.

The letter, which is dated February 15, came enclosed in a cartridge box.

The regiment was in the trenches at that time, returning the galling fire of the insurgents. The boys could not get back to camp to write letters and they carried no stationery with them.

Young Buchanan, however, wanted to write home. He knew that his relatives would be anxious to hear from him and he wanted to let them know that he was with his regiment doing business.

In his pocket he carried old letters which he had received from home. These he tore open and used the envelopes for writing paper. He placed the pieces in a cartridge box and fastened the box with a piece of his shoestring, in lieu of anything better. He had no stamps but wrote the address with his piece of a lead pencil and marked in one corner of the box, "soldier's letter."

The letter was sent back to the place where the mail was collected and came through safely in the same way that it was sent by the brave soldier boy.

Four cents postage was due when the boxed letter reached Topeka, but Miss Buchanan would have paid four dollars for it after reading the post-mark.

When John Buchanan comes marching home he will find his unique letter treasured at home as one of the proudest remembrances of a soldier boy in the Philippines.

Topeka (Kan.) Daily Capital.

The Coming Century.

I BELIEVE that the spirit of Jesus Christ will be the dominant force in the coming century; that as the Church understands more and more his mission and character and teachings and work, her conceptions of God will be more and more heightened, and her conceptions of man will be more and more broadened; that sectarianism will be swallowed up in catholicity; that ecclesiasticism will wane and Christianity will wax; that the standard of ethics—personal, domestic, social, educational, commercial, national, international, Christian—will grow higher and higher; that society will agree that chastity shall be as binding on man as on woman; that office will soar from ambition into service; that wealth and work, instead of quarreling, will co-operate; that culture will become more conscious of accountability to God and to man; that the Jew will regain the blessings promised in Abraham; that Christendom will disarm, that the whole world will become one neighborhood; that human units will grow into human unity—men into Man; the golden rule will become more and more the law of society; that faith, hope, love will be acknowledged the human trinity—in brief, that the twentieth century will be in very truth the century of Christocracy."

Rev. G. D. Boardman, in the Zion's Watchman.

The Violin.

Is not the Violin truly a miracle in itself? A simple wooden box having four strings ingeniously knotted across it, in which strange but scientifically contrived bit of handwork, is imprisoned the intangible but nevertheless living spirit of sound. Is it not altogether perfectly astonishing that out of such familiar, yea, despicable materials, as a few pieces of old wood, four strings of twisted catgut, and a bunch of threads of horsehair, the divinest music can be drawn forth by the hand of the master who thoroughly knows how to handle those rough implements? Can we not learn a truly suggestive lesson from this? If man can through his very imperfect skill and limited intelligence thus invoke the soul of music, or spiritual melody, out of such rude materials, then can God not contrive some remarkable harmony, some sweet and sacred tunefulness for Himself, even out of our poor, frail, sinful and common earthly discordances?

P. Davidson in "The Violin and its Construction."

Thoughts for Busy Men.

Forget your mistakes, but never what they teach you.

Watch your thoughts and your deeds will need no watching.

In Christian Science, love is as far from selfishness as the gates of heaven are from hell.

Never give a dime to a tramp or a dinner to a friend without giving with it some kindly, helpful thought.

If more people knew there are such things as headache thoughts there would be fewer people taking headache powders.

In Christian Science there is only one brand of honesty —the good old-fashioned kind. That which is known as "business honesty" is a delusion and a snare.

If you find yourself wishing for "lots of money" so that you might do good with it, ask yourself if you have done all the good you can without money.

Florence (Col.) Daily Tribune.

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Questions and Answers.

Why did God create an almost endless variety of drugs, if not good, or intended for use? We are taught that nothing was made in vain.—A believer in Christian Science.

God did not make an almost endless variety of drugs, or any drugs. Drugs are of human invention. The first known drug-maker was a Pagan physician. Mineral, vegetable, and animal substances (so-called) have been made into mixtures called drugs, and these have been given out as possessing healing power. In fact they possess just the healing power the mortal law—or mind—has endowed them with; no more, no less.

God is not *in* these mixtures. If He were, the drugs would be divine, and would never kill people—no matter how large the dose.

If the potency of the drug were from God, and that potency *kills*, it would make God responsible for the death. Is God, who is Life, the author of death? Is it consistent to admit that the author of life should kill His own ideas, or children?

No! God never created drugs.

***

Is it a rank error to study a lesson-sermon, or the lesson-sermons in back numbers of the Quarterly?—L. B.

We do not think it is error—rank or otherwise—to study the Word of Truth. To hold that the study of *any* lesson-sermon in the Quarterly is error, would be equivalent to saying that such lesson-sermon was based in error.

So far as general study is concerned, we think the study of the current lesson-sermons the most helpful.

A Demonstration.

St. Louis, March 27, 1899.

Col. O. C. Sabin, Washington, D. C.

Dear Editor and Brother:—Noticing your call for cures that can be legally proven, I send the following:—

It was a case of Bright's disease and the man lay in his bed suffering untold agonies, although his physician administered morphine all the time.

The doctor had given him up to die, stating that one kidney was entirely eaten up and gone and the other almost gone, and that the patient could live but three or four days.

Such was his condition when Christian Science reached him, and his relatives grasped at it as drowning men grasp at straws, and quickly gave me orders to treat him. I treated him just three days, but only fifteen or twenty minutes each day. At the first treatment he sat up in bed and asked for something to eat. The second and third days he could walk around the room.

I did not see or hear from him again for several weeks, then he was out on the sidewalk and said he felt better than he had for twenty years, and was entirely well.

Later, I myself took his photograph with a kodak, which shows him a robust man, weighing over two hundred pounds.

I will be glad to show his photo and give full addresses of numerous persons who will substantiate all the above facts, as over a hundred saw this patient before and after his healing, he being located in a public institution at that time. I will cheerfully answer all inquiries.

Strange that his healer could be a lawyer, isn't it? Well, no; there are a number of lawyer healers.

There is yourself, my dear editor, a lawyer of many years' practice and high standing at the bar, also a healer of good repute, as we have read in the News Letter. See the account of "Locomotor Ataxia Healed" in March Christian Science Journal. (Healer was Lawyer Henley of Davenport, Ia.), and also the article by the healer, Judge Clarkson of Omaha, in Christian Science Sentinel, of March 23.

Nor can I forget to mention the first lawyer Christian Scientist and healer, Judge S. J. Hanna, now the beloved and able editor of the two publications last referred to.

I could also tell of healing a loathsome case of scrofula, another of syphillis, and finally one of organic heart disease.

"The Truth is mighty and will prevail."

JOHN C. HIGDON.

In the Washington News Letter.

Another Lawyer.

HON. JAMES A. D. RICHARDS, of New Philadelphia, Ohio, worshiped with the people of the First Church of Christ, Scientist, of this city, on last Wednesday evening. This was the second time Mr. Richards had ever been in a Christian Science Church. He gave briefly an account of his experience in being brought to a knowledge of the Truth, which was by having his attention called to the subject by a lady from Chicago who visited his family. He was led to obtain a copy of our text-book, "Science and Health," by Mrs. Eddy, and read the book through five times. There being no church of this denomination in his town, all he knew of Christian Science was what he found in the book. The reading of this book cured him of a long-standing case of periodical rheumatism and generally restored his health, which had been quite delicate for a number of years, giving him now perfect health and also the knowledge whereby he can heal the sick through Science the same as those who have had greater privileges.

Mr. Richards represented his district in the fifty-third Congress, is a lawyer of wide experience, and a man whose ability ranks among great men in this or any country. Christian Science appeals to men of brains, as they are usually willing to study. There are those of narrow intelligence, full of prejudice and a little pent-up religious bigotry, who are slower to conceive and whose capacity to comprehend the Truth when they see it is looking through a glass darkly. Of course that class is more difficult to reach than men of broader mind.

The editor of the News Letter, especially rejoices over Judge Richards' conversion, so to speak, because he is an old-time friend and business associate.

From the Washington News Letter, March 29, 1899.

Editorial Comment.

Regarding the death of the wife of Col. Charles C. Rivers, which occurred in Chelsea, Dist. Atty. Stevens says his office will take no action in the case. Mrs. Rivers was stricken with paralysis last Thursday. Dr. Hawes was called and prescribed for her and she made good progress. Subsequently Mrs. Alden G. Alley of Chelsea, a Christian Scientist, was brought to attend Mrs. Rivers, Dr. Hawes being notified to that effect. His medicines were not applied. Saturday morning, however, Dr. Hawes was again summoned, and he found the patient in a critical condition. She died Saturday evening. The attention of the district attorney was called to the matter but he sees no reason to act. He says the woman and her husband knew of the treatment a Christian Scientist would prescribe, and they had a right to permit such treatment if they chose. Inasmuch as the district attorney has stated the logic of the subject in a nutshell the Evening News desires to no more than express its approval of his position and its disapproval of the "regular school" of legalized man killers who are eternally claiming a monopoly in the kill-or-cure business. The News is not a Christian Scientist but it believes in a fair deal all round, and this persecution of "faith curists" by the "regulars" is not a fair deal by any means.

The Waltham (Mass.) Evening News.

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Christian Science Services at Chelsea.

We learn from the Boston papers that scores of people have left the Chelsea churches to go over to "that peculiar people known as Christian Scientists," at the door of one of whom an effort has been made to place the responsibility for the death of a Chelsea woman who preferred Christian Science treatment, she being in her right mind at the time, to that of a regular medical practitioner. The question naturally arises in connection with this case: What is there in Christian Science to attract scores of people from the churches? Why don't the churches hold their own? It cannot be claimed that the growth of Christian Science is ephemeral, for it has been for years taking root. The thing for opponents of this sect to do is to find out wherein their own actions and teachings are at fault and stop picking flaws with the Scientists. If they have succeeded in laying hold upon a great truth we all want to profit by it. So far as proceeding criminally against these people is concerned, it cannot be done under any law governing the practice of medicine, for the simple reason that they administer no drugs.

Haverhill (Mass.) Evening Gazette.

Testimonies.

Tobacco Habit Cured.

I believe it is not only proper, but our duty, to acknowledge benefits received, from whatever source they may come, and in making this acknowledgment, it is with the thought it may meet the eye of some one who is bound with the same chains of slavery that I was bound with.

I had been a smoker for more than forty years, with perhaps three or four intervals of from one to six months when I "swore off." All lovers of the weed well know what this swearing off means, and with what pleasure the habit is renewed at the expiration of the time, if not sooner. I had more than once determined to stop, and with the intention of making it permanent, but the desire was with me all the time, and I finally gave up all effort to overcome it.

A little more than one year ago I became interested in Christian Science and my wife suggested that the study might cure me of the tobacco habit if I would try. I said, "No; I will not try again to quit it. If the study of Science and Health removes the appetite for tobacco, it will be good evidence that there is something in it, and I will give it the opportunity." I had procured a copy of Science and Health in July, 1897, and was reading more or less every day. On Saturday, November 6, I had as usual smoked all the afternoon,—it being a half holiday, and I was at home. On Sunday morning the appetite was gone and I had no desire whatever to smoke, and am glad to say I am sure it has gone forever.

More than this we threw what drugs we had in stock, out doors, and have had no further use for them, since we learned that God is All-in-all. To old smokers who want to give up the use of tobacco, I would say "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, is your sure remedy. It will not only destroy this appetite, but it will make a better man of you in every way. Try it.—M. K. Fleming, Kansas City, Mo.

Good Results from the Lecture.

Before our lecturer came, I was thinking of the good I knew it would accomplish, and how I hoped I should be ready for any work presenting itself, afterward. I found myself saying what Eli told Samuel to answer: "Speak, Lord: for thy servant heareth." I was able to overcome many difficulties that seemed to come up that day. After the lecture the atmosphere of our city was so much clearer it seemed that Love moved among us. Our lecturer seemed to give his listeners exactly the needed talk. I was glad for them to see they had not been finding fault with Christian Science, but merely with the misconception of it. The very next evening I had a call for help and was pleased to learn it was in consequence of what Mr. Kimball had said, and the patient wanted to learn more. He says he finds a marked improvement in his case, and that our textbook, Science and Health, meets his requirements.

Mrs. L. B. Clarke, Quincy, Ill.

Healed by reading Science and Health.

Four years ago I purchased a copy of "Science and Health with Key to the Scriptures." By studying it and the Bible, I was healed of what the family physician called catarrh of the throat. When he said he could do nothing more for me, I tried other physicians in Chicago and was finally advised to go to a specialist. I did so and he said he could not cure me but promised relief. He called my disease consumption of the throat.

The healing was perfect and not a symptom has appeared since. We are a family of seven, and not one drop of medicine has been taken by any of us in four years. Before that the doctor was a frequent visitor at our home. We all thank God for this Truth, and may His blessing be with the ones who brought it to us.

C. E. H., Buffalo, N. Y.

The Sentinel.

Dear Sentinel:—I have just finished reading the Sentinel of March 23. I cannot express the delight experienced at reading this most excellent number. From the editorial on the Lesson-Sermon, the Lecture by Mr. Tomlinson, the article by Judge Clarkson, the testmonials of healing, and the accounts of the lectures, I have received an uplifting. The great wonder is how did we manage to do without the Sentinel? How can any sincere student of Christian Science do without it? If the Christian Scientists were awake to the importance of this messenger it would show a subscription list of two hundred thousand subscribers.

March 27, 1899. H. T. H.

Notices.

Regarding Free Subscriptions to Public Libraries.

Christian Scientists when sending requests to the Christian Science Publishing Society to have the Journal and Sentinel sent free to the public libraries, should state that the consent of the librarian has been obtained and that the periodicals will be placed on file where they will be accessible for readers. Requests for Journal and Sentinel to be sent to libraries should come from those who are advertisers in the Journal or have their endorsement.

The Mother's Evening Prayer.

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All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston.

We wish to say that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other number to subscribers failing to receive these.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., APRIL 20, 1899. Vol. 1 No. 34

Militarism and Democracy.

AT the third annual meeting of the American Academy of Political and Social Science, of Philadelphia, the Hon. Carl Schurz delivered an address on the subject, "Militarism and Democracy." He said, in part:—

There has of late been much talk about the necessity of enlarging the field of our foreign commerce, and of large armaments, and even of the acquisition of foreign territory, to sustain our commercial interests in foreign quarters. But while that talk was going on, our commerce was very extensively enlarging its foreign fields without big fleets and without colonies, by its own peaceful action. We simply produced, in our factories, as well as on our farms, more things that other nations wanted, and could offer them at prices with which other nations could not compete.

This golden key of industrial progress and peaceful commercial methods opened to our trade many doors which seemed to be closed against it by all sorts of artificial obstructions; and this peaceful expansion of our foreign commerce went steadily on while other nations that had an overabundance of battalions, batteries, and warships, vainly struggled to keep pace with it. These are facts, undenied and undeniable.

But what will happen to us, commercially, if other nations seek by force to monopolize certain fields of trade for themselves, and in the course of that effort come to blows with one another? Then a sober and circumspect calculation of the advantages to be gained, and of the price they would cost, will probably lead to the conclusion that in such a case a strong neutral power would enjoy very favorable opportunities, and in the end have the best of the bargain. And when I speak of a strong neutral power, I do not mean a neutral power so fully armed that it might at once successfully cope with any of the belligerents, but I mean a neutral power strong enough in its resources and in its position to make each belligerent extremely anxious to abstain from anything that might drive it to the other side.

Such a neutral power this republic was not in its infant state during the Napoleonic wars preceding our war of 1812, when both belligerents, France as well as England, thought they could kick and cuff this republic with impunity; but such a strong neutral power this republic, with its seventy-five millions of people and its immense wealth, is now. No belligerent would dare to disregard its neutral rights; and at the end of the fight, the combatants well exhausted, it would probably be in fair position to exercise a very powerful influence upon the terms of settlement.

Such a policy, harmonizing with our principles as well as our traditions, safe as well as advantageous, would not oblige us to keep up large and costly armaments; and it would, at the same time, teach our business men to rely for profit, not upon benefits to be gained for them by force of arms, subject to the fortunes of war, but upon their own sagacity in discovering opportunities, and their own energy in using them—which, in the long run, will prove to be the only sound basis of a nation's commerce under any circumstances.

There seems to be, then, in all these respects, not only no necessity, but no valid reason, for our turning away from the old democratic policy and embarking in that course the pursuit of which costs European nations so dearly, and which they justify only on the ground that the constantly threatening dangers of their situation actually force them to follow it. On the contrary, there would seem to be overwhelming reason for doing everything to preserve our happy exemption from such dangers and necessities, as a blessing so exceptionally great that the American people could not be too grateful for it.

But we are told that there are certain populations in distant lands to whom it is our duty to carry the blessings of liberty and civilization, and that this may require larger armies and more warships. However laudable such a purpose may be, if sincere, it behooves us as sensible men soberly to consider the consequences of the attempt. I have already spoken of the armies of revolutionary France, that went forth to fight for general liberty and that conquered for despotism. It cannot be denied that those French armies brought to some of the peoples they overrun certain beneficial reforms. But with those reforms they brought foreign rule, and most of the "liberated" peoples found foreign rule more hateful than they found the reforms beneficial; and they availed themselves of the first favorable opportunity to throw off the foreign rule of the "liberators" with great slaughter.

We may flatter ourselves that, as conquerors, we are animated with purposes much more unselfish, and we may wonder why not only in the Philippines, but even among the people of Porto Rico and of Cuba, our benevolent intentions should meet with so much sullen disfavor. The reason is simple. We bring to those populations the intended benefits in the shape of foreign rule; and of all inflictions foreign rule is to them the most odious, as under similar circumstances it would be to us.

Items of Interest.

The war with Spain officially ended with the formal exchange of ratifications of the treaty and the proclamation of peace by President McKinley on the afternoon of April 11, just a year to a day since the President sent to Congress the message recommending forcible intervention in Cuba, which led to the declaration of war by Congress, and the opening of hostilities ten days later.

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Immediately after the exchange of ratifications President McKinley issued the following proclamation:—

Whereas, a treaty of peace between the United States of America and her majesty, the queen regent of Spain, in the name of her august son, Don Alfonso XIII., was concluded and signed by their respective plenipotentiaries at Paris on the tenth day of December, 1898, the original of which convention, being in the English and Spanish languages, is word for word as follows:—

(Here full text of treaty is included.)

And whereas, the said convention has been duly ratified on both parts, and the ratifications of the two governments were exchanged in the city of Washington, on the eleventh day of April, one thousand eight hundred and ninety-nine,

Now, therefore, be it known that I, William McKinley, President of the United States of America, have caused the said convention to be made public, to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this eleventh day of April, in the year of our Lord one thousand eight hundred and ninety-nine, and of the independence of the United States the one hundred and twenty-third.

WILLIAM MCKINLEY.

By the President,

JOHN HAY, Secretary of State.

Ambassador Cambon informed the President that Spain would resume diplomatic relations with the United States by sending a minister here, who, it is understood, will be Duke d'Arcos.

In acknowledgment of the good offices of the French government in bringing about peace, the President has written the following letter:—

Department of State,
Washington, D. C., April 11, 1899.

His Excellency Emile Loubet, President of the French Republic, Paris:—On this auspicious occasion of the consummation of peace between the United States and Spain, I beg in the name of this government and people, and in my own, to express my high appreciation of the part filled by the Republic of France in promotion of this happy result. In this kindly office so performed, my countrymen will see another link in the amity that joins the two nations.

WILLIAM MCKINLEY.

The following reply came from President Loubet:—

Paris, April 12, 1899.

To His Excellency, William McKinley, President of the United States, Washington:—I am deeply touched by the sentiments which your excellency was pleased to express towards me on the occasion of the signing of the ratifications of the treaty of peace between the United States and Spain, and I heartily thank you therefor. I especially desire to assure your excellency of the sincere desire of the government of the Republic and its president constantly to draw closer the bonds of traditional friendship which have so long united the two great republics.

(Signed) EMILE LOUBET.

It is felt that unless the American commanders can soon meet and crush Aguinaldo's army in force, the fighting will be prolonged indefinitely, interrupted by the rainy season. If the rebellion is protracted beyond the rainy season, the six months' re-enlistment of the volunteers in the Philippines, and of the three thousand regulars who enlisted only for the war with Spain, will not meet the needs of General Otis, and the administration will have to call for volunteers under the new army act. It is hoped that in that event a large number of the volunteers now in the Philippines will answer the call, and re-enlist as volunteers.

The New York democrats observed Jefferson's birthday at the Metropolitan Opera House, New York City. Addresses were made by the Hon. Perry Belmont, Judge Augustus Van Wyck, the Hon. R. B. Roosevelt, and others. The banquet was one of the most magnificent ever given. Jefferson was referred to as one "whose monument is the Declaration of Independence—the first Democratic President, the first Secretary of State, the constructor of the first Democratic platform, the founder of the Democratic party."

A representative of the Boston Herald recently made a "trolley trip from Boston to New York City in forty-nine hours, including two night stop-overs.

The trip was continuous excepting jumps by steam railroad aggregating fifty-seven miles, over territory that will be connected by street railway lines by the end of the season —when a person may travel from Boston to New York all the way by street cars. The Herald man's car fares amounted exactly to $2.30.

The French ambassador, M. Cambon, recently presented to the government, through President McKinley, two magnificent Sevres vases from the French national pottery at Sevres. The vases and pedestals stand six or eight feet high, and are of a deep blue. The gift was from the late President Felix Faure, and commemorated the opening of the new Franco-American cable on August 17 last, when President McKinley and President Faure exchanged the first messages.

The President has received a despatch from Professor Schurman, president of the Philippine Commission, in which he says in effect that the recent proclamation has done a great deal of good, that many natives are visiting the commissioners and proffering their allegiance to the United States. They say Aguinaldo is tyrannical, and they like the promises of our commissioners better.

The Canadian Government has decided to rush the Pacific cable between Vancouver and Australia and New Zealand, in order to forestall the prospective American cable between California and the Hawaiian Islands. It is apprehended that when the United States enterprise is once started the Americans may reach out with a network of cable over the Southern Hemisphere.

Information is received that on April 1, a party of two hundred and fourteen American and British sailors were attacked on a German plantation at Apia by eight hundred insurgents, and three officers and four men were killed. The owner of the plantation has been arrested on the charge of inciting a revolt.

The total number of prisoners in Massachusetts April 1, 1899, was 6,523. On the same date in 1898 the total was 7,848, showing a total reduction during the year of 1,325. Up to the beginning of last year there has been a constant increase in the prison population of the state since 1892.

During the calendar year 1897, the agricultural exports of the United States amounted, in round figures, to $730,000,000, and in the calendar year 1898 to nearly $852,000,000. The exports of manufactured goods during 1897 aggregated nearly $280,000,000, and in 1898, $308,000,000.

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Ex-Judge Stephen J. Field died at his home in Washington, D. C., April 9. His retirement from the supreme bench in December, 1897, after a continuous service of nearly thirty-five years, marked the longest term of office ever held by a justice of the United States Supreme Court.

The returns for February show an increase of imports from Cuba, Porto Rico, and the Philippines into this country amounting to $374,408, and a corresponding increase of exports from the United States to the islands of $693,269, as compared with the same month a year ago.

At a recent meeting of the Boston Presbytery the question as to whether the use of tobacco was sinful or not was decided in the negative. A motion that the licentiates and elders receive no ordination unless they give up the use of tobacco was also decided in the negative.

The three new battleships will be named Pennsylvania, New Jersey, and Georgia, and the three armored cruisers, West Virginia, Nebraska, and California. The cruisers will be named Denver, Des Moines, Chattanooga, Galveston, Tacoma, and Cleveland.

Major-General Brooke and the Commissary Department have received instructions not to use the United States funds, hereafter, to purchase supplies for the starving people of Cuba, but to take the necessary funds from the custom receipts.

The Barry Dock directors of London have asserted that they can get locomotives on quicker delivery, with equal, if not better workmanship, and at a price of five thousand dollars less per engine, in America than they can in England.

Colonel William J. Bryan of Nebraska, was the guest of honor, and delivered the principal address at the banquet given April 13, by the Jefferson Club of Milwaukee in commemoration of the birthday of the founder of Democracy.

Governor Roosevelt of New York, was recently the guest of honor at a banquet given by the Hamilton Club of Chicago, to celebrate Appomattox day. His address on "The Strenuous Life," was received with great enthusiasm.

It is reported that Aguinaldo has issued a decree directing that Spanish shall be the official language throughout the archipelago, and protesting against the effort to force the use of English on the natives who do not know it.

The joint high commission to settle the Samoan difficulties has been practically agreed upon by the United States, Great Britain, and Germany. It is expected the commissioners will sail for Apia on the 19th.

It is said that less than seven thousand volunteer United States troops remain in Cuba. The War Department is endeavoring to remove these before the rainy season.

The "Greater Chicago" resolution to enlarge the Boundaries of Chicago so as to include all of Cook County, was defeated in the House of the Illinois Legislature.

The President has selected Bartlett Tripp of South Dakota, formerly minister to Austria, as the United States representative on the Samoan joint commission.

Malietoa has been crowned king of Samoa. The ceremony was attended by the United States and British representatives, but the German officials were absent.

General Lawton while scouring in the vicinity of Santa Cruz, secured a gunboat, six launches, and two cascoes, comprising the Filipino fleet.

The Chinese Eastern Railroad has placed an order with the Maryland Steel Works for seventy-five thousand tons of steel rails.

Rear Admiral Sampson's fleet will practise evolutions off the New England coast during the coming summer.

The British cruiser Wallaroo and the British gunboat Goldfinch have been ordered to proceed to Samoa.

The Cuban generals have decided to re-instate General Maximo Gomez as commander-in-chief.

General Lawton captured Santa Cruz without losing a man, while the enemy lost sixty-eight.

After eleven months' service the eighth Massachusetts volunteers has returned home.

The amount of money in circulation in the United States April 1, was $1,927,846,942.

The rolls of the Cuban army have finally been placed in the hands of General Brooke.

On the 20th of April, the state of Iowa will pay the last dollar of its indebtedness.

The invention of the typewriter has given employment to half a million women.

When Pa Gets Sick.

WHEN pa gets sick he always knows
He's gonter die and Tommy goes
For Dr. Quack, and 'fore he 'rives
I'm hurried off for Dr. Ives,
And ma and Bess and auntie, too,
For liniments and gruels go,
And plasters and the warming brick
And everything, when pa gets sick.

Not one of us is 'lowed to play,
The baby's sent across the way,
The 'pothecary's boy's about
The hull time runnin' in and out.
The house so with his groans is filled
Folks stop to ask who's gettin' killed,
And misery is piled on thick
For every one, when pa gets sick.

We never have no table set,
Cold vittles is the best we get,
For cook is busy to the brim
Contrivin' dainty things for him,
And, studyin' of it in my mind,
I'm good deal more'n half inclined
To think—although I dassent kick—
We suffer most when pa gets sick.

Boston Courier.

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CHRISTIAN SCIENCE SENTINEL

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"Reformed Christian Scientists."

THERE comes to us an account of a class of people calling themselves "Reformed Christian Scientists." The headquarters of this new star in the firmament of religion or metaphysics, is at Grand Rapids, Mich. It is said they represent the business and professional circles of that city, and the ladies are well known in society, literary, and art circles. They are reported as believing in certain portions of the Christian Science text-book, "Science and Health with Key to the Scriptures," but not in all of it. They employ medical men just as do members of other denominations. They believe, however, that the liability to disease is an abnormal weakness, which, in their present state, they have not power to overcome.

The following is said to be a summary of their creed, constituting their only text-book:—

"I am created in God's image and likeness. I am His handiwork and all of His works are perfect. Therefore in me, in my true self, there can be no discord, no fear, no disease. I am spiritual, harmonious, free, and fearless. The source from which I draw my life is inexhaustible."

In explanation of this creed one of their prominent members had this to say,—

"As you will understand from our creed which you have heard us recite, we believe that the human race was created in God's image and likeness, and that in its normal condition it would be free from disease, sin, and unhappiness. But the race has deteriorated. It has degenerated. It is now but a wreck, a caricature of what it was destined to be, although I believe that the race is now greatly improved over what it was several thousand years ago.

"We are trying to build up, to improve. We do not expect that we ourselves will be able to attain the primal standard of perfection, but we will make an advancement. We believe in heredity and in evolution. We believe that our children will take up the march of enlightenment where we ended it, and that each succeeding generation will bring us nearer to the ideal. We believe that the use of will power is of value to us in the prevention and cure of disease, but it is not omnipotent as it ought to be. We do not expect that any of us will ever get so nearly perfect that we can conquer disease by mere will power, the most that we expect is to make a very few steps toward that power.

"We are not radicals and we are not fanatics. We believe in nothing superhuman, occult, or theurgic. All of our beliefs are founded upon accepted natural laws.

"Why is it that we so often repeat our creed, 'I am created,' etc.? That is simply an exercise for the development of the will. It gives us confidence, strength, and inspiration. The best way to develop the will is to use it, to be determined and unwavering.

"Do we believe in mental telepathy, and hypnotism? Most assuredly we do. None of us are telepathists or hypnotists, but we believe in those sciences. They are beyond and above us, but there are others who are more advanced than we are. The sciences of telepathy and hypnotism are based upon the principles of the 'dual personality' or 'alter ego' theory, first advanced by Max Muller, the celebrated German philosopher. Read his works and you will become converted to our doctrines."

We have nothing to say as to the right of this or any other people to hold their own views, religious or otherwise. What seems remarkable and inconsistent to us, however, is the fact that they call themselves "Reformed Christian Scientists," or that they assume to themselves the title of Christian Science in any way whatever. The definition of their creed, as above given, clearly shows that they are as far removed from the teaching of the Christian Science text-book as possible. Believers in hypnotism, theosophy, telepathy, etc., do not claim to be Christian Scientists or to have any connection with them. Yet we are told by the person defining the belief of these "Reformed Christian Scientists," that hypnotists, theosophists, and telepathists are higher and more advanced than the Reformed Christian Scientists. Here seems to be a very glaring inconsistency. If the greater have no affiliation with Christian Science, how can the lesser?

Christian Science proper eschews medicine and all material remedies absolutely, basing its belief in curative power wholly upon the Divine will. It seems that the Reformed Christian Scientists, while using medicine, are nevertheless cultivating their own will power, with reference to making it a curative agent.

Their conception of the image and likeness of God seems to be the exaltation of the image and likeness to a level with God, rather than its subordination absolutely to the Divine will.

The distinction between Christian Science, which teaches the supremacy of God, and the new systems that are springing up over the country, teaching the supremacy of the human will, is becoming more and more clearly defined. It is becoming, indeed, a test as to the true and false. It is sharp and incisive.

Christian Science, as discovered and founded by the Rev. Mary Baker G. Eddy, and defined in her text-book, "Science and Health with Key to the Scriptures," invites the world to place itself at the feet of omnipotent Good in humble submission to the Divine will, as taught and exemplified by Christ Jesus, his apostles, and disciples. It declares this to be the only way; there is no other. There is no short road nor side track to the kingdom of divine Truth. Those who seek to climb up some other way will but meet the fate of all who have gone before them.

To attempt to exalt the human mind, with all its weaknesses and infirmities, to the altitude of the divine Mind, is as impossible as to transform darkness into light. Only as the human mind is brought into such relationship with the divine Mind that it reflects only the sinless condition manifested by the Son of God, can it in any true sense be said to be a healing power.

There is but one power—God—and that power must be reflected by the "Son of God,"—that is, by God's idea. Thus reflected, it heals sickness and sin, and will overcome death.

Those who are willing to meet the issue that is made by Christian Science and to demonstrate it in works, are entitled to assume the name of Christian Science but none others.

That "higher criticism" which accepts or rejects at will portions of the Christian Science text-book, will find itself as sadly adrift, as are the adherents of the higher criticism

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of the Bible, who exercise a like privilege with reference to it. May the day soon come when all will be ready, from the least to the greatest, to accept and follow the Christ Way.

Reports of Lectures.

It is our purpose and desire to publish brief accounts of all the lectures delivered throughout the Field. If any are omitted it is because we have not received reports of them. It is likely that all the newspapers do not reach us. If those sending us newspaper accounts would cut out the part relating to the lecture and enclose it in a sealed envelope, we should be more likely to receive it. We think it would be well if the clerk of the branch churches would thus mail the *best* report of the lecture given.

It is also advised that the Sentinels which are given out after the lectures be neatly folded before they are handed to the people leaving the auditoriums and theatres. It produces less confusion if the distribution of literature is left until the close of the lecture.

A Correction.

In the Sentinel of March 30, in the article entitled "The Unitizing of the World," Rev. John H. Barrows, D.D., was referred to as president of the World's Parliament of Religions in Chicago. This was an error. We all remember distinctly that the Hon. C. C. Bonney, whose eloquent address on that occasion we have all read, was the president of the Religious Parliament. Dr. Barrows was chairman of the general committee on Religious Congresses.

The Washington News Letter.

The Washington News Letter appears in an entirely new dress and new form. It is now a thirty-two page newspaper arranged in convenient form to be read, and printed in type similar to that of the Sentinel. We congratulate our Brother Sabin on this manifest evidence of prosperity and progress.

Christian Science Better than Medicine.

DR. SAMUEL W. ABBOTT, secretary of the State Board of Health of Massachusetts, recently contributed an article to the Boston Globe, in answer to the question: "Is the practice of Christian Science dangerous to human life?" In this article, which was, of course, antagonistic to Science, he said: "The real reasons for the success of the thousand and one substitutes for rational medicine, which are constantly appearing in different parts of the world, are mainly two in number. First, the fact that the majority of all cases of illness—at least nine-tenths—tend to recovery, and the patient recovers under any system sooner or later, in consequence of what is commonly termed, 'the healing power of nature.'"

It may not be unfair to ask whether the success of "rational medicine" (such as it is), is not also mainly due to the same cause, to wit: the tendency to recovery of nine-tenths of all cases of illness?

In addition to this large percentage of cases of what doctors would call real sickness, that need no other physician than nature, there is a vast number of people who are always complaining of purely imaginary ills. It is all but universally acknowledged that many people who drag through life believing they are invalids, have nothing but imaginary disease, and physicians of all schools agree that this is so.

Then there is another very numerous class of people that are neither sick nor imagine themselves sick, who are tired of life, because they have lost courage. The outlook is dark and hopeless, and morbidly brooding over their shattered dreams of happiness, they yield to despair and throw their lives away recklessly in dissipation, and sometimes end with suicide.

With this enormous number of the civilized inhabitants of the earth, needing nothing so much as loving-kindness, cheerfulness, and hope, is there not a legitimate field for Christian Science, which supplies all these needs?

The doctors admit that nine-tenths of the people who are sick would get well without their aid, but it would be too much to expect doctors to refrain from giving medicine in nine-tenths of the cases they are called to treat. In some cases they do refrain, recommending air, sunshine, rest, etc., but it is the common experience that a call from a doctor of medicine usually means dosing with drugs. It is a pertinent question whether the drugs given to the nine out of ten whom nature would heal, hasten or retard the healing.

It might also be pertinent to ask, whether the unnecessary drugging of nine-tenths of the people who are sick does not tend to make the human family feel more and more dependent upon drugs, and whether this spread of the belief in drugs, instead of relying upon getting well without drugs, is not pernicious? Is it well for the race to become enslaved by the belief that drugs must be swallowed whenever any one is sick?

Even if Christian Science were not a cure for chronic diseases (which it is, however), it is just what is needed by nine-tenths of the sick, and by all who, being well, imagine themselves sick, and by all the people who are hopeless and morbid.

In the case of one of those who would get well without drugging, for example, what is the better mode of treatment? Is it reasonable to suppose that such a person will hasten to recovery if surrounded by medicine bottles, and if the oppressive odor of drugs is always in his nostrils? Christian Science silences all conversation about sickness; thrusts away the drugs and invites the sick man to talk and think about Life, health, purity, and goodness. It opens refreshing channels for his thought, luring it away from the morbid contemplation of symptoms, and the change of thought is quickly followed by a healthful reaction of the bodily functions.

Even granting that Christian Science would fail to cure in one case out of ten (and Dr. Abbott says nine out of ten may recover under any system), it is not shown that the doctors would do better. They fail to cure the tenth man, frequently, and some of these failures are redeemed by Christian Science treatment.

Supposing that two lots of sick people are to be treated, ten in each lot, each having nine persons who would get well under any system of treatment, or without any kind of treatment, and one who might not be cured by any system of treatment. Let one lot be treated by a doctor of medicine and the other by a practitioner of Christian Science, as taught in the text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and what results might be expected?

The chances are that the doctor would administer drugs to all of his ten patients. He might believe that some of them would recover if let alone, but not being sure of it, and being in the habit of drugging, he would, more than likely, give all of them some medicine, if nothing more potent than salt and water. Grant that the drugs themselves do no harm and nine get well, while the tenth is not helped, has the best thing been done for the nine? They are released from the doctor's care, believing stoutly that drugs healed them, when in fact they recovered in spite of the drugging. They are, of course, no better morally than they were before taking treatment. In the case of some, possibly they are worse, if they shall have acquired the chloral, morphine, or chloroform habit. If nothing worse results, it is possible that some of them will fall into the habit of drugging themselves and every one about

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them, every time there is any complaint of illness. Finally they will take such a morbid interest in discovering new symptoms of functional disorders that they will begin to regard the human body as a nursery for the propagation of disease, and will quite forget that there is such a condition as health. As a man's thought becomes centered on disease and he looks for it, he is certain to find it.

What would the Christian Scientist do with his ten patients, of whom, be it remembered, nine should get well under any treatment or with no treatment at all, and one might not be curable under any treatment, according to medical opinion? All are required to give up every kind of material remedy before the Scientist will consent to take their cases. They have therefore no ugly medicine bottles around them to remind them constantly that they are sick. All are encouraged to expect health instead of prolonged sickness or death. They are requested to quit talking about their symptoms to friends and are advised to quit even thinking about their symptoms.

This is the negative side. Now having, as far as practicable, put drugs and disease away, the Scientist tells the patients that God is Life, Truth, and Love, and that He is just as able and willing to heal men's diseases, as He is to cleanse them from sin. They are assured that Jesus and his disciples did really heal the sick, just as the Bible says they did—by the word of God and not with drugs. They are told that the same loving Father, the infinite Mind that rules the universe, who healed the sick eighteen hundred years ago, is healing the sick again in this age. The patients are given to understand in the beginning that they must try to put themselves in the right attitude toward God, if they are to receive help; that is, they must faithfully strive to be pure, unselfish, kind, loving, and honest. They gradually put malice, hatred, envy, selfishness, and deceit out of thought, letting more cheerful, healthy occupants come into consciousness to take their place, and as this process goes on the sickness fades away.

Not to assume any special advantage for Christian Science, let it be granted that one of the ten is not helped. Have the nine who got well been benefited more than the nine who got well under medical treatment? Yes. They have discovered, if not that God does now heal the sick, at least that it is possible to get well without drugs and to get well, too, under very cheerful conditions. They will not be so quick to magnify their ills in future and they will be less likely to look morbidly for symptoms of disease.

These are very valuable lessons to have learned, but above all in importance is the question, are they any better morally? Yes. They have learned that there is a certain relationship between sin and sickness, and know that often, if not always, the relationship is that of cause to effect. They are impressed with the necessity of being pure, honest, and good, if they wish to be healthy, and are advised to study the Bible earnestly, and to pattern their lives after that of Jesus. It would be contrary to the experience of Christian Science practitioners, if at least six of these nine should not take up Christianity with the zeal of men who wish to be doers of the will of God.

Let it not be forgotten that the results in the hypothetical cases described, are supposed to be what might be expected with people who would have recovered their health anyhow. Surely it must be admitted that common sense would dictate a similar course of treatment to that adopted by Christian Science for handling such cases.

Doctors say that they recognize the value of cheerfulness and hope in healing the sick, and declare that they try to employ these helps, but how can they hope for much success when they give a man one or more mixtures of drugs to be taken at short intervals, which remind him just that often that he is sick? The odor of iodoform and the taste of cod liver oil are not calculated to make a man feel cheerful.—Denver Republican.

Record of Physicians as found in the Bible.

In his last article "Democrat Doctor," quotes a number of Scripture passages referring to the use of medicines, and spends time trying to convince us that medicines were used at different times in the history of the world. "Doctor," permit me to say to you that no Christian Healer doubts that medicines were used by some people at different periods of the world's history, any more than they doubt that polygamy was practised and tolerated by certain people. The question is, did God authorize, approve, or use, medicines? I referred to the case of King Asa, who died because he applied to physicians instead of God, and the case of King Hezekiah, who was healed and had his life lengthened, because he applied to God, and not to physicians, purposely to show the difference between applying to God, and applying to physicians. Numerous instances could be cited from the Scriptures showing that before physicians were ever named or known, men lived to nearly a thousand years of age. There is abundance of good medical evidence on record to show, that in the judgment of many of the best physicians who have studied and practised *materia medica* during the present century, that drug medication is a failure and cannot be relied upon. The noted Dr. Benjamin Rush, of Philadelphia said, "It is impossible to calculate the mischief Hippocrates has done, by first marking Nature with his name, and afterwards letting her loose upon sick people." Your attempt to show that figs had anything to do in healing or adding additional years to the life of King Hezekiah, is not the first time in the history of the world, when the product of the fig-tree has been resorted to by those who were not satisfied with God's way of dealing with man.

Nearly twenty-five hundred years of the world's history had been recorded before we find any mention of physicians, then they are spoken of in a case of embalming a dead man; then nearly two hundred more years roll by before they are mentioned again. This time poor old Job tells them that they are "forgers of lies," and "of no value;" then near five hundred more years roll by until King Asa had his experience with them, and slept with his fathers. After that they are not mentioned again in the Old Testament. Only three times in the world's history from Adam to Jesus, are they referred to. In the case of the embalming they may have been a success, but so far as benefiting the living there is no evidence in their favor. Now for the New Testament evidence. In Matthew, Jesus says, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth. I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance," and Mark repeats the same thing practically—and also gives the case of a poor woman who "had suffered many things of many physicians, and *had spent* all that she had, and was nothing bettered, but rather grew worse." Paul in that noted fourth chapter of Colossians, the chapter that used to be so dear to the heart of the advocates of human slavery, speaks of Luke, as "the beloved physician," but please bear in mind that when Paul speaks in this endearing manner of Luke it was after Luke had abandoned drugs, and had been practising Christian healing for more than thirty years. This closes the history of physicians so far as anything can be learned from the New Testament. Summed up in brief, we fail to find a single case where mankind was benefited by physicians, while on the other hand, it is clear that one patient was left in a worse condition after taking their treatment than she was when they commenced to treat her. She no doubt felt toward them, much as Job felt when he said they were of "no value."

The "Doctor" endeavors to make it appear that Christian Scientists in their treatment, rely on material remedies, and accuses me of "juggling with words," when I state that they are not therapeutists. The definition given by the

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Standard Dictionary to the word Therapeutic, is "a medicine efficacious in curing or alleviating disease." This same authority says that medicine is "a substance possessing, or reputed to possess, curative or remedial properties." It is very clear, then, that I am not engaged in the use of a therapeutic, as the "Doctor" would have us believe when I sit quietly at home to avoid tobacco-smoke or a chilly wind, if I am suffering with so-called disease. Paul had no thought of therapeutics, when he said (as Rotherham's translation gives it), "Let us approach, with a genuine heart; in full assurance of faith, having been sprinkled, as to [our] hearts, from an evil conscience; and having been bathed, as to [our] body, with pure water; let us hold fast the confession of the hope *without wavering;* (for faithful [is] *he that promised;*) and let us *attentively consider* one another for an inciting of love and noble *works*" (Hebrews, 10 : 25).

The attempt to associate Jesus as a physician with the practising physicians named in the Bible, "Doctor," won't do in this day of free schools. The dictionary referred to above gives the definition of physician as "one versed in or practising the art of medicine, or healing bodily diseases; a doctor; often used figuratively in a Moral Sense." Physicians then, as now, claimed to understand how to cure physical ailments. Their continued failure to demonstrate, to do that which they claimed they could do, gave rise to the saying quoted by Jesus, Luke, 4 : 23, "Physician, heal thyself," which simply means that inasmuch as you are not able to heal yourself, do not claim you are able to heal another.

The wonderful power of the unbelief of the people in the country of Nazareth where Jesus was raised, is shown in Mark, 6 : 5, 6. *"And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief."* Christian healers of the present day have this same unbelief to contend with. Is it any wonder, then, that our Christian healers sometimes fail to heal, when even Jesus himself was so influenced by this doubtful spirit on the part of the people he would bless, that "he could there do no mighty work"? The great wonder, when we consider the tremendous power that opposes them is, that they succeed at all! Jesus once said to a crowd of unbelieving orthodox Jews, "Many good works have I shewed you from my Father; for which of those works do ye stone me?" (John, 10 : 32).

The same question is asked by Christian healers to-day. How strange it is! Look at it! A Christian man or woman from a study of God's word comes to believe that God is a present help in every time of need, and that God's grace, or favor will enable him to overcome disease. Such an one humbly trusting in the promises of God to help, refuses whiskey, opium, and other drugs, and trusts life, health, and all that is considered of value to man, into the hands of his God. Observe the result upon his brethren in the church! The cold shoulder is turned to him. He is no longer honored with a place or position. Elders in many cases scarcely dare to recognize him in public. Pastors are admonished to give him a *wide berth,* and many of those who formerly enjoyed Christian fellowship with him, show plainly in numerous ways that they consider him a heretic. Does he love the Christ any less? Is he less prayerful? Does he study God's word less? Is he in any way less faithful in his duty as a citizen, a neighbor, or a friend? In a word, is he less Christ-like? There is but one answer to all these questions, "Doctor." The time draws near when all Christian ministers will be Christian healers. When the Christ Spirit will drive out the spirit of persecution from our churches. When God's power will be recognized as the *All-Power.* Then, and not until then, will God's will be done in Earth as it is in Heaven.

H. C. BAIRD.

In the Woodford County (Ill.) Democrat.

Reply to Rev. Wheat.

Editor Pantagraph:—I wish to reply to Mr. Wheat's article in your issue of March 15, which has just come to my notice.

Mr. Wheat says, "God made man's body out of the dust of the ground." The Bible does not say so. In the first chapter of Genesis we have given us the account of God's creation, wherein man was last created and created in the image of God; and all that God created was pronounced good. In the second chapter of Genesis we find what seems to be another account of creation wherein man is the first that was formed; and throughout this account everything is the reverse of the account given in the first chapter. But in the second chapter, it is the Lord God that "formed man of the dust of the ground." Now a lord is a ruling thought: and the Lord God is only the highest mortal concept of God, which may not be—in fact is not—God at all. We observe that this Lord God creation, or this mortal concept of creation occurs only after "there went up a mist." It is indeed a misty conception.

If "man is a dual being," an amalgam of both animal and angel as Mr. Wheat states, then God, of whom man is the likeness, must also be part animal. It seems to us that this is the double-minded condition against which the Scriptures warn us.

Christian Scientists hold that God is Spirit and Spirit only; and that man is the perfect likeness. We know no more of man than we know of God. When we "see Him as as He is, we shall be like Him."

Mr. Wheat says, "the God of Christian Science cannot hear and answer prayer." Christian Science prayers are being answered constantly in the healing of disease, as well as in the destruction of sin. But in prayer, Christian Scientists do not address an auditory nerve. When we desire anything of mathematics, our desire (or prayer) is answered only as we conform to the principle of mathematics. We do not expect to change the principle. When our prayers to God, the Principle of being, are answered it is because of our conforming to the Principle of being, and not because God is persuaded to do that which He otherwise would not have done.

As to the statement that Christian Science and hypnotism are identical, the highest authority among hypnotists, as well as Christian Scientists, all declare they are unlike in every particular. Who shall be accounted as authority? Hypnotism is the action of one human mind (so-called) upon another, all in the realm of belief, and God is entirely left out. Christian Science is based on the understanding of God and belief is left out; the only evidence that understanding is reached being the signs following. When understanding is reached, belief is necessarily destroyed.

We are pleased to note that although Mr. Wheat's former articles stated that "Christian Science is not Christian," he now says "when Christian Scientists insist on love as the dominant principle in human life, so far it is Christian." And as he further studies the subject, the more of the love and the Christian will he find in it.

I feel that much good has resulted from these newspaper articles, written as they have been in the spirit of love. And if there is anything in this article prompted by anything less than love, it is not Christian Science.

But we cannot accept Mr. Wheat's statement that Jesus' command to "heal the sick" was a "restricted commission" and "not passed on to the church, but left out." If so, Christians for three centuries after the ascension violated the countermand, by continuing to heal all manner of disease.

In John 14 : 12 we read: "He that believeth on me, the works that I do shall he do also." Are we believing? Are we doing the works? Do the signs follow our works which follow "them that believe"? If not, what must be the conclusion? What signs have we that we understand Jesus' teachings? for understanding is as essential in matters of religion as in anything else. "With all

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thy getting, get understanding" (Proverbs, 4 : 7). Again, "The knowledge of the holy is understanding" (Proverbs, 9 : 10). Are not the works the only evidence of understanding? "Wherefore by their fruits ye shall know them."

Mr. Wheat says, "Christian Science denies the leadership of the Holy Spirit, and substitutes Mrs. Eddy as the Leader." We are surprised at this statement. If mortals are not in need of leaders, if they need not to have the Scriptures explained, why have we so many preachers? But how about substitution? The first tenet of all Christian Science churches contains these words: "We take the Scriptures for our guide." Mrs. Eddy constantly points to the Scriptures and says to her students, "Jesus meant all that he said."

Jesus said, "My words shall not pass away." Mr. Wheat says some of them "were not passed on to the church, but left out." In other words, "they have passed away." Is not this substitution?

The writer is not a theologian, but for a number of years tried, as a member of an orthodox church, to follow the teachings of theologians; tried to believe that Adam was God's likeness; that God's likeness was a combination of both good and evil, both Spirit and matter; that God was infinite and that yet there was much room outside of this infinity for something else; that God was all-power, and that there was yet another power about equal with God called devil.

These and many other such beliefs, this double-minded condition, this "house divided against itself," could not and cannot stand. As these beliefs were crumbling I seemed to have nothing left on which to stand. Christian Science was at this time brought to my notice through the healing of a near friend whom physicians, after consultation, declared could not be healed. Notwithstanding the evidence of healing, I spurned Christian Science, saying I would accept nothing which could not be scientifically accounted for. After being assured by a friend that it was Scientific, I promised to look into it. I bought a copy of the text-book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, and began its perusal. The more I study the book, the more I find it to be Scientific. I have since seen its rules applied in cases of disease and many cures affected thereby. This book throws a light on the Scriptures (when read not with a view to criticise) that is truly wonderful.

It is the Science of Christ, Truth, and its rules are as demonstrable as are the rules of mathematics.

FRANK P. CASEY.

In the Daily Pantagraph, Bloomington, Ill.

Beautiful Temple of Worship.

THE opening of the new Christian Science Church edifice in Toledo to-day is of deep interest not only to Toledo Scientists, but to all in Ohio, as it is the first building erected in the state wherein to worship God according to the doctrines of Christian Science.

This building while in process of erection was the subject of much interest and curiosity. The beautiful lot, which was presented to the society by Miss Sarah J. Clark, C.S.D., the pioneer Scientist in this city and the one in charge of the work, is one of the most sightly in the city. The small triangular park at the intersection of Monroe Street and Grand and Lawrence Avenues, is owned by the city. Just back of this park stands the church, an ornament indeed to Toledo. It is built of Amherst blue sandstone, an Ohio stone, and was designed particularly to fit the peculiarly shaped lot. Yost and Packard of Columbus are the architects.

In the rear, to enlarge the organ chamber and permit the finishing of two small rooms for the Readers, is what was intended as an addition, but which was so closely fitted into the building, in shape octagon, with heavy stone battlements, as to become an important part, in point of architectural beauty, of the structure.

Two large windows of opalescent glass, in ruby and all the shades of amber, enhance the harmony and beauty. The windows, given by friends from other cities, are in sections of four each, finished above with large rose windows. The lower sections are in straight lines to harmonize with the stone work outside. The soft toning and shading is remarkably beautiful, and the general effect most pleasing, departing wholly from the old idea of church windows. The rose windows each include three round ones, the center of one showing the cross and crown, richly finished with jewels. In the other we see the two books best loved by Christian Scientists, the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," written by the Founder of this new sect, Mary Baker Eddy.

The porch is made of heavy stone, and is solid and enduring. Three arched entrances admit you to shelter. The floor is of white Italian marble mosaic, with a border of soft green and red. In the center of the floor is the monogram "C. S." in delicate green, in a shield. The ceiling of the porch is of dark Flemish oak. The massive doors into the vestibule are finished in the same wood and tone, with large hand-made hinges to represent the hinges used by our forefathers in primitive times. The rough hammer-marks are as they came from the anvil. Between the doors, in the center of the porch, fastened to the stone wall, is a wrought-iron lantern, its three sides rich in opalescent, ruby, and green glass. Within is a fifty-candle power lamp, and at night the effect is most pleasing.

Over each pair of doors is a heavy lintel, whereupon the eye rests. As we enter we read on the left lintel Jesus' words, that sweet invitation which has comforted so many sad hearts and burdened lives: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." On the other side are the words of John in the Revelation: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

The vestibule has a marble mosaic floor; all the mosaic work a gift from a Michigan gentleman. On either side are commodious cloak rooms. Swinging doors of ivory colored leather, admit to the auditorium and parlors. The parlors are bright and roomy, lighted at night from above by a circle of incandescent lights. Steel rolling partitions separate these parlors from the auditorium. Above the parlor in the tower is a large room decorated in green, to be used for business purposes. Above the vestibule is a gallery decorated in ivory.

The auditorium is nearly rectangular and has a seating capacity of five hundred. By opening the parlors and gallery the seating capacity of the church is eight hundred. The color scheme in decoration is ivory and gold. All woodwork, as far as possible, has been eliminated. An enormous dome surmounts the room, in the center of which is a sunburst seventeen feet across and thirty-five feet from the floor. The sunburst is of opalescent glass in the amber shades. Within this sunburst is a large window, a seven-pointed, white beveled star. The dome is brilliantly lighted at night by two circles of incandescent lights in frosted globes, about two hundred in number. The sunburst was a gift from the little children of the Sabbath School.

The carpet, a gift, is a rich body-Brussels, made expressly for this church. It is in two shades of golden brown, and harmonizes perfectly with the windows and furniture. The chairs are of curly birch, natural wood, and are large and comfortable. The pulpit furniture is rich in beauty, and is a gift of friends outside the city. The wood is curly birch, its natural color. The two pulpits for the Readers and the sofa are colonial in style and upholstered in golden brown plush. On either side of the

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pulpits is a lamp-stand, over six feet in height, of oxidized silver, carrying seven lamps, the gift of friends. Over the arch back of the pulpit is moulded by hand in old English letters in ruby and gold-leaf the beatitude: "Blessed are the pure in heart: for they shall see God."

There are five entrances to the auditorium, two from the rear and the others from the main vestibule.

Back of the organ chamber, in the extreme rear of the church are two small retiring rooms for the Readers, decorated and furnished in green, by loving friends, making charming little rooms for study and quiet.

The basement is fitted with toilet and wheel rooms. The building is splendidly heated, and has a fan system, run by an electric motor.

The electrical work is said to be more complete and perfect than that in any other public building in the city.

Mr. Packard, of the firm of Yost & Packard, has given the work his personal attention.

The Sunday Journal, Toledo, Ohio.

The Lectures.

At Berlin, Ont.

The largest audience in the history of the Opera House was present Tuesday evening, April 4, to hear Carol Norton, C.S.D., deliver a lecture on "Christian Science." Hundreds were turned away because of their inability to obtain seats. It is safe to say that almost every denomination in the Twin City was represented and they attended with the desire of hearing what Christian Science is, what it can do, and what it has done. The stage was adorned with flowers. There was a centrepiece of lilies and foliage, flanked with vases of cut flowers, calla lilies, and palms. On the platform were seated Mayor Eden, Mr. H. J. Bowman, and the lecturer.

Mr. Norton is a comparatively young man, of prepossessing appearance. He has a pleasing delivery, the characteristics of which are earnestness and dignity. He has the faculty of holding the close attention of his audience and conveying to them the meaning of his thoughts and arguments. The lecture occupied an hour and twenty minutes in its delivery. It was marked by a dignity that made it deeply impressive.

Mayor Eden, in a brief but pointed speech, introduced the lecturer. He said:—

Ladies and Gentlemen:—It was a pleasure when, a few days ago, I was asked to introduce the lecturer to this audience. From the press reports of the lecture, I can assure you there is a rich treat in store, and if the lecturer can demonstrate to us how to cure the many ailments of mankind we shall be well repaid for coming here this evening.

Our town is a cosmopolitan one, and wherever you find the people of a town composed of many nationalities, you find the men and women broad and liberal minded; you find a diversity of thought and motive. You see this illustrated here all along the line, even in our business pursuits. We have more diversity of businesses here than you will find in any other town of this size in Canada; and the prosperity of our town, in my opinion, has been due in no small degree to the diversity of thought and motive we have amongst our people. Though this may be apparent in connection with our business pursuits, it is certainly more noticeable in connection with the religious denominations of our town.

This town is noted throughout the length and breadth of this Dominion as having more churches and less drunkenness than any other town in it. We find from observation that we have over twenty distinct religious denominations here, and I have no hesitation in saying, without fear of contradiction, that every one of these denominations is influencing for good the people in their respective spheres. It would be impossible for us to do without any one of these denominations, as the object of each is the betterment of the manhood of the town. A few years ago we had a new religious denomination start in our midst, known as the Christian Scientists, and they, within a few years have grown so that they are contemplating the erection of a large church. This must show to us all that their religion appeals to the judgment, as well as touches the hearts of the people—as well as do all other denominations. No doubt many of us have criticised the doctrines of this denomination, but I can assure Christian Scientists here it was in all cases done innocently, through not understanding your doctrines. Many of us, no doubt, will be ashamed of the criticisms we have made, after we hear the lecture this evening. I am forgetting myself. It is not I that you have come to hear. And I am afraid you will have the same opinion of me, unless I introduce the lecturer, as the colored man had of the long-winded preacher. He, after preaching a long and tiresome sermon, met a colored gentleman whom he well knew, when passing out of the church door, and asked him how he enjoyed the sermon. His friend remarked: "Mr. Parson, I think you passed a mighty lot of good stopping places." In fear of passing another stopping place, I now take great pleasure in introducing to you the lecturer of the evening, Mr. Carol Norton.—The Berlin (Ont.) News-Record.

At Marshalltown, Ia.

Edward A. Kimball of Chicago, the eminent Christian Scientist, delivered an excellent lecture to a large-sized audience Wednesday evening, April 5, under the auspices of the local Scientists.

County Attorney Henry Stone delivered a short address of welcome in which he said,—

My attitude toward Christian Science is plain and simple. It is like that of the great Dr. Johnson who, when he was asked why he defined a certain word as he did in his dictionary, which every one recognized as incorrect, replied, "Ignorance, madam, pure ignorance." Hence I am not in a condition either to affirm or deny any principle or proposition taught by the apostles of Christian Science.

To me it is a dark country, far beyond the Alps, and though I may have no ambition to explore that mysterious country, and see for myself its grandeur and beauty, I am always willing to welcome with pleasure the traveler who, coming from thence, by his wider experience and broader knowledge, can dispel any illusion or prejudice I may have entertained.

We live in a very contracted circle. Our actual knowledge is cheap.

Alas! We know not anything. We are as

> An infant crying in the night:
> An infant crying for the light:
> And with no language but a cry.

He who enlarges the circle of our knowledge and helps to dispel the darkness in which we grope, is the true prophet and seer. In an earlier age than ours, the rugged intelligence of the world said: "If you do not think as I do I will kill you." The more refined intelligence of this age invites and insists upon the freest interchange of thought and opinion. And thus we grow and become strong.

> For I doubt not through the ages
> One increasing purpose runs,
> And the thoughts of men are widened
> With the process of the suns.

Mr. Stone then introduced Mr. Kimball who spoke on Christian Science.

Mr. Kimball is a pleasing, interesting, and finished speaker, who evidently knows what he is talking about.

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His enunciation is perfect; every word is distinctly uttered. His reasoning is logical and convincing. The interest of his audience grows as he proceeds; there is not a wearisome moment during all his discourse.

Many went to the lecture who probably knew little about Christian Science. If they were equally ignorant of the subject when they returned home, it was their fault, not his. He spoke of the misconceptions, misrepresentations, and disadvantages under which the Science had labored, but gave as his belief that the people are beginning better to understand and therefore to believe.

The Statesman-Press.

At Cincinnati, O.

The Scottish Rite Cathedral was taxed to its utmost capacity on the occasion of a Christian Science lecture given by Mr. Edward A. Kimball of Chicago. The platform was beautifully filled in with potted plants and vases of exquisite pink and white roses, which, added to the delightful harmony of the pealing organ as the gathering people filled every available space, became an inspiration in advance of the lecture.

Mr. Kimball was presented to the audience in a felicitous and graceful speech by Hon. Charles W. Baker, the attorney. Mr. Baker said:—

Ladies and Gentlemen:—I cannot clearly comprehend why a committee waited upon me, requesting that I make this introduction. Neither by reason of profession nor theory of natural selection is a lawyer supposed to be especially Christian, and I do not see, either, exactly where the Science comes in. The Mosaic law has affirmed: "An eye for an eye and a tooth for a tooth;" but modern law would seem to indicate: "Two eyes for an eye and two teeth for a tooth." Besides, I have no use for doctors at all, and scarcely know the difference between allopathy and homœopathy. We have here one who has lectured a hundred times in a year in the United States, and one who is altogether competent to bear testimony to that whereof he affirms.

Mr. Baker alluded to various prosecutions of Scientists, which would better be called persecutions, and made an eloquent plea for individual rights, civil and religious, and for absolute liberty of conscientious action, and then presented the lecturer in the hope that the scattered seed might not fall on stony ground, but spring into a harvest of blessing for teacher and taught.

Mr. Kimball is finely proportioned and a most acceptable speaker, a thoughtful sincerity marking every utterance.

Cincinnati (Ohio) Commercial Tribune.

At Port Richmond, N. Y.

A lecture was delivered by Carol Norton, C.S.D., at Masonic Hall, Port Richmond, Staten Island, March 17, which has been rich in demonstration—particularly in brotherly love. We have a membership of only seven, and to mortal sense are not wealthy, but when we read of the demonstrations of our brethren in the west, one after another expressed a desire to contribute a share toward a lecture in Port Richmond. After one of our Wednesday evening meetings, it was suggested that we write on slips of paper, without giving names, the amount each one was willing to subscribe. The amount pledged was found to be sixty-two dollars, which was thought to be sufficient to start with. Our next question was the selection of a hall. We finally decided that Masonic Hall was the most suitable for the lecture, and upon applying to the trustees of the lodge through one of our brothers who is a member of the lodge, we were given the hall for the evening free.

The platform was surrounded by palms, and three large flags formed an effective background. Mr. Norton was introduced by the president of the Church, and for nearly two hours held the attention of the audience in a manner that proved the power of Truth, and also the desire of Staten Islanders to hear it. Many have been the expressions of pleasure on the part of those who attended the lecture and regrets have come from those who were absent, and from every quarter comes the desire to know when another will be held.

We have to thank our brethren throughout the greater city of New York and some from Newark who attended and encouraged us. Two of the local papers printed our notices, and when we desired to know our indebtedness, they sent us receipted bills. When all the contributions were received we had eighty dollars with which to meet expenses. We are grateful that we have been the means of helping to spread this glorious Truth, and to show the beauty of the Christ teaching.—R.

At Chelsea, Mass.

Rev. William P. McKenzie, C.S.B., a member of the Christian Science Board of Lectureship of the Boston Church of Christian Science, gave a lecture on Christian Science from the view-point of a Christian Scientist, at the Unitarian Church Monday night, April 3. About eight hundred people were present.

By reason of recent events in Chelsea which have been given much publicity by the newspapers, Christian Science has been the subject of a great deal of discussion in this city for the past several weeks. The announcement of the lecture was sufficient, therefore, to attract more than enough people to fill the church. Many of the audience stood throughout the delivery of Mr. McKenzie's lecture, and it is estimated that several hundred people were turned away because of the lack of seats for them.

The lecturer, who was formerly a Presbyterian preacher, spoke pleasingly. His delivery was plain, distinct, and so moderate that his hearers had ample opportunity to receive all that he said. A great deal was crowded into the lecture.

In the audience were many well-known Chelseans who are far from being Christian Scientists. After the lecture was finished, many favorable criticisms were heard.

Rev. H. S. Fiske, the First Reader at the church of the Chelsea Scientists, presided, and his introduction of the speaker was preceded by an organ voluntary by a former organist of the Boston Church of the Christian Scientists, Mr. Conant.—Chelsea Pioneer.

At Lansing, Mich.

Tuesday evening, March 28, Mrs. Annie M. Knott, C.S.D., of Detroit, gave a lecture on Christian Science in the Universalist Church under the auspices of the First Church of Christ, Scientist, of Lansing, Mich.

In spite of inclement weather, two political meetings, unexpected night-session of the legislature, and various social attractions, the house was well filled. Rev. Mr. Bard, the Universalist minister, introduced Mrs. Knott in a few well-chosen, kindly sentences. The audience gave the closest attention throughout the lecture, and at the end of the hour and a half surprise was expressed that the time had gone so quickly. Mrs. Knott voices the Truth in a clear, logical way that disarms prejudice and is convincing to the candid listener.

One lady who came with a feeling of opposition to Christian Science, said if the same lecture were to be given the next night she would go to hear it. Another who had been very antagonistic said to a Scientist, "Is this Christian Science?" Assured that it was, she continued, "Then I am converted." The pastor of the church remarked that to him the wonderful part of Christian Science was the constant and systematic study of the Bible which it required. He felt that the study of the Bible was the great need of the day, and the great lack of all the churches.

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Many copies of the Sentinel were carried home by the people, and no doubt each one is doing its work.

Abbie H. Skinner, Lansing, Mich.

At South Bend, Ind.

Several hundred of South Bend's representative people gathered at the Auditorium Annex Wednesday evening, April 5, to hear Mrs. Annie M. Knott, C.S.D., of the Board of Lecturers of The First Church of Christ, Scientist, of Boston, Mass., deliver a lecture on Christian Science. Mrs. Knott handled her topic splendidly, skilfully, and intelligently, and seemed to thoroughly convince her audience of the true Christianity in this new and engaging religion. Mrs. Knott has been in Christian Science work for the past fifteen years, and it is plainly evident that she is an intelligent, refined, and thoroughly Christian woman. The stage was beautifully and tastefully decorated, and the audience one of South Bend's best. Mrs. Knott was introduced by Mr. William Bradford Dickson, C.S., First Reader of First Church of Christ, Scientist, of this city. In his remarks Mr. Dickson drew a clearly cut parallel between Christian Science and the teachings of Christ, claiming that Christian Science shows more by works than words, that this new old religion is founded on the Sacred Scriptures and pinnacled in revelation.

Daily Times, South Bend, Ind.

At Chillicothe, Ill.

Rarely, if ever, has Matthews Hall held a larger audience than the one which attended the Christian Science lecture of Edward A. Kimball, C.S.D., Friday evening, April 7, a very conservative estimate placing the number present at about four hundred and fifty. There was hardly a vacant seat on the floor, which since the removal of the opera stage and consequent enlargement of the audience room makes one of the finest lecture rooms in this part of the state.

The speaker held the closest attention of the audience, whom he seemed to carry along with him in his able presentation of Christian Science, throughout his long address which occupied about two hours. All whom we have since heard express an opinion concerning the address feel that he made a most favorable impression on the vast audience. We had expected to be able to publish Mr. Kimball's address in full, but owing to unavoidable delay in getting the type set we are unable to do so, but will have it in time for next week.—The Monitor, Chillicothe, Ill.

At Hamilton, Ont.

Basing his belief in Christian Science on the teachings of the Scriptures and on the words and works of Jesus Christ, Carol Norton, C.S.D., of New York, gave an eloquent and interesting address to a large audience in Association Hall, Wednesday night, April 5, on the "Religion and Healing of Christian Science." Mr. Norton is a clear and rapid speaker, and his style of delivery is pleasing. He made a good impression on his audience, which applauded him at the conclusion of his address.

He was introduced to the audience by Charles E. Wilson of this city.

During his address, in which he said the idea was not to establish a new sect but to get back to the manner of life which prevailed with Jesus, Mr. Norton referred several times to Mary Baker G. Eddy, the Founder of Christian Science in 1866. In conclusion he invited his hearers to attend First Church of Christ, Scientist, James Street South, on Sundays.—The Hamilton Herald.

At Richmond, Ind.

The lecture delivered at the Phillips Opera House Wednesday evening, March 15, was listened to by a large audience who received new light upon a subject that is now occupying the attention of thousands from the Atlantic to the Pacific.

Mr. Kimball has a pleasing address, his enunciation is clear and his argument very strong. He explained the many misrepresentations under which people labored in regard to Christian Science, and at no time was he uncharitable in his arraignment of those who had wilfully made misstatements regarding the tenets of his faith.

Sunday Courier.

At Utica, N. Y.

Mr. Carol Norton, C.S.D., of New York City, delivered a lecture on Christian Science in the New Century Auditorium Wednesday evening, March 29. Mr. Norton is a member of the International Board of Lectureship of the Mother Church of Christian Science, Boston, Mass., and lectured under the auspices of the First Church of Christ, Scientist, of Utica. The inquiries for the address have been so extensive that The Observer devotes a portion of its space to the matter, feeling that the interest will warrant the outlay.

The Utica (N. Y.) Observer.

At Kingston, N. Y.

Kingston people had an opportunity Monday night, April 10, to hear an exposition of the doctrines and claims of Christian Science from one of its advocates, Carol Norton, C.S.D., of New York. The Opera House was well filled with an intelligent audience of some of the best people of the city who listened attentively to the speaker as he discussed in detail what Christian Science really is—not what its enemies say it is.—Kingston Leader.

Reply to Mr. Purrington.

BY EVA S. LOMBARD.

In the North American Review for March, is an article entitled, "Christian Science and its Legal Aspects." As its author forgives Bishop Berkeley for not having understood medicine, he will forgive the writer for not dealing with "legal aspects." There are, however, other points to be defended from the standpoint of experience only, which in this case do not include law. Mr. Purrington begins by accusing Christian Scientists of "charlatanism," but acknowledges that "mental stimulus exercises enormous influence over the body." He also says the "wisest physicians admit they have not attained the limits of psychical knowledge." Are Christian Scientists then more "charlatans" in treating the mind and leaving the body out of the question than physicians are when they treat the body and leave the mind out of the question? Physicians must study metaphysics if Scientists must study medicine. Mr. Purrington says Mrs. Eddy acknowledges that Christian Scientists often give medicine, but in the foot-notes he quotes her statement that in so doing they are "departing from her instruction." Judges of Christian Science must discriminate between the Science and the Scientists. She, herself, says in "Miscellaneous Writings," p. 294, "A real Christian Scientist is a marvel, a miracle in the universe of mortal mind." No one knows this better than those who are making the bravest struggles along these lines. So it is that one is *not* a Christian Scientist when giving medicine.

Our critic says, "Science and Health is guilty of vagueness of expression, hopeless confusion of thought, vain boasting," etc. This is what most people think when first reading the book; more than this it seems a stupid repetition of the statement that Life, Truth, and Love will heal sin, sickness, and death; but after five years of study the sentences are full of meaning to the writer of this article, and the very paragraphs which seemed so much alike

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give new illuminations to thought. It is a greater difference than one would expect in trying to read Shakespeare at the age of five, and understanding him in the riper years of experience. Mr. Purrington's statement that "the more ignorant the disciple, the more flattered he is to esteem himself a thinker wiser than all who have gone before," is a clever criticism, in fact, the most clever criticism of his entire article. Most Scientists have suffered from this very conceit, and it is a difficult matter to meet this sense of self-importance after a pronounced case of healing, but it must be met, or the work of healing cannot go on, and the healer who is inflated with the success of to-day may have his wings clipped to-morrow, and be shown a new field of labor in working out his own, or another's, salvation.

Laying aside, however, the subject of self-importance, Christian Science does develop the power of thought. Not that the most ignorant in Christian Science are superior to the highest out of it by any means, and this is, of course, not the case; but there is not one person who has learned to *remember* that God is Infinite Intelligence, and man reflects that Intelligence, who has not done better thinking than he did before. While the Bible teaches this, Science and Health calls our attention to it in a way that awakens slumbering thought and convinces us that in *mind only* is man the "image and likeness of God." The knowledge of this fact achieves greater results in developing noble thinking than the lack of it ever has achieved.

When some ancient philosopher, saint, or writer has given a truth to the world which approaches Christian Science, Mrs. Eddy gives him full credit for it in the most open way, and yet the world is hunting with all its might for some writer that she can be accused of having stolen from. When she says, "Bishop Berkeley was a great natural Scientist in his day and held opinions concerning absolute idealism which advance his memory to the borderland of Christian Science," Mr. Purrington accuses her of a "glow of self-satisfaction," "blasphemy to the pious," and "offense to good taste." Of course one's survey of this question depends upon whom one is placing upon the pedestal. Is Bishop Berkeley more entitled to this honor than Mrs. Eddy? If so, why? If both are seeking Truth, why should either monopolize it? Put away the pedestals and remember that many have received inspiration from the One Mind. We can also realize a brotherhood of man which will enable us to congratulate even our least brothers on their great thoughts without any feeling of patronage or detracting from the dignity of the greatest.

What superstitious eyes can see wrong in the statement that "Christianity is greater than its human founder"? Misunderstood tradition must give way to Jesus' own words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Jesus and John both knew that this great Christianity would make every man perfect, from the "least unto the greatest," even as our "Father which is in heaven is perfect."

Science and Health enables us to understand the inspiration of Mary, which enabled her to bring forth the spiritually-minded Jesus. His wondrous teaching, his persecutions, and his resurrection are better understood. A new love is aroused for the man who solved every problem of Life. He overcame hate with love, and conquered death with the understanding of Life. A Christian Scientist *knows* that Jesus, the Christ, was not a myth.

It is too late now to say the book does not heal. One must accept the statement or, indeed, call many mortal men liars. It does not heal when the reader, like our critic, finds it "vague," or a "web of incoherent words," but it is not the fault of the book.

Those "well-paid lectures," also, have not been given for many years, and hundreds are awaiting permission to sit under her teachings at any price. A few months ago she did teach a few (seventy) well-tried and trusted friends, but without money and without price.

Mr. Purrington condemns her poetry. His condemnations are exactly like those usually applied to Browning in regard to rhyme and meaning, but no mother will find fault with the following couplet from "The Mother's Evening Prayer:"—

> Thou Love that guards the nestling's faltering flight!
> Keep Thou my child on upward wing to-night.

From the poem on "Love" we quote,—

> The arrow that doth wound the dove
> Darts not from those who watch and love.

Every word of "Shepherd, show me how to go," is full of meaning. A few lines will suffice:—

> Thou wilt bind the stubborn will,
> Wound the callous breast,
> Make self-righteousness be still,
> Break earth's stupid rest.

After all, literature as *literature* is a matter of discernment and taste. Wagner and Whistler in music and art waited long for apostles, and the test of years must also be applied to Mrs. Eddy's "vague" poetry as well as prose.

On page 351 of the Review it is plain that our critic is struggling with some of the higher problems, and all who have earnestly studied for five or ten years can see his difficulty and really sympathize with him when he calls it "jargon." Most Scientists have been through this period. So far as our "being ignorant of its meaning" is concerned, it is untrue, but love is a better interpreter than hate, and a receptive mind gets its meaning better than a resisting one (even as in our schooldays), and as its author expressly states, the book is to be *studied,* not read.

Would you take a week or two to read an Euclid or even a grammar for the first time, and then pretend to criticise it for the North American Review? But the critic does something like this and tells you *how* the healing is done. He accuses Mrs. Eddy of "lack of humor." We learn in her books that sarcasm is not humor. If Aristophanes found out that "health was harmony and love" he certainly learned one great truth. 1 Timothy, 4 : 8, says, "For bodily exercise profiteth little;" then Matthew, 23 : 25, says, "Ye make clean the outside of the cup and of the platter, but within they are full of extortions and excess." The critic knows this is what Mrs. Eddy means, and he is grasping at a straw when he tries to prove that she would not have us be clean because she says that the filth of an emigrant does not affect his happiness. He says, "bathing is deprecated." This is not true, and is wilfully misleading. As a fact, even the lowest charity patients begin to be clean after getting a slight grasp of her meaning.

He also blames Scientists for drawing a sharp line between themselves and other cults, and yet this very critic drags in a "Faith Cure" death as a "horrible and typical case."

He says "prayer is eschewed." He must have missed the page on which the Lord's Prayer is interpreted and the prayers among the poems. There is no prayer without love. Let us love and pray both. Mrs. Eddy herself prays "daily, importunately," and this will bring more honesty as well as charity into our writings as well as our lives.

Christian Science does suffer from "quacks" as well as other systems. There are "money changers" again in the Temple. Charity work has been tried and is one of its greatest dangers. The "tramp" thought is not a high thought. The thought that pays for what it gets makes the safest voter (even in a church), the safest healer, the best interpreter.

Jesus said not to cast "pearls before swine," and it *is* the *swine* thought that asks all and gives nothing.

The critic resents the increasing circulation of the book. Not only do many pay gladly the price but buy every

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edition as it comes out, getting new light at every reading according to experience and growth.

The critic misconstrues the consent to call a surgeon into a demand. It takes high motives to appreciate high motives. Many Scientists do not call a surgeon, and broken bones have assumed their proper position without one. It was in love and mercy consent was given, not "sly advice" to "sham" metaphysicians. It takes the "perfect love that casteth out fear" to heal broken bones. Truthful "publicity will" *not* "destroy the cult," in spite of Mr. Purrington's prophecy.

Look to the Libraries.

WHEN in one of our large western cities recently, I visited the Public Library, and my curiosity led me to look through their subject catalogue to ascertain what they had on the subject of Christian Science, and great was my surprise to find but *one book* indexed under this subject, and said book was not one of the Mother's publications.

The library contained several copies of Science and Health and other of the Mother's works, but they were all indexed under the author's name,—Mary Baker G. Eddy,—in the catalogue of authors only.

Any one looking up the subject of Christian Science would naturally resort to the subject catalogue, but (in that library) they would not find the Truth.

Before leaving the city, I called the attention of several Scientists to the matter, and I presume ere this the error has been corrected.

It has since occurred to me that perhaps error is hiding the Truth in other places in the same way. Would it not be well for Scientists everywhere to see to it that our Leader's works are. properly indexed, so they can be readily found by seekers after the Truth?

W. E. Benson, Kansas City, Mo.

Miscellany.

Sees the Funny Side of It.

The orthodox churches of Geneva met in union service Sunday night, and imported a learned speaker to preach against Christian Science. The same week a committee of these same churches, after a careful and prayerful canvas of the situations personal, political, and moral, chose the representative Scientist of the town and urged him to lead our good people in the coming election as the only available candidate for mayor. There are enough funny aspects in the above to make one dizzy. One "Christian" church hunting for motes in the off eye of another "Christian" church, whose chief offense is a too-literal acceptance of Christ's words! But selecting for a leader a young man who loves everybody and whom everybody loves because he *lives* his *faith* among us sinners. Judged by its fruits of memberships—not only by this young man, but so far as I am acquainted, by the whole membership—the Scientist Tree has surely the best average in Geneva, for raising intelligence, character, *life!* Then think of the intellectual impertinence of one out of some two hundred and seventy sects, preaching "at" another band of truth-seekers! And so late in the century! In a land of penny papers! In 1899! I am not a Christian Scientist but I love a joke that has as many turns as a kaleidoscope.

The Patrol, Geneva, Ill.

Christian Science Reading-Room.

The Christian Science society of this city is arranging for a library and reading-room in the building adjacent to Mr. Luck's shoe store on Kemp Avenue. We are told the Scientists intend to have the room liberally supplied with Science literature of all kinds, and will furnish the room with facilities for allowing those so inclined to spend a profitable hour or so at reading.

The Christian Science society, by the way, has seemingly been growing in numbers quite steadily for the past few months. The principles which this society holds to be the true teachings of Christ, are probably as well understood by readers of this paper as they are understood by the paper itself. At all events, we lay no claim to definite knowledge concerning the tenets of the society. As generally understood, however, the society holds to the belief that the healing of the sick, without the use of drugs, or other means usually employed by physicians, is as essentially a part of Christian work to-day as it was in the apostolic days. This feature of the Christian Science belief is, perhaps, the distinguishing characteristic of this new denomination so far as its relation to other churches may be concerned. Public Opinion, Watertown, S. Dak.

"Shall Churches Disarm?"

The Rev. Dr. Gottheil preached recently in the Temple Emanu-El, Fifth Avenue and Forty-third Street, on "Shall the Churches Disarm?"

He said that notwithstanding the growth in liberality in recent years antagonism still exists among churches. Energy that ought to go to the bettering of humanity, he said, is worse than wasted in sectarian strife, and churches that ought to shake hands and compliment each other expend their resources in seeing how much harm they can do to each other.

"There is indeed religious freedom in this country," said Dr. Gottheil, "but this cannot properly be said to be due to the liberal sentiments of the churches, but to the Constitution of the United States. Although acknowledging a common Father, every church and every religion appears to have its own separate God. As to mutual sympathy and community of effort, the churches seem to have no idea of such a thing.

"Is it not time, in this closing year of the century, that this hostility of churches to one another should be made to disappear? Is it not time that we should disarm?"

Christian Science Doctrine made him Think.

Rev. Charles G. Ames lectured in the Church of the Disciples recently, on the subject of Christian Science. The speaker devoted most of his discourse to an examination of the books of Mrs. Eddy, which he said embodied the doctrine of Christian Science more completely than those of any other writer. While disagreeing with most of the theory of Christian Science, the speaker admitted that there was much in it that had made him think. There was no doubt, he said, of the power of the mind over the body. That has frequently been demonstrated in practical ways. He hoped that he might live to see a chair of mental medicine established in all first-class universities.

Boston Evening Transcript.

In West Virginia.

The society of Christian Scientists, which has become quite large and prosperous in this city, has rented the third floor of the Wetherell Building and has fitted up commodious quarters there. Nicely furnished reception rooms have been fitted up, and a library well stocked with all Christian Science literature, is a part of the place. Regular Sunday services, church and Sunday School, are to be held.

The growth of the society is something remarkable, many of the leading people, who have become attracted by cures or otherwise, having become active workers for the welfare of the organization.

Parkersburg (W. Va.) Daily State Journal.

The Christian Scientists have no difficulty in filling a very large hall. That is another token of the power of faith.—Boston Herald.

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Questions and Answers.

What is the attitude of Christian Scientists toward material alms-giving, the support of charitable organizations and institutions, etc?—D. W. B.

We might answer this question by asking other questions.

What does the Bible teach upon this subject? What are we to understand from the parable of the good Samaritan, and many others of Jesus' parables?

What do common sense and common humanity teach on this subject?

What does the Christian Science text-book teach? Is it contrary to or in accord with the teaching of the Bible?

What do the many private charities of our Leader teach?

The best charity is that which removes the necessity for material alms-giving. This is the charity Christian Science is inaugurating. When the "glad day so long foretold" shall have come—the day when "all shall know Him, even from the least unto the greatest," this necessity will be no more; but mean time, let us not forfeit the confidence of our brethren who do not see as we do, by so deporting ourselves as to create the impression that we are neither charitable nor humane.

When the word "Love" is used in Christian Science literature, do we understand it as referring to divine Love or human love?—A Reader.

Love is used in "Science and Health with Key to the Scriptures," and the other works of Rev. Mary Baker G. Eddy in both senses; but where divine Love, or Love as a synonym of God, is intended, the word is capitalized. Where not capitalized the word means human, or the ordinary sense of, love.

Divine Love is immutable Truth. Human love is a mixture of human goodness and human badness; human love untempered with divine Love, often becomes hate.

The Decay of Faith.

THAT vigilant watchman on the ramparts of Zion, the New York Sun, a journal falsely accused of cynicism and Mitchellism, laments, as we have done many times, the decay of faith. The higher critics are boring like so many worms of erudition into the very heart of the Bible; eminent Biblical scholars are co-operating in furnishing the text for a polychrome Bible in as many colors as Joseph's coat, the design being to show the simple-minded reader what to believe hard, what to half believe, and what flatly to reject! Noble task for Christian clergymen, and how Renan would rejoice to see this subtle attack on the Scriptures in the name of criticism!

But to return to the Sun which shines for truth and righteousness and the fine old iron-clad Presbyterian creed. That journal calls attention to the recent resignation of the Rev. Dr. Van Dyke of the Brick Presbyterian Church in New York City, because he preferred to be a professor of English literature in Johns Hopkins University. Of course, the apprehension of the reverend doctor regarding the imminent peril of the human soul with the Pit blazing just ahead of it on the road of destiny is not so strong as it once was, else he could not descend from the sacred desk to teach English literature. He has deferred his going, it is said, but what can thoughtful people in his congregation think of him? He is plainly not at all worried about anybody's future.

The Sun says of another great Christian denomination (and we should like to hear from the Rev. Dr. Butler on this point),—

"The Methodist Church was formerly distinguished by its simple, unquestioning faith in the Bible, but when the Rev. Dr. Cadman, pastor of the Metropolitan Temple in this city, declared recently before a great company of Methodist ministers that 'the absolute inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men,' he was applauded. The Baptists have not presented any such conspicuous example of a decline of faith, but it is discoverable among them also. Dr. Lyman Abbott probably expressed the frequent, if not the usual, sentiment of Congregationalist ministers when he went even further in his departure from the old theology, and Dr. Hills, who is to be his successor in the pulpit of Plymouth Church in Brooklyn, preaches vague sentimentalities only. In the Episcopal Church the radical distinction in belief and practice between the Protestant party and the Ritualist or sacerdotal party has not produced here the violent agitation which threatens the disestablishment of the Church of England as a State Church, but it is creating an increasingly wide and impassable gulf of separation. Meantime many of the Episcopal parishes seem to be substituting philanthropy for religion."

These churches and their pastors are suffering from the invasion of the microbe of disbelief; they are honeycombed with doubt and their end will be, if their downward progress is not arrested, a vague and sentimental religion with no more backbone than a jelly-fish. Positive religion such as reared the cathedrals of the Middle Ages implies an ardent faith, a belief in eternal realities, and no diet of moral mush, prepared by the cooks of the higher critical cuisine, will save the great denominations mentioned from attenuation. In the good old days, when Satan was held to be a Something, men went to the stake for their convictions, nowadays they would not leave their dinner-tables at the call of the Trumpeter Gabriel; they would allege it was a factory whistle belated.—Editorial, Mexican Herald.

Some Things Learned from Christian Science Practice.

A LADY came to me one evening after our Wednesday evening meeting, asking me to come to see her mother, a lady over eighty-five years of age, whom the physician had failed to help. He had pronounced her case to be incurable, declaring she had an inward tumor which pressed upon some nerve and prevented her walking, also she was unable to eat without great distress, and was in a pitiable condition mentally, being in constant fear of death. Her son dismissed the physician, telling him that as he did her no good, they had decided to try Christian Science treatment. Now this honest turning to Truth in the hour of need, fearing not the reproach of the world, which seeks to hold us still in bondage to material sense, is sure of a reward. Hence this aged lady improved wonderfully from the very first. Strength and appetite returned, and she was greatly uplifted mentally, no longer afraid she would die, and, filled with the "Love which passeth knowledge," she rejoiced in a new sense of life and freedom. At the end of the fifth day of treatment she called my attention to the fact that she could no longer find any evidence of a tumor, and in a week's time was about the house, making herself useful in many ways. A few days later her former physician called to see how she was, and she gave grateful acknowledgment of the help she had received from Christian Science treatment. This physician had said that when he could *see* a case of sickness healed by the Science, and be sure it was genuine, he was ready to lay down drugs and become a Christian Scientist. It may be that in this way Truth is leading him onward, and thus is inviting him to "come up higher." The honest acknowledgment of benefit received and the desire to pay for it, as far as the sacrifice of materiality could do, were pleasing in this case, showing the preparation of an honest heart which is so necessary in order to gain true healing.

Another case of a teacher in the public schools was

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brought to my notice. She had been reading Science and Health for some years and had always thought of it and read it as "Mrs. Eddy's opinion," which she, being of an argumentative turn, questioned, and reasoned, and struggled over, not having a Scientist to tell her difficulties to. Finally she became worn and in a greatly debilitated condition, and hearing of my being in the place, laid her case before me for treatment. I read and talked with her, saw her difficulty, and endeavored to show her the better way while giving her treatment, but after some days found that the case was, as described by our dear Leader in "The Way". (Miscellaneous Writings), "Chronic ebbing and flowing." Then I realized that I must uncover the error for her, and cause her to see where she stood. I told her that Science and Health was not Mrs. Eddy's opinion, but was God's revelation of Truth which heals, to this age, and that she was His chosen one to give to the world, and that she, my patient, was keeping herself from receiving the benefit of Truth by holding this error in thought. She at once saw the Truth, and dropped the error, and was healed without delay, remaining well and joyful ever since. I have since found others in the same condition of mental darkness, and suffering physically in consequence.—Stella F. Sabin, Hoopeston, Ill.

From Germany.

In the Sentinel of March 16, is a notice relative to services in Berlin. The person sending it did not quite understand the situation, and it seems but just for me to say the Bible Lessons have been read at an appointed hour, without omission, for more than a year in my rooms, where the meetings are still held. My daughter and I never read alone. There are always a few friends present, who are sufficiently interested to meet with us, and from their number several have bought the "little book," and have joined our ranks.

Several copies of the Journal were gladly accepted by the president of the American Girl's Club, and placed on the magazine table in the reading room.

About the holiday time this year, there appeared among us six Scientists—all being sojourners, like myself, for a time—excepting one, a German resident who had just returned from taking a course of lessons with Mrs. Julia Field-King in London. Now our meetings have assumed a more regular form, and for the past six weeks we have had an attendance of from nine to nineteen. However, as the Readers are both young students, we have asked only those who claim to abide by the teachings of the Rev. Mary Baker Eddy. More copies of Science and Health have been ordered, also a few Quarterlies for April. Surely we have need of a competent leader, and I know this will reach the dear Mother, whose far-seeing eye will discern and supply the need of her hungering children over the sea.—Maggie Drake, Berlin West, Germany.

Words of Gratitude.

For nearly five years I have known of the "Way" to peace and holiness and I sought it; not because of the sufferings of the flesh, but because of the heart's longings for something higher than I had found in the Baptist creed and doctrine. After attending one of the meetings of the Christian Scientists, as one brother said, "I cut the shore lines and burned the bridges."

After two years, I received class teaching from a loyal student, and since then the world has indeed become new; the Bible more precious. I wish here to express to our Mother my earnest thanks for the continuous blessings outflowing from her loving watch care to the Field. Ingrate I must be, if heart did not answer to heart,—and although the world may call it "worship," we know from whence arises our joy. Higher than the heavens stands out the great fact "our God is one God," whom we worship understandingly. Words are frail wherewith to express our thankfulness to the workers at headquarters. The Lesson Committee is doing a grand work. What could be grander than the inspired words, which emanate from the Christian Science pulpit? Truth has free course there.

Our Sentinel, silent yet eloquent witness, finding its way into libraries and jails, into the minister's study and doctor's office, is accomplishing a work that cannot be measured.

There has been a great awakening in Ogden, since the lecture by Edward A. Kimball of Chicago; the increase of attendance at the meetings is very marked. The power of divine Love to heal *all* our diseases has been fully demonstrated. For myself I can say, for forty years I wore glasses but am now healed. I was also healed of a weak back that held me in bondage until the Christ-Truth dawned upon my waiting heart. At our Wednesday evening meeting one after another testify of the healing of consumption, cancer, tumors, rheumatism, neuralgia, tobacco habit, and the weary heart turned from the darkness of infidelity to the sunshine of God's dear love. Is it any wonder we are a happy people? I consider "Science and Health with Key to the Scriptures," by Mary Baker Eddy, the greatest blessing the world has received.

Mrs. Margaret Umber, Ogden, Utah.

A Tribute to the Lectures.

Nothing has impressed me so forcibly of late in the Christian Science movement as the immense benefit that is to result to it, from the work of the Board of Lectureship. It proves as nothing else can at this hour, the wisdom of our beloved Leader. not only in providing the Board but in the choice of its members. Each lecture seems to be as good as it can be, and to have a distinctive individuality of its own; but when the next is read it seems better than the last. These lectures contain such clear, forcible, deep, and convincing statements of Christian Science, that the closest student can gain a clearer understanding therefrom.

Thinkers must be impressed with their simple and yet profound thoughts, and none can read them without being deeply impressed and incited to an investigation of the momentous facts they so ably set forth.

Eliza Thruston Houk, Dayton, Ohio.

The Souvenir Spoon.

I wish to tell of a demonstration with the souvenir spoon. while a lady was calling on me one evening. She had not seen the spoon before, and while examining it, asked me to read the motto for her, as she had left her glasses at home and could not possibly see it without them. I reminded her that Mrs. Eddy had told us to read it for ourselves and not ask another. I said, "You *can* read it, now try." Finally she did so, and said it was wonderful that she had been able to do it.

I met her a few days afterwards, and she told me that she had not put on her glasses since that evening.—E. B. R.

As to Newspapers.

The Publishing Society wish it understood that the newspapers recently sent out and recalled are not to be paid for. As to those who have paid, the money will be refunded. As to those containing our Leader's article, the usual price will be charged.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., APRIL 27, 1899. | Vol. 1 No. 35

The Hon. Geo. F. Hoar

Stands by the Principles for which Our Fathers Battled.

THE Massachusetts Society of the Sons of the Revolution celebrated, as is its custom, the anniversary of the birth of freedom in America. On this occasion Senator Hoar delivered the following address:—

I deem it a high honor to be the guest of the Sons of the Revolution on this our great Massachusetts anniversary. In the beginning, when your society was first established, I shared a little the doubt whether it were wise to create an order or brotherhood, even for this patriotic purpose, in which all American citizens could not have a part. But I am satisfied that it is all right. Every one of the great races that are blended in our national life has its own glorious traditions which it delights to cherish. The Englishman and the Irishman and the Scotchman and the Frenchman and the German and the Scandinavian each has something to tell of what his fathers did for humanity and freedom in the days that are past. He is no worse but all the better American, as he feels that in making up their account of debt and credit with the republic he and his race have had much to give as well as much to receive. So the sons of New England, the sons of Massachusetts, the sons of Middlesex, the sons of Lexington and Concord have an honest right to gather on the 19th of April, as the years go round, to revive the tender memories of what their fathers suffered, and the glorious memories of what their fathers achieved.

It is an important purpose of your society, as I understand it, to gather and preserve the history of the revolutionary time, especially the local tradition and material which otherwise would be in great danger of being lost. But, more important than this, you mean to keep alive the spirit of the revolutionary time, which I am sometimes tempted to think—although I do not in the least yield to that temptation—is in still greater danger of being lost. The greatest of all conservative forces in a republic is a great history. The War of the Revolution was no vulgar contest for empire or for glory. It was not even a contest for liberty alone. Our fathers fought for two things:

1. To secure the blessing of liberty for themselves and for their children, and,

2. That they might found on earth a government on righteousness and on the law of God.

Captain Charles Miles, one of the Concord captains, told Dr. Ripley afterward that he went to the bridge on the morning of the 19th of April, 1775, with the same sense of responsibility to God with which he went to church. That has ever been the spirit of the American soldier, from Concord to Santiago. It is for this, and not for glory or for empire, that the New England soldier has been ready to consecrate his life.

"I heard the voice of the Lord saying, Whom shall I send? Then said I, Here am I. Send me."

It is this which has given to our fathers of the Revolution their peculiar glory, and which has given to the republic they founded its power, its supreme and unequaled power, among the nations of the world. It is this which separates them from the cheap, vulgar, commonplace soldiers and warriors of mankind. You would think from some recent utterances that some people were of the opinion that if the American soldier is to be respected in the world hereafter he must be half a savage and half a beast, fighting to impose his dominion upon unwilling peoples and subject races, and that in that way only the sons of the Pilgrims and the men of the Revolution are to become a world power. Why, my friends, there have been empires enough, and wars enough, and conquests enough, and heroes enough. Some of them are left, and some of them are, thank God, dead as Julius Cæsar. The unerring judgment of history, the unerring instinct of mankind gives them their true place sooner or later. The men or the nations who fight for freedom and justice, who fight for the great doctrine of the opening sentences of our Declaration of Independence, are the men and the nations that live in the grateful memory of mankind, and not the men or the nations who fight for dominion or empire. The garlands with which Leonidas and his three hundred dressed their brows are as unfaded and as fragrant to-day as on the morning of Thermopylæ. But who cares to-day for Alexander the Great, or who knows to-day the names of his generals?

The last time I had the pleasure of meeting Mr. Taylor was in 1896, at the great banquet given to Mr. Collins by our consuls abroad. It was an occasion not likely to be forgotten by anybody who had a part in it. Every man who was present was proud to be a representative of the great republic. He felt that he had over him a flag honored everywhere, by land and by sea, representing everywhere, not only the power and the glory of seventy-five million of Americans, but representing also the hope of humanity the world over. Nobody thought then of doubting that we were a world power, or thought of his country as isolated and hemmed in and hampered in her continental home. The whole tone and thought of that meeting, without dissenting voice, without a break in its harmony was that the mission of the United States was moral, and not a mission of force; that our country stood among the nations of the world as the great peacemaker and the great peacekeeper; that wherever that flag floated, it floated to represent peace on earth and good will to men. We should as soon have thought three years ago of asking the Saviour of mankind to come down from the Mount and take service under a Roman centurion, to go into the employ of Tiberius, in order not to be isolated, as to have asked the American

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people to descend from its lofty height to engage in the diplomatic quarrels of Europe, or the scuffles for empire in Asia.

Mr. President, I, for one, do not believe that the temper and character of the American people have changed in a twelvemonth. I believe that the principles of the Constitution and the principles of the Declaration, the doctrine on which the Revolution was fought and won, are still dear to the heart of the American people. The Sons of the Revolution and the sons of the Sons of the Revolution will gather on the 19th of April for many a year to come, and, we hope, until time shall be no more, true to the spirit of the fathers who dared to found a great nation upon the moral law and the indestructible rights of human nature. If it shall ever be otherwise, their lips will speak the shame of the living, while they honor the memory of the dead.

Items of Interest.

The prevalent discussion aroused by Governor Rollins' Fast Day proclamation as to the condition of religion in New Hampshire has called attention to the fact that religious statistics show that in 1896 there were in the state 780 religious organizations with 854 churches and other places of worship, having a seating capacity of 258,376. Out of a total state population of 376,530 the number of church communicants was 102,945, and the value of church property was estimated at $4,457,225.

Information is received from Manila that a committee of twenty-two Filipinos has been appointed to confer with the peace commission for the following purposes:—

First, to obtain as large autonomic rights for the Filipino people as possible; second, to bring about peaceful relations between the insurgents and the American authorities; third, to insist that Americans and Filipinos only shall occupy public offices.

Governor Lee has written to President McKinley demanding the return of the South Dakota volunteers from the Philippines.

He recites the facts of enlistment to fight for humanity against Spain, declares that the South Dakota volunteers have fulfilled every obligation which they owe to their country and its flag, and should be allowed to return home.

A petition has been prepared by volunteer American soldiers on the island of Luzon praying for their discharge on the island and that they shall receive travel pay, the same as though they had returned to their homes in the United States after being mustered out. In return for this concession they promise to form a national guard there. The petition contains four thousand names.

The United States cruiser Raleigh, the first of Admiral Dewey's fleet to cast anchor in American waters, was recently given a royal greeting at New York, and paraded from Tompkinsville up the Hudson to General Grant's tomb. It will be remembered that the first shot from Dewey's fleet in the battle of Manila, was fired from the Raleigh.

One of the largest contracts for dressed beef ever placed by the United States government has just been arranged with a packing house of Kansas City, Mo. The contract is for seven hundred and fifty tons of the best export dressed beef, to be shipped to the Philippine Islands for the government.

It has been announced that Speaker Reed will retire from national politics and become a member of the Simpson, Thacher, & Barnum law firm of New York. For twenty-two years Mr. Reed has represented the First Congressional district of Maine, and occupied the speaker's chair longer than any other man.

Information is received from Manila that Lieutenant J. C. Gilmour and fourteen others have been captured by the insurgents. Their fate is unknown, but Admiral Dewey will endeavor to secure their release at once; President McKinley has cabled him to use any and every means to obtain their freedom.

Dr. Manuel Zeno, a prominent citizen of Ponce, has arrived in Washington to present to President McKinley the petition of the Porto Ricans for local self-government. They have nothing to say against General Henry, but request that they be given a chance to show their capacity for self-government.

The Secretary of State has directed the United States consuls, who were obliged to leave Spain on account of the war, to return to their posts. The sub-consular officers mostly remained in Spain throughout the war, and were undisturbed. They will also be continued in the service.

The Pennsylvania Legislature has adjourned *sine die* without electing a United States senator. The senatorial contest began on January 17. On that day Senator Quay received 112 votes, the highest he received at any time during the contest. Seventy-nine ballots were taken.

The government has brought suit to recover the purchase price of about thirty thousand acres of land sold by the Southern Pacific Company to settlers, which, according to a recent decision, belonged to the public domain, and not to the railroad company, at the time of sale.

Information has been received from General Otis that he will not need a larger army than the thirty thousand regulars promised him. This relieves the President from the necessity of calling for additional volunteers to take the place of those who will be returned.

Boston and the state of Massachusetts in general observed Patriot's Day, April 19, which is a legal holiday in this state, by festivities appropriate to the one hundred and twenty-fourth anniversary of the battle of Lexington and Paul Revere's famous ride.

The Postoffice Department is preparing to send a supply of stamps to Manila for use in the islands and to replace the Spanish stamps. The stamps will be similar to those used in this country but will have the word "Philippines" printed across the face.

It is estimated that twenty thousand Canadians have found their way to the States this season. The backward spring in Canada, higher wages, and improved outlook in manufacturing towns in the States, are the causes of the movement.

The latest monthly settlement of the paper currency of each denomination shows $87,000,000 in ones and twos; $228,000,000 in tens and twenties; $10,000,000 in fifties and one hundreds. No more gold certificates are to be issued.

The Duke of Arcos has been appointed Spanish envoy extraordinary and minister plenipotentiary to the United States. Consulates have been created at Havana, Manila, Iloilo, San Juan de Porto Rico, and Cienfuegos.

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Rear Admiral Howison's flagship, the Chicago, has started on a twenty-thousand mile cruise. She is to circumnavigate Africa, showing the stars and stripes where the flag has not been seen for a long time.

Under the army re-organization act the volunteer organizations now in the Philippines may be kept in service six months if they so desire, but any volunteer who wants his discharge, can obtain it immediately.

The Dominion Government has responded favorably to the suggestion of the United States that a modus vivendi be agreed to in regard to the Alaska boundary, pending the settlement of the boundary controversy.

The United States transport Sheridan, which sailed from New York, February 19, having on board the Twelfth and a battalion of the Seventeenth Infantry, has arrived at Manila after a smooth passage.

Governor Roosevelt has appointed Mrs. Mary Harrison McKee, daughter of ex-President Benjamin Harrison, to be a commissioner to represent the state of New York at the 1900 exposition in Paris.

According to the Cuban army muster rolls there are forty-eight thousand Cuban soldiers; six thousand are commissioned officers and forty-two thousand non-commissioned officers and privates.

A petition signed by the parents of several hundred members of the First Nebraska Regiment, has been forwarded to President McKinley asking that the regiment be returned home.

The President has prepared a proclamation setting apart one hundred and thirty-six thousand acres of land on the south side of Lake Tahoe, California, as a forestry reserve and public park.

Information is received from Madrid that General Rios, the Spanish commander in the Philippines has been instructed to evacuate the archipelago immediately.

During the first eight months of the current fiscal year steel rails were exported to the value of $3,433,937, and railway cars to the value of $2,422,447.

The administration has notified the Cuban planters' delegation now in Washington that mortgage obligations in Cuba will be extended for one year.

The United States gunboat Nashville, which fired the first shot in the late war, has been ordered to proceed up the Mississippi to St. Louis.

A bill has been passed by the Arkansas Legislature providing for the erection of a new state capitol at a cost not to exceed one million dollars.

A movement is on foot to found a free public library for the use of the United States troops and the English reading public generally at Manila.

An electrical engineer of Vienna has made a discovery which makes it possible to telegraph sixty-thousand words an hour on a single wire.

Silver cups were recently presented to the cruiser Raleigh in behalf of Mrs. A. W. Haywood of Raleigh, N. C., who christened the ship.

It is reported that the Spanish minister of marine will submit to the Chamber a bill for the construction of ten ironclads.

Rear Admiral Schley has been assigned to duty as a member of the naval examining board of Washington, D. C.

The justices of the supreme court of Cuba will receive $5,500 a year, and the chief justice will receive $6,000.

General Otis has offered to surrender sixteen hundred Filipino prisoners through the Spanish officers.

A coaling station for the big ships of war is to be established at the Charlestown Navy Yard.

The ninth International Sunday School Convention will be held in Atlanta, Ga., April 26–30.

James P. Taliaferro has been elected United States senator from Florida.

The cruiser Raleigh will make a tour of the ports along the Atlantic coast.

Suit about Vaccination.

Miss Martha Willet and her father, George H. Willet, 608 Cumberland Street, have sued the city for $3,000 and $1,000 damages, respectively. The suits were filed yesterday in the Court of Common Pleas by Attorney Isidor Goldstrom. The action is taken for alleged blood-poisoning caused Miss Willet by being vaccinated on March 3 by a vaccine physician. Miss Willet's arm has swollen considerably from her shoulder to the wrist and she is unable to attend to her duties. The vaccination occurred, it is said, at the factory where she is employed. She is under the care of Dr. Robert Fawcett.

Dr. C. Hampson Jones, commissioner of health, said Miss Willet is one of several hundred girls employed in a factory where also was employed a sister of a man living on North Central Avenue who was sent to the Quarantine Hospital a few weeks ago suffering from smallpox. The sister occupied a room adjoining that of her brother, and it was necessary for her to pass through his room twice a day to reach her own room. For fear that she might carry the contagion in her clothing to the factory and cause a spread of the disease, he caused all the girls in the factory to be vaccinated.

Benjamin Fuller, colored, 1424 Fairmount Avenue, says his six-months-old child died in convulsions Monday, March 13, one hour after the child had been vaccinated by a vaccine physician.

"When the physician came to my house," said Fuller, "both my wife and myself were out. The house was in charge of a woman who lived with us, and she and two other children were vaccinated before my baby was vaccinated. Shortly after the operation the child had convulsions, and my wife was summoned. When she got home she found our baby dead. The child had always been healthy, and since its birth we had never had occasion to call in a physician to it."

Dr. Jones says the death of the child was reported to him by the vaccine physicians the day it occurred and he directed them to inform the coroner. Dr. Jones said he is convinced that the death of the child was an unfortunate coincidence. He will investigate it.

The Sun, Baltimore, Md.

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CHRISTIAN SCIENCE SENTINEL

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[From the Concord Monitor.]

Fast Day in New Hampshire.

ALONG the lines of progressive Christendom, New Hampshire's advancement is marked. Already Massachusetts has exchanged Fast Day and all that it formerly signified for Patriots Day, and the observance thereof illustrates the joy, grace, and glory of liberty. We read in Holy Writ that the disciples of St. John the Baptist said to the Great Master, "Why do we and the Pharisees fast oft, but thy disciples fast not?" And he answered them, in substance, My disciples rejoice in their present Christianity, and have no cause to mourn,—only those who have not the Christ, Truth, within them should wear sackcloth.

Jesus said to his disciples, "This kind goeth not out but by prayer and fasting," but he did not appoint a fast. Merely to abstain from eating was not sufficient to meet his demand. The animus of his saying was, Silence appetites, passion, and all that wars against the Spirit and spiritual power; and the fact that he healed the sick man without the observance of a material fast confirms this conclusion. Jesus attended feasts, but we have no record of his observing appointed fasts.

St. Paul's days for prayer were every day and every hour. He said, "Pray without ceasing." He classed the usage of special days and seasons for religious observances and precedents as not belonging to the Christian era, but to traditions, old-wives' fables, and endless genealogies.

The enlightenment, the erudition, the progress of religion and medicine in New Hampshire are in excess of other states, as witness her frown on class legislation, her schools, and her churches. In many of the states in our Union a simple board of health, clad in a little brief authority, has arrogated to itself the prerogative of making laws for the state on the practice of medicine! But this attempt is shorn of some of its shamelessness by the courts immediately annulling their bills and plucking their plumes through constitutional interpretations. Not the tradition of the elders, nor a paltering, timid, or dastardly policy is pursued by the leaders of our rock-ribbed state.

That the Governor of New Hampshire has suggested to his constituents to recur to a religious observance that virtually belongs to the past, should tend to enhance their confidence in his intention to rule righteously the affairs of state. However, Jesus' example in this, as in all else, suffices for the Christian era. The dark days of our forefathers and their implorations for peace and plenty have passed, and are succeeded by our time of abundance, even the full beneficence of the laws of the universe, which man's diligence has utilized. Institutions of learning and progressive religion light their fires in every home.

I have one innate joy, and love to breathe it to the breeze as God's courtesy. A native of New Hampshire, a child of the Republic, a Daughter of the Revolution, I thank God that He has emblazoned on the escutcheon of this state, engraven on her granite rocks and lifted to her giant hills the ensign of religious liberty—"freedom to worship God."

MARY BAKER G. EDDY.

Our Publications.

AT this time golden opportunities for doing good are being offered to Christian Scientists as never before. They belong to the time, and to this stage of the movement; and if ungrasped and unutilized may not return. In the end, all shall know the Truth, but they who labor for that end are blessed in their work. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The opportunity we wish to refer to is in connection with the distribution of authorized Christian Science literature. If any worker who examines the copyright insignia upon our periodicals would think for a moment what it implies—that the Discoverer of the Science of Christianity stands sponsor for these weekly, monthly, and quarterly publications, and is guarding them, with watchful look, from errors within and assaults without, this worker would be thrilled with a sense of the possibilities of blessing others by circulating these publications. When knowledge reaches its full circle among men, such agencies may not be needed; but now they are given us because of the human need for them. The Publishing Society has offered to send periodicals to public libraries where there are reading rooms, if assured that they will be willingly received and made accessible to the people. Such distribution as this can be guarded and controlled, but it would be impossible to know about the efficiency and results of promiscuous distribution, if from the Publishing House periodicals were sent to the refuges, asylums, old people's homes, literary societies, club libraries, and other institutions to which Scientists ask that they be freely sent. Manifestly the opportunity here belongs to the local workers who can watch results, and if the effort costs the price of the subscription, that sacrifice will flavor the kindness and deepen its effect upon the recipients. Those who ask the Publishing Society to do impossible things must remember that all the members of the Mother Church share in its work and rewards; and that there must be support given, and a margin of profit gained in order that beneficence may be possible. Asking others to do one's own work is like dropping buttons into the contribution box and thinking that the noise will be considered benevolence.

Requests have been made at various times to have the *Journal* and *Sentinel* sent regularly to certain newspapers. The Scientists who make these requests see for the Publishing Society "a fine opportunity to do good." Now in this land of the untrammeled press there may be found many thousands of newspapers. To send our periodicals regularly to every newspaper office in the land would incur incredible cost; yet if one newspaper were freely supplied with these from the Publishing Society, others could not justly be refused the same supply. Here again is an opportunity for local Scientists to make friends with the editors and publishers in their own towns, and prove their friendliness by bearing the cost of supplying their offices with such authorized literature as they will accept. The Christian Scientist, when he is true to the Principle he knows, is truly the friend of man. He cannot then take it for granted that any one is unfriendly to the Cause he represents. Going to them in the right spirit, he may find not only editors and publishers, but pastors and teachers, and other public men, ready to accept literature which tells the truth about Christian Science, and proclaims its healing work to the world.

In the above connection it may be well for us to remind

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our readers that our official publications are, and must be as far as is possible, conducted on an impersonal basis. Personal methods do not belong to Science. We mean by this, that the showing forth of the personality of the writers and contributors to our periodicals in undue form, is not consonant with our principles and professions. So also is it with reference to the circulation of our literature. Only to meet the demands of Truth should effort be made. A step beyond this leads on to dangerous ground. At this point mesmeric rather than Scientific methods may obtain. This must be guarded against. The human will is prone always to assert itself in defiance of the Divine.

As to the matter of delay, or lack of promptness, at times, in getting out our publications on the time announced, that has been so often explained that further explanation seems unnecessary. The Field pretty well understand the cause or causes. No one better understands this than those who are, or have been, connected with the Publishing Society.

Beware.

LET us beware how we construe the action of our Leader which is intended only to be disciplinary and helpful.

When she sends out a word of loving admonition, even though it appear to relate to some particular person, we should be Christians and Scientists enough to know that it is intended only to teach us an impersonal lesson or to awaken us to the subtleties of some form of error that is manifesting itself through us. When our Leader rebukes she does it in love. Her language, however strong or pointed, is couched in words which temper and protect. If she seem to wound it is only that healing may quickly follow. She is never personally condemnatory. Can we say as much for all her followers?

If we were to judge from words of criticism and censure we often hear, we might be warranted in concluding that the love she has shown forth in admonition had, by the student, been turned into hate,—so harsh and unsparing are they.

Let us beware lest this be more than seeming. Let us cease our unwise and indiscriminate fault-finding, for we may be sure that in so doing we are but piling up "wrath against the day of wrath" for ourselves.

What if admonition be followed by a disciplinary by-law which seems peremptory on its face? He is a poor disciple, truly, who has not learned to see "behind the frowning Providence," the "smiling face" of love.

Religious Tide Out.

THAT the Methodist Church in cities had ceased to grow in membership; that the Christian Church at large was passing through a revolution, and was face to face with a crisis; that religious themes no longer interested men, and that ministers, as such, were no longer revered, were some of the statements made by Rev. H. D. Atchison of Wilmette yesterday morning in a paper which he read before the Methodist preachers' meeting. A heated discussion followed, but the correctness of his statements was not questioned.

The meeting was held at the Englewood First Church, as a part of the programme of the board of examination. Mr. Atchison's theme was "Church Life in the Twentieth Century—Not a Prophecy, but an Appeal," and his paper, which was both long and able, was listened to with deep and painful interest.

The Methodist Church, he said, was face to face with a crisis, and during the twentieth century would undergo startling changes. Of course, he said, the time limit on pastorates would be removed, and the presiding eldership would be abolished, but these were trifles. Other changes were impending which threatened the very life of the church. It might just as well be confessed that the church was not now winning men as it had done in the past, that it was failing to meet the spirit of the age, that the preachers were no longer revered for the sake of their office, and that multitudes of its members were dropping out and identifying themselves with literary societies or with Christian Science.

He said the indifference was not confined to the Methodist Church, but extended to all the leading denominations. There was a time when Colonel Ingersoll divided with Christianity the interest of the masses of the people. But the time had come when the people felt so little interest in religion that they had lost all interest in Ingersoll's attacks on it also. Themes that once used to set the world aflame no longer attracted attention. Revivals were few and spasmodic, and, as Froude said, "their spasmodic character was symptomatic of death."

Of these facts, the speaker said, every pastor before him had the evidence in his own church. He knew that his church contained mighty little vital Christianity, that even after he got men converted it was hard to get them into the church, and that if he got them in it was hard to keep them from falling out. If they ever moved away it would take a whole detective agency to watch one of them and get him to join a church in the place to which he went. The consequence was that in the Methodist Churches in seven cities of over five hundred thousand inhabitants in this country last year there was a net gain of only six hundred and thirty-five members, and that in the Methodist Churches of all the cities in the country last year there was a net gain of only one-half of one per cent.

Mr. Atchison said there had been an effort to account for this condition of things by referring it to a universal pruning of church rolls. But the question then arose: How came the church rolls to contain so much driftwood? He was willing to admit that the world, the flesh, and the devil had been at work, but he was afraid the trouble was in the attitude of the church. Had not the church narrowed the door too much by departing from John Wesley's formula for admission, "a desire to flee the wrath to come"?

In the twentieth century, he said, the church would pay less attention to non-essentials and more to essentials. Doctrinal preaching was no longer useful, for ministers who still pounded the Bible and preached the old doctrines could no longer make an impression. The emphasis hereafter will be laid on the ethical and spiritual teachings of Jesus. Certainly some new source of inspiration and enthusiasm must be found. The time had come when it was the mission of every man to rediscover Christianity. In the twentieth century there will be a tremendous reassertion of the essentials of Christianity.

In the discussion of the paper Rev. T. W. Strobridge admitted that for Christianity "the tide is out," and that the liberals had captured the field by proving that there was no need for any church. He thought the doctrine of hell ought to be preached more. Rev. W. E. Tilroe admitted that a revolution was in progress in the Christian Church, and said its movement was toward Christ. Rev. C. H. Zimmerman said it was true "the tide was out," and the reason was the church was shedding no light on the social and economic problems of the day. Rev. John Nate said the mistake was that the doctrine of the Holy Spirit was not preached.—*Chicago Times-Herald.*

Dr. Munhall and Christian Science.

THE writer of the following, which appeared in the London (Canada) Advertiser, is the editor of the Young Friends Review, and was chosen to represent the "Society of Friends" or "Quakers" at the World's Parliament of Religions at Chicago in 1893.

To the Editor of the Advertiser:—

I was interested and amused at Dr. Munhall's "warning against Christian Science," as reported in the Advertiser of March 15. The doctor's tirade very forcibly reminds

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me of the Psalmist's query, "Why do the heathen rage?" Truth never did need the tones of thunder and the words of wrath, to uphold it. It ever prefers the sweet thoughts of charity, uttered in the spirit of love. He that rages, according to the Bible test, is the heathen. I wish it to be distinctly understood, out of regard for the Christian Scientists, that the writer of this is not a Christian Scientist. He attended, through invitation of a friend, the recent lecture of Carol Norton in this city, which, I presume, called forth Mr. Munhall's denunciation. I endeavored to possess my mind free from both the over-zealousness of a devotee, and the prejudice of a despiser. It is only when in that condition that the judgment can weigh correctly, and the truth be seen clearly, and such false accusations as appear in the doctor's address be evaded. We need only to refer to his characterization of the "votaries of this cult" to see how wide the doctor shoots from the mark. They are, he says, largely made up either of the "unsaved people," or possessed with "an inordinate vanity," or "know but little of the real truths of God's word." I had the pleasurable experience of meeting and mingling socially and religiously with the greater number of "this cult" in London at the time of Carol Norton's lecture, and while I do not pronounce here upon the philosophy of their system, I can state that there was manifested throughout, I will not say a Christian spirit—that would wrong them—but the Christ-like spirit, and a more intelligent, sensible, and conscientious body of people is hard to be found.

The doctor is mistaken if he thinks his threats will deter individuals from finding out the Truth and judging for themselves. The age of coercion in this enlightened land, thank God, is passed. We are descendants of a stock that overthrew priestcraft when they sought liberty of conscience in this western world.

The Scientists even rejoice for the popularity given by such public attacks. They seem to rest in the confidence that Truth must and will ultimately prevail. They are counseled by the founder of the sect, and the counsel was reiterated by Carol Norton, to possess their souls in patience and regard not the attacks of enemies. Persecution will cease when its service is no longer useful.

There was one admission the doctor inadvertently made that is true, a fact that, no doubt, Mrs. Eddy herself would freely admit. "Its rapid growth," he said, referring to Christian Science, "is indicative of a low spiritual condition in the churches."

Had the churches preached and practised the Truth and the whole Truth, there had been no call for any new sects to rise and emphasize some particular phase of Truth now neglected in the church's teaching. If, therefore, the church is accountable for Christian Science and other like "fads," Mr. Munhall had better devote his whole energy to reforming the church, and to reform the church he had better strike at the root and reform its so-called spiritual advisers, and the best place to begin at them is to begin at home and show a little more charity and love for those with whom he may chance to differ.

I write this not in any spirit of censure, but from a sense of duty as a lover of justice, knowing that no answer to the attack will come from any of the persecuted sect, for they are, as I stated, strictly and tenderly counseled to keep their peace under all provocation, following the example of Jesus.

EDGAR M. ZAVITZ.

Coldstream, Lobo, March, 1899.

Veto the Medical Bill.

GOVERNOR THOMAS should veto the proposed law limiting the practice of medicine to those who have obtained a diploma from "some reputable medical college." The measure seeks to establish a monopoly for a comparatively limited class of men, and in nowise adds to the safety of the community from the effects of disease.

It is not so very long ago that the members of the two schools of medicine whom this law would benefit to the exclusion of all others, were active competitors for medical control of the county hospital. The leading men in both schools appeared before the county commissioners and, with a mass of statistics and quotations from learned medical authorities, each side actually proved that the other murdered at least half the patients treated. The fundamental principles of the one school were shown to be diametrically opposite to those of the other. The drugs that cured in the hands of one physician killed in the hands of the other. Nevertheless the two schools now combine in a plan that promises to financially benefit them. They raise the same hue and cry against all other practitioners that they have so recently hurled at each other.

The intelligent people of this community are by no means unanimous that medicine as it is practised is a proven science. The physicians themselves are notorious for their fads. Just at present there is a wave of surgery sweeping over the country; in a year from now electrical treatment may be the only plausible method of cure for certain cases.

The Post does not believe that a majority of the reputable physicians of this state want the bill a law. Physicians of standing who are laboring for the good of humanity are not looking forward to medical monopolies arranged solely for financial gain.

There is yet a vast field for exploration in the science of medicine. Nothing can be of more benefit to the human race than the discovery of medical truths, many of which are still hidden from our knowledge. Shall we restrict the explorers to a certain select few, and permit these chosen ones to go ahead and experiment with life and death at their own sweet will? Is a college diploma a guarantee that a man is competent to cure disease?

In the face of Governor Thomas' radical anti-trust inaugural address, supplemented by his special anti-trust message to the legislature, he is now asked to sanction a combine infinitely more pernicious than any commercial combine in existence. The oil, the sugar, the leather, and the public utilities trusts strip the people of their means. The medical trust would take from them the right to say what methods they should adopt to preserve their lives.

We have grown somewhat calloused to the fattening of the rich through the slavery of the many, but heretofore even the most unfortunate have been permitted the exercise of some independence when the bare question of their existence was involved. Now, extraordinary and presumptuous as it may seem, we have a limited class of men who demand that they, and they alone, shall have the authority to say what means shall be used to prolong life and what methods shall be practised to prevent death or the encroachments of disease.

To sign the bill would set Colorado back a century in the march of progress, and The Post cannot think that Governor Thomas is either narrow-minded or bigoted enough to take such a step. What is sauce for the goose should be sauce for the gander. A trust is a trust. no matter under what guise it appears, and Governor Thomas' attitude with relation to them is so well known that he cannot afford to make any distinction, as he is asked to do by those who urge him to sign this bill.

Denver Sunday Post.

The Medical Trust.

IT is a fact which cannot be successfully denied that the medical bill, which was passed by the late legislature, seeks to establish what practically would be a medical trust. It seeks to give certain men an advantage over others under the guise of protecting the public health. It denies to invalids the right to call in the services of men without pro-

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fessional degrees to cure their ailments. It would force them to seek relief within a certain class.

There is little progress within fixed lines. The healing art has made nearly all its progress by departing from old standards. Had the doctors of two generations ago established a trust like that which the doctors of Colorado are trying to establish in their own interest, it is doubtful if there would have been much departure from the crude methods of treatment which characterized the practice of medicine sixty years ago.

What right has any member of a certain school of medicine to say to-day that he and his associates have a monopoly of all the knowledge which exists in regard to the healing art? It is not so very long ago when allopaths condemned homœopaths as charlatans and innovators. At a later date the eclectics came and were subjected to like condemnation by the so-called regulars. But now we see these former conflicting schools uniting to keep out certain others whom they denominate quacks and charlatans. They unite because they want to make common cause for their mutual protection.

If the allopaths were right in the first instance concerning the homœopaths, why do they consort with them now? They will not consent to be called into consultation with a homœopath. If the latter is so base that the regulars cannot condescend to consult with him how to save a man's life, by what right can they consult with him about how to form a trust to maintain their hold upon the fees which men and women are willing to pay to be cured from disease?

This doctors' bill is a piece of impudence and presumption which Governor Thomas should rebuke with his veto.

Editorial in the *Denver Republican.*

From Oregon.

Editor Sentinel:—Although a trifle late, I hand you herewith a copy of the iron-clad medical bill presented to the late Oregon Legislature for enactment into law. In many respects it is similar to like bills offered in other states, but in the section intended to suppress Christian Science practice it is more far-reaching, and a remarkable sample of the bigotry evinced by a few would-be leaders of an honorable profession. The section referred to probably the most subtle and comprehensive ever invented by grasping quacks, reads in part as follows:—

Any person shall be regarded as practising within the meaning of this Act who shall directly or indirectly, personally or as a representative, claim to possess a knowledge of the cure of diseases, or a knowledge of physiological processes, and offer gratuitously or for a fee to apply such knowledge for the cure or treatment of disease or for the regulation or management of physiological processes, or gratuitously or for a fee prescribe, direct, or recommend, or offer to prescribe, direct, or recommend, for the use of any person any drug or medicine or agency for the treatment, cure, or relief of any wound, fracture, bodily injury, infirmity, or disease, or for the regulation or management of physiological processes.

This bill was introduced in the Senate by a highly respected doctor-senator, who disclaimed authorship, and upon his word it was adopted with but one dissenting vote. Before the bill reached the House of Representatives the bill was dissected by the press of the state and a storm of indignation was aroused such as is seldom produced even by attempts at political legislation. The leading papers of the state condemned the bill unmercifully, and were heartily seconded by the broad-minded men of the legal and medical professions, as well as by business men and the clergy of the state. It is needless to say that the bill never reached a vote in the House, where even doctor-members condemned its provisions. The probability is that no future attempts at legislation of this kind will ever be made in the Web-Foot state.

Yours truly,
A. F. Hofer, Jr.

The Lectures.

At Albany, N. Y.

Mr. Carol Norton, C.S.D., of New York, member of the International Board of Lectureship of the Mother Church of Boston, Mass., delivered a lecture upon Christian Science at the Empire Theatre, Tuesday evening, April 11, before a crowded house. Mr. Norton is one of the several Christian Science lecturers sent out by the Mother Church, his territory being the northeastern portion of the country. The object of his lecture was to present the subject in its proper light and to correct the many erroneous impressions and misrepresentations regarding it.

Mary Baker G. Eddy of Concord, N. H., is the Founder of Christian Science, and the Bible, as interpreted by her, forms the basis of all lectures upon the subject by members of the faith. It was in 1879 that this church was established, and since then it has acquired a following of one million in the United States. A church costing one hundred thousand dollars is being erected in Chicago by followers of this belief, and many other buildings of even greater cost are owned by them throughout the country.

In this city there are over one hundred members and they are now preparing to erect a church on the southeast corner of Quail Street and Madison Avenue, the lot having been purchased for five thousand dollars. The chapel, which will be begun this summer, will cost forty-five hundred dollars and within a year or two a twenty-thousand-dollar church will be erected next to the chapel.

The local congregation was started in 1892, and according to its leaders it has bright prospects for the future. Mrs. A. Vanderzee holds the position of First Reader, and Mr. Putnam is Second Reader. These offices correspond to pastor and assistant pastor of other churches. The correct name of the church is the First Church of Christ, Scientist.

Mayor Van Alstyne introduced the lecturer as follows:—

I do not appear before you to champion any scheme of industry, nor to stand sponsor for any faith or argument. Custom, to some extent, is the warrant for my presence here to-night. I come by invitation of my neighbor to preside at this meeting and introduce the gentleman who will address you.

It is possible that the subject of his remarks may not be familiar to you. It certainly is not to me. The topic is worded, "Christian Science."

Science is defined, "A knowledge of law, principles, and relations." Christian indicates "relating to Christ." Hence it seems a knowledge of laws and principles relating to Christ will be the theme of discourse. What, however, will be the treatment of the topic in trend and conclusion the lecture will disclose. Of one thing I am pleasurably assured: Christian Science is the exact antipode of faith cure, mind cure, animal magnetism, prayer cure, auto-suggestion, suggestive therapeutics, and hypnotism. Such is the statement of the speaker who will address you.

I presume you all will agree with me in the correctness of the assertion that there never was a period in all past time when thought was so diligently employed as at the present. Every possible domain of Nature, both of matter and spirit, is being invaded and investigated. Science in all its departments, philosophy in every avenue, and art in all details, have become a field for unremitting and exhaustive research, analysis, and correlation of newly discovered

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facts and conditions. New theories are evolved, new conclusions deduced, new methods and appliances suggested. Many questions relating to matter and to mind, which had been supposed to be settled to a mathematical certainty, have become most seriously disturbed in their inertia, if not actually overturned.

The actors in the demolition of the old philosophy, ideas, and theories, the mythical legends of cosmic history and fallacious notions of the relation of man to his fellow and his Maker, are not iconoclasts by reason of innate desire and wish to destroy. Whatever fragments fall or from whence they come is more the result of accident than design.

The desire to know, understand, and rightly to appreciate is the motive, and advanced education is the weapon that shatters the pillars of the temples of the ancients. Education is the Phœbus that is making its way through every land, among every people, shedding light and cheer to mankind as does the God of Day give light and joy to the world.

Investigation, whatever may be the subject of inquiry, whatever the facts disclosed, and promulgation and discussion of those facts, so long as they do not contravene pure morality, good government, and proper living, is the privilege, the guaranteed right of every man and woman in America. It may happen—it does happen—that error is taught instead of Truth and correct principles, false doctrines instead of wise philosophy, Utopian notions of the impossible rather than rational thoughts and reasonable endeavor. No matter, agitation and discussion is the simile of the kite and string of Franklin—the Prometheus of the eighteenth century—who tapped the clouds and brought that fire to men which has been utilized as a blessing and a force that has revolutionized the industries of the age.

A word more, my friends. I am permitted to assure you that the bed-rock on which the structure of Christian Science is founded is Common Sense. The speaker may possibly tell you that "Common sense is mental dignity—the supreme court of a human mind—the essence of impartiality, actionality, and mental sobriety."

That the function of common sense is "to analyze, classify, weigh, and separate truth from error and fact from fable."

Let us, then, give that respectful attention to what the speaker shall say that we may fully grasp and comprehend his every premise and conclusion. Then try him by the standard he invokes.

As we find chaff, cast it to the winds, as we find sound wheat, treasure it for nourishment and strength.

I take pleasure in presenting to you, ladies and gentlemen, Mr. Carol Norton, the lecturer of the evening.

Daily Press-Knickerbocker and Albany Morning Express.

In Brooklyn.

Over two thousand people assembled in the Academy of Music, Brooklyn, on Sunday afternoon, April 16, to hear a lecture on "Christian Science: It is Christian, It Is Scientific," by Mr. Carol Norton, C.S.D., a member of the International Board of Lectureship. Judge Edward W. Hatch, of the Appellate Division of the Supreme Court, State of New York, introduced Mr. Norton in the following manner:—

Ladies and Gentlemen:—The lecture which you are convened to listen to this afternoon is delivered under the auspices of the Churches of Christian Science of what prior to a year ago would have been the two cities, but which now have been merged into one known as the Greater City of New York. This lecture is delivered under the auspices of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass. It would not be necessary perhaps for us to say anything in explanation of the lecture, its character, subject-matter, or the source from which it emanates were it not for the fact that the thought which the lecturer represents is quite modern. Scarcely is it known to all people, and if it be known to a number more or less large, it is so little known that instead sometimes of breeding respect for its scientific character it rather tends to make it the subject of ridicule. This is an age of progress; a time which in spiritual activity and in seeking after the Truth no age has surpassed. There has been no time in the history of civilization, or of the world, when men and women were not engaged in a search after Truth, and in their search after Truth they have always looked to something above and beyond them that they might lay hold of. During this period men have been brutal and blood-thirsty and sought to propitiate their God by the offering up of human sacrifice. Sometimes they have knelt and prayed with all the fervor of which the human heart is capable, and expected relief only subsequently to find that their God was of stone and then they incontinently cast him down from his pedestal and broke him into fragments. In this modern time it has been discovered, or at least attempted to be argued, by that learned author and metaphysician, Professor John Fiske, that evil holds place in the world as a part of God's providence, working out good in His divine economy. It may be that the justification of evil as of divine origin may be the only rational ground upon which the existence of some may be accomplished. This new cult of this afternoon presents a new feature. I do not know what it is. I do not know whether I believe in it now or ever shall believe in it. Certainly I cannot believe anything until I can understand it; and not understanding this subject I have no belief in it. I have seen enough of its workings to know that it finds some justification, because it makes men and women happier and better, and that, God knows, is enough to justify the existence of any organization. Whether it is capable of doing all that is claimed for it I know not. Whether it be true or false I know not. I do know that if it be true the gates of hell cannot prevail against it. If it be false no power upon earth can sustain it. I know another thing. I know that when it comes to this community it comes to a people who are willing patiently to listen, a people willing not only patiently to listen, but carefully to consider and be just in their judgments. So this afternoon for this new cult I know that the people of the city of Brooklyn will give it fair, candid consideration, weigh it carefully, and if it be true there shall be no prejudices to prevent its lodging either in the brain or in the heart. A hair perhaps divides the false and the true. Yes, and a single alias were the clue could we but find it, which leads into the treasure-house and peradventure to the Master too. This new scientific statement of thought may be the alias that shall lead you and me into the holier presence, into a happier life, into a better condition of mind and body, and bring us nearer to God.

I take great pleasure this afternoon, therefore, in having this opportunity to present the distinguished lecturer who shall give us information on this Scientific proposition, and may be able to satisfy us that he and his doctrine is the alias we are seeking for. It is my great pleasure, therefore, ladies and gentlemen, to present Mr. Carol Norton, C.S.D., who will lecture on, Christian Science: It Is Christian, It Is Scientific.

At Winchester, Mass.

Rev. William P. McKenzie, a member of the Christian Science Board of Lectureship of the Boston Church of Christian Science, gave a lecture on Christian Science, from the view-point of a Christian Scientist, at the Town Hall, Tuesday night, April 11. About seven hundred people were present, many coming here from surrounding towns, and from the opening to the close of the lecture the speaker held the rapt attention of the large audience. Christian

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Science, as all doubtless know, has been and is to-day the subject of a great deal of thought and attention, therefore the announcement that the lecture was to take place was sufficient almost to fill the large hall and both galleries. Included in the audience were scores of persons closely identified with the life of the different churches in town, all anxious to hear and learn about Christian Science. The lecturer had, perhaps, the most cultivated and critical audience, taken as a whole, that has ever assembled in the Town Hall.

The speaker was introduced by Hon. S. J. Elder, who said,—

"I fancy, ladies and gentlemen, that many of you are in the same position to-night that I am—in ignorance of the principles of Christian Science. Of Christianity as a theology, as a scheme of ethics, as an inspiration to life, we have heard and known from our childhood up. But as a Science, and a Science defined by those who are known as Christian Scientists, we are many of us in ignorance and misapprehension.

"Truth about any subject is interesting, and the truth about this subject, which at this time is claiming the attention of so many, is most interesting. We have the good fortune to have with us to-night a member of the International Board of Lectureship, who is to speak to us about the truth of Christian Science. In your behalf, as well as my own, I welcome him to Winchester and a Winchester audience. I have the pleasure of introducing to you the Rev. Wm. P. McKenzie, C.S.B., of Cambridge, Mass."

The Winchester Star.

Talked on Christian Science.

It was because the church on Falmouth Street has twice proved itself too small to accommodate the people who wished to hear the tri-monthly lectures on Christian Science that the Christian Scientists elected to give their lecture of Wednesday evening, April 5, in Music Hall, and the audience which assembled there at that time gave evidence that the big auditorium was none too large. Every seat was filled some time before the lecture began, and a number stood during the discourse. Rev. Irving C. Tomlinson was the lecturer. He was formerly well known in this city as assistant pastor of the Shawmut Avenue Universalist Church, and the interest of the evening was not lessened when Rev. G. L. Perin, D.D., the pastor of the same church under the name of the Every-Day Church, appeared to introduce the lecturer. Both gentlemen were enthusiastically applauded.

Judge S. J. Hanna, First Reader of the First Church of Christ, Scientist, of this city, presided, and called on Dr. Perin, who said that though he himself was not a Christian Scientist, he had many dear friends who were. He spoke in commendation of the work that Christian Science is doing, and although he remarked that that form of religion was a little too ethereal for him, still, he said, this closing of the nineteenth century was a time of tolerance, and he was always glad to give a hand to honest, earnest men and women wherever he found them. "If I see a mother succeed in soothing and comforting a tired child," he remarked, "I am not apt to have any fears regarding her system of child-study." Dr. Perin presented the lecturer as a very dear friend whom he had known for many years. Mr. Tomlinson's subject was "The Unknown God made Known."—*Boston Evening Transcript.*

At Kansas City, Mo.

A representative audience which completely filled the First Church of Christ, Scientist, gathered, Wednesday night, April 12, to listen to a lecture by Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., who spoke on the Christian Science faith. Mrs. Knott is a student of Mrs. Eddy, and has spent, it is said, fourteen years in the work. The church was decorated for the occasion, and Mrs. Knott proved to be a speaker of great force and eloquence. She spoke of the great interest being shown in Science, and declared that it was not curiosity alone which has led the people to investigate the new faith.

Mrs. Knott was introduced by W. S. Farlow, who said,—

"It has become the custom of the Mother Church of Christ, Scientist, of Boston, Mass., to send out lecturers to her branch churches in different parts of the Field. We have already had two of these lectures, both of which have been given by gentlemen.

"To-night we are to hear one from a lady. Mrs. Eddy, the Founder of Christian Science, and author of Science and Health, speaking relative to the Christian Science movement, has said, 'This is woman's hour,' and 'femineity is the highest in the ascending order of creation.' Then may we not expect this Science to be presented in a higher, purer, and more loving light by a woman? We do expect this, and I know we shall not be disappointed. Therefore, I take great pleasure in introducing to you Mrs. Annie M. Knott, C.S.D., of Detroit, Mich. In Christian Science circles Mrs. Knott needs no introduction, but is well known as one of our Leader's most faithful and beloved students. Mrs. Knott will now address you."

Kansas City (Mo.) World.

At Duluth, Minn.

A lecture on "The Principles and Doctrines of Christian Science" was the attraction that filled the Armory, Wednesday night, April 12. The speaker was Edward A. Kimball, C.S.D., official lecturer of the church, and his interesting exposition of this belief was listened to with strong manifestations of interest by the large crowd. Admission was free, and there were many sorts of people among the audience that gathered. Naturally a very large proportion of the people who attended were adherents of the doctrines set forth by Mrs. Mary Baker Eddy. Many others inclined to them, while still others came to hear for the first time a complete explanation of what the belief means. By many the Christian Science faith is held to be among the "queer" religions, but a glance at last night's audience made it clear that it could not be dismissed that way. "Queer" religions are followed by queer people, and a better looking audience could not be found than that of last night. There were hundreds of the most prominent citizens, many of whom were clearly strong adherents of the doctrines set forth by the lecturer. It is a well-known fact that Christian Science is gaining believers every day, whether it is right or wrong, and Duluth has at least her proportion of them. In Duluth there is a pretty little church that is filled every Sunday by a congregation at least as large as those of many of the minor church edifices.

Mr. Kimball was introduced last night by John G. Owen, First Reader of the local Christian Science Church, in a brief but pointed speech.—*The Duluth Evening Herald.*

At Marquette, Mich.

Edward A. Kimball, who is the First Reader in the Chicago Church of Christ, Scientist, and who is prominent in the work of that new sect and recognized as a leader in it wherever Christian Science has a foothold, spoke at the Opera House Tuesday evening, April 11, in exposition of the views of those who hold to this particular form of religion. The audience which greeted him was a large one and its personnel was worthy of note, including, as it did, the best people of the city, particularly those who are known for their culture and desire impartially to investigate new and progressive forms of thought.

Mr. Kimball was introduced by the Rev. E. A. Elliott. Mr. Elliott disavowed that he held to the same views as the speaker, and said he came not as the champion, but as

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the herald who goes before the champion who is himself capable of defending the cause he advocates.

After acknowledging what he termed his very cordial mental welcome, the speaker proceeded to the discussion of his topic.

The lecture occupied about an hour and a half in its delivery during all of which time the large audience paid the speaker the closest and most interested attention. Mr. Kimball's delivery had in it nothing elocutionary but was still strong and forcible and withal very pleasant to listen to. Following the address he extended an invitation to the Scientists in the audience to meet him on the stage. The invitation was accepted by all the local adherents of the faith.—*Daily Mining Journal.*

At New Bern, N. C.

"Christian Science, What It Is and What It Does," was the subject of the lecture delivered by Mr. Edward H. Hammond, C.S.D., at the theatre Wednesday evening, April 12.

The theatre was well filled by an audience representing all denominations and shades of opinion, and the speaker kept the close attention of his hearers during his entire lecture.

Mr. Hammond is a pleasant speaker, and delivers his sentences as if sincerely convinced of the facts concerning which he speaks, so that while his listeners may differ with him, yet no one can dispute the lecturer's honesty, as expressed in his speech.

The lecture was delivered under the auspices of First Church of Christ, Scientist, of this city. The church is a branch of The First Church of Christ, Scientist, of Boston, Mass., known as the Mother Church.

Mr. Edward H. Hammond, C.S.D., is a member of the Board of Lectureship of this Church.

Any synopsis of the lecture is omitted at this time as the full lecture will be published in next Sunday's Journal.

The Journal.

At Jackson, Mich.

Mrs. Annie M. Knott, C.S.D., of Detroit, lectured before a large and interested audience at the Athenæum Sunday afternoon, April 2. Mrs. E. C. Hickox presented her in the following words:—

Ladies and gentlemen:—Progress is the law of the Infinite. A little more than thirty years ago a new idea was born to earth. Our Mother named it Christian Science. Many isms have sailed under its banner, and because of this, a Board of Lectureship was instituted by our Mother Church of Christ, Scientist, Boston, to send out a few who are thoroughly versed in Christian Science, to tell the people what it is, and what it is not. The First Church of Christ, Scientist, of this city has secured one of these lecturers to present Christian Science to the citizens of Jackson. It is our Easter offering of love to you.

The Morning Patriot.

At San Francisco, Cal.

Our Leader's establishment of the Board of Lectureship brought tidings of joy to her loving children on the Pacific coast.

Under the auspices of the First Church of Christ, Scientist, of San Francisco, Cal., Mr. Edward A. Kimball, C.S.D., of Chicago, delivered a lecture on Christian Science, in Golden Gate Hall last September, to an audience of about twelve hundred.

Our second lecture was Wednesday evening, March 8, in Music Hall. "Christian Science and the World's Need of It," by Dr. F. J. Fluno, C.S.D., of Oakland, Cal., was attentively listened to by an audience which filled the hall.

And thus the grand movement of Christian Science advances, as elsewhere, in this fair city of San Francisco.

JULIA WINCHESTER, Clerk.

At Marinette, Wis.

Edward Kimball, C.S.D., of Chicago, addressed a large audience at the Scott Opera House Wednesday evening, April 12, on Christian Science. The audience was not only a large one but very representative and embraced many of the best known and most intelligent people of the city. Mr. Kimball is a pleasant speaker and for two hours presented his views on the Christian Science doctrine. He did not attempt to antagonize or combat any other form of religion, but simply devoted his time to a plain presentation of facts regarding his faith.

Members of the Christian Science congregation of this city were on the stage with him and occupied the boxes. He was introduced by the Rev. Anderson of the Presbyterian Church.—*The Daily Eagle.*

At Watertown, N. Y.

A lecture which involved a thorough discussion of the principles and doctrines of Christian Science was delivered Tuesday evening, April 11, in Washington Hall, by Rev. Arthur R. Vosburgh, C.S.B., member of the Board of Lectureship of the Mother Church of Christian Science in Boston, Mass. The speaker was master of his subject, vividly presenting the fundamental principles of the theme before him. His address was from the subject "Christian Science, its Worth and Work." Washington Hall was well filled with an attentive audience. The speaker was introduced by E. E. Elwood.

Watertown (N. Y.) Daily Standard.

At Rome, N. Y.

The Washington Street Opera House was well filled by a representative audience Wednesday evening, April 12, to attend the lecture on Christian Science by Carol Norton of New York city. Mr. Norton is a ready speaker and held the closest attention of the audience for an hour and a half, explaining in detail the theory and practice of Christian Science. He was introduced by Miss Lizzie A. Moore, the Christian Science leader in this city. At the close of the lecture reading matter was distributed to the audience.

Quite a large delegation of Christian Scientists from Utica attended the lecture.—*The Rome Daily Sentinel.*

At Gardiner, Me.

A fair-sized audience of Gardiner's best people gathered at the Opera House Thursday evening, April 13, to hear Rev. Wm. P. McKenzie of Boston, lecture upon "The Truth About Christian Science." The lecturer was introduced by Mayor Patten in a graceful manner. The gentleman is a fine speaker, with a clear voice, and was easily understood. The lecture is highly spoken of by many who were present, and in answer to a request we publish the lecture in full.—*Daily Reporter-Journal,*

At Ottumwa, Ia.

A Christian Science lecture was delivered at the Grand Opera House Monday night by the eminent Christian Scientist, Mr. Edward Kimball of Chicago. Mr. Kimball, although a lecturer, says he would rather be known as a witness to the efficacy of the healing art as practised by Christian Science proficients, he having been recalled from the verge of the grave by its aid some twelve or thirteen years ago. He was introduced by Mr. W. B. Bonnifield.

The Ottumwa (Iowa) Press.

At St. Paul, Minn.

A large audience which filled Conover Music Hall listened to our first lecture on Christian Science by one of the Board of Lectureship, Mr. Edward A. Kimball, C.S.D., of Chicago, Friday evening, April 14.

Mr. Kimball was introduced by Mr. Arthur D. S. Clark, First Reader in our Church, and his lecture was listened to with great interest and close attention.

HOWARD C. VAN METER, Clerk.

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Brotherly Regrets.

THE following letters of regret received by Rev. Irving C. Tomlinson in response to invitations to attend his lecture at Music Hall, breathe a friendly spirit, and will be read with interest.

Cambridge, Mass., March 31, 1899.

My dear Brother Tomlinson:—I am in receipt of your very kind circular invitation to attend your lecture upon Christian Science, at Music Hall next Wednesday evening. I thank you for it. Only the fact that I have an engagement at my church on that evening, which I cannot break, prevents me from accepting the invitation. A friend sent me a paper containing one of your lectures a few days ago, and I read it with much interest, first, because it came from a man whom I have long known and most highly esteemed, and second, because it was in matter and spirit, an excellent lecture.

I shall always rejoice in your success.

Most sincerely yours,

GEORGE W. BICKNELL.

West Somerville, Mass., March 28, 1899.

My Dear Brother:—Your kind invitation to your Music Hall lecture, to be delivered April 5, is at hand. I sincerely regret my inability to be present. It is the night of our annual parish meeting, and it is necessary that I should be present.

Thanking you for your kindness in sending me the invitation, I am, with cordial regard,

Your friend,

THOMAS EDWARD PATTERSON.

Brookline, Mass., April 3, 1899.

The Rev. Irving C. Tomlinson, C.S.B.

My Dear Brother:—I thank you for your invitation to the lecture next Wednesday, and appreciate the courtesy of the remembrance.

It will be impossible for me to be present, inasmuch as we have an occasion at our own church in Brookline the same evening, and I feel that I must attend it.

With best wishes. Yours sincerely,

C. W. BIDDLE, D.D.

Boston, Mass., March 28, 1899.

Mr. Irving C. Tomlinson, C.S.B.

My Dear Sir:—Please accept my thanks for your kindness in sending me a platform invitation to the lecture of April 5. A previous engagement prevents my availing myself of the privilege. If the lecture is the same one you have used elsewhere, and which the papers have printed in full, I have read it through with care.

Yours,

FREDERICK H. HAMILTON.

Boston, Mass., April 4, 1899.

My Dear Tomlinson:—Because of my interest in you, I would have liked to be in Music Hall to-morrow (Wednesday) evening to hear your lecture. As it is, I cannot come, but shall hope to hear of its success, and, later, of your full happiness in your new environment.

Sincerely yours,

CHARLES FLEISCHER.

Why I Became a Christian Scientist.

BY JACOB Y. SHANTZ.

[THE Mennonites are followers of Menno Simon, one of the fourteenth-century reformers who came out from the Church of Rome. In the establishment of their faith they suffered severe persecutions, but to their honor it may be said that the history of the Mennonites has never been darkened by the stains of religious intolerance or the bitterness of sectarianism, for they have always accorded to other denominations the same liberty of conscience which they have sought themselves. In a general way it may be stated that they accept the Sermon on the Mount as the foundation of their religious faith, and as a manual of daily living. The name Mennonite is synonymous with honesty, humility, kindness, simplicity, and peace. It is regarded as contrary to the teachings of the Master to engage in military service, and on the ground of religious scruples they have government exemption from the same. It is an authentic item of history that the Mennonites voiced the first public protest against slavery in the United States. —ED.]

For fifty-seven years I was a member of the Mennonite Church, and there I served the Lord according to the light and understanding that I had, but when I found the clearer light of Christian Science, I was ready to follow it.

I was first led to investigate Christian Science by being warned against some of my neighbors who were Christian Scientists, as "dangerous people," and also through receiving pamphlets about the same time, opposing Christian Science. Then I thought it was time for me to look the matter up myself and see if what I had heard was true. So I borrowed "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and began to read, comparing it with the Bible. I soon found that what I had heard against Christian Science was not true. I also found that Science is strictly in accord with the teaching of Jesus, and that it means the practice as well as the preaching of *all* his gospel. I discovered that my own church, as well as all other Christian churches, *preach* the gospel of Jesus, but that they put only a part of it into practice. The more I prayed to know the Truth, the clearer it became to me that the healing of the sick is just as much a part of Jesus' teaching as the healing of sin, and that the Christian Church to-day should be able to fulfil both these commands, and possess this power promised to all the followers of the Christian faith.

When I found that Christian Science, or the Science of Christianity, could do all the works commanded in the gospels, it was reason enough to leave the Mennonite Church, and I so told our minister, when he "reasoned" with me upon the subject. There is much in that Church which is similar to Christian Science teaching, but I have left nothing that is good, only gained a higher sense of good. Christian Science does not take away anything that is really good, but adds to it.

As I was in need of physical help I went to a Scientist and was healed of several troubles for which I am very thankful, but I am still more thankful for the spiritual sense of Truth, Life, and Love, as revealed to me in the Bible, through the study of Science and Health, which is indeed a Key to the Scriptures. According to the Bible, God is Spirit, and man is created in the image and likeness of God. (Genesis, 1 : 26, 27.) As stated in "Science and Health with Key to the Scriptures," "God is one God, infinite and perfect; the all-knowing, all-seeing, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence."

A selfish, wicked mortal, or a sick and helpless one, cannot be the image and likeness of Spirit or God—Good, and is not therefore a true conception of man, but only a mortal belief, ignorant of divine Love. God, in His infinite love, gave the world the true model of man in sending His Son to redeem the world, that whosoever should follow his example, live his life,—resist mortal mind or the error of belief,—might be saved now from sickness, suffering, and sin. As the word of God says: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in

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the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians, 4 : 22–24). Paul says, that as we become new creatures in Christ Jesus, old things pass away, and all things become new.

Jesus the Christ came to destroy the works of the devil, —sin, sickness, and death,—and he commanded all his followers to preach the Gospel, heal the sick, and cast out devils through the power of God. Now Christ—Truth—is the same yesterday, to-day, and forever, and Christian Science proves this by demonstration, doing the works by understanding, as commanded by Jesus. Whoever, therefore, believes in the Lord Jesus Christ, obeys his commandments, and follows his footsteps,—the way that he shows us in God's Word,—by faith, with understanding of Truth and Love, his sins will be destroyed, and then he will be healed of all his diseases as we read in Psalm 103: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

The Bible, and also Christian Science, teaches that man is spiritual, that the Adam man is not the real man; this Adam man goes back to the dust (nothingness), but the real man is immortal, as the following passages from the Bible show. "One God and Father of all, who is above all, and through all, and in you all" (Ephesians, 4 : 6). "For ye are dead [dead to sin and error], and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians, 3 : 3, 4). "He that eateth my flesh, and drinketh my blood [in the spirit], dwelleth in me and I in him. . . . This is that bread which came down from Heaven; . . . he that eateth of this bread shall live forever" (John, 6 : 56, 58). "Ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John, 14 : 20, 23). "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John, 17 : 2, 3). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans, 8 : 2). "And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John, 5 : 11).

These few passages, amongst many others, testify to the truth of "Science and Health with Key to the Scriptures," that man is born of the Spirit, that he is spiritual, one with God in Christ, that God is Life, and Life is eternal, that man does not find eternal life by dying, but by living the Christ-life now.

Thousands of persons can testify to the power of healing in Christ Jesus by the demonstrations of Christian Science, and many of them had been pronounced incurable by the best physicians. Christian Science, as I understand it, leads us higher than the old religion. It leads out of self, and into God.

The Shepherd.

We find in both the Old and New Testaments that the type of the shepherd was a favorite one for Biblical writers. It was a touching one in a pastoral country like Palestine.

The sheep and shepherd were inseparable in that lonely, mountainous country. They were mutually dependent. The shepherd was drawn to the sheep for companionship; the sheep were drawn to the shepherd for protection. There were dangers from wolves, lions, robbers, torrents, and storms, which each shared.

This manner of life seems to have brought out in the man a sense of Love, so that the shepherds were among the first to know of the advent of Jesus to earth. We find by the parable of Jesus that there were both true and false shepherds. The duty of the true shepherd was in the morning to lead the sheep out where there were green pastures and running waters, carefully he tended the flock all day, keeping them away from dangers, and if one strayed away he went afar after it until he found it and brought it again to the fold. He slept with them at night. But the false shepherd, the hireling, cared only for the money he was receiving for his work, and ran away at the first approach of danger.

Jesus explaining this to his disciples called himself the true shepherd and they were the sheep. The Word of God is to every age, and the correction, denunciation, and reproof of the prophet Ezekiel to the shepherds found in Ezekiel, 34 : 4, because "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them"—applies alike to the hireling of to-day.

There are certain qualities of Mind that must come out in a true shepherd's life. Prominent among them are faithfulness, courage, gentleness, and love.

If these are not found in our lives we are not good shepherds.

David tells us in the Twenty-third Psalm that God is our shepherd, and that He leadeth us. Surely as we come into a fuller realization of the Love that is God we shall all have "One fold and one Shepherd," and all men will dwell in quietness, peace, and confidence forever. No longer warring over creeds, and the opinions of men, but willing that the Truth that comes (as James tells us only by revelation) may lead our fellow men as well as ourselves, "For with thee is the fountain of life, in thy light we shall see light."

Frances Mack Mann.

In the *Denver Republican*.

Prevention.

If a medical prescription could be written that would prevent sin, disease, and death, men worth hundreds of dollars, would give their hundreds to possess it; men worth thousands would give their thousands; and men worth millions would give their millions. Yet, if possessed of such a valuable document, one would not expect that the reading alone of the same would produce the desired result.

Jesus gave such a prescription when he said, "If a man keep my saying, he shall never taste of death." Has not the world for nearly two thousand years been reading the prescription, without taking the remedy? Recently, our Mother has given us the equivalent in these words, "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them." Are we, her children, using this preventive daily, yea, hourly?

Mary D. Rice, Denver, Col.

Miscellany.

A Picture and a Lesson.

Easter was most fittingly observed at the First Church of Christ, Scientist, the morning service being of especial beauty. It is one of the few buildings of which it may be said that it was flooded with light, for through the glass sides the sunshine shone with Easter brightness upon the golden daffodils, the palms, ferns, and azaleas and the myriad of blossoms composing the altar decorations. Principal among the flowers was a great vase of lilies sent

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from Bermuda for this very occasion. A great surprise was in waiting for those who attended in the morning. Coming in with hearts full of thoughts of the resurrection of Christ, the eye as soon as uplifted fell upon an exquisite painting representing Artist Trojette's idea of the Resurrection. The work of art tells a story that needs no verbal interpretation to those who see. Before the tomb stands Christ looking in kindness at the woman kneeling beside the tomb, and to her he is saying, "Touch me not, for I have not yet risen." Overhead is the blue sky, the white clouds floating across carrying all of the peace and none of the turmoil of earth in their purity. Away in the distance are seen the habitations of man. But all thought of surroundings is lost when the face of The Man is looked upon. The expression is that of the ideal Christ and speaks of power, love, and most of all, tenderness and infinite sympathy—the Christ who came with healing. The painting is beautiful in detail. The colors blend as though it was the design of their maker that they should be together. The resurrection robe, of softest rose tint, falls in flowing folds to the ground, in delicate contrast with the yellow draperies partially enveloping the figure of the woman. The setting of the picture is of stained cypress, matching the woodwork of the church, and is in the form of a carved canopy and bench. Incandescent bulbs are concealed in the canopy, furnishing a perfect system for lighting at night. The canopy was designed by Architect Loth, of this city. The painting is valued at over one thousand dollars.

During the opening services Mrs. E. K. Betts said, "this Easter gift is the gracious donation of our friends, Mr. and Mrs. William S. Earl. In another room hangs a steel engraving presented to Mrs. Betts by some of her students. The subject is "Daniel's Reply to the King."

The Troy (N. Y.) Record.

[From the Munich Vaterland.]

A Neapolitan Legend.

Our good Lord Jesus Christ once walked with his disciples across a stony acre, where no tree defended the wanderers against the midday sun. "If each of you," said the Lord, "will take up one of these stones whenever you cross this land, the ground will soon bear rich fruits." The disciples, anxious to please the Master, picked up stones, as many as they could carry, and the sweat ran from their brows. St. Peter alone demurred. "Carry stones on so hot a day? Verily not I!" quoth he; and he picked up a pebble not much larger than a hen's egg. The Lord knew it well, but said nothing. At the end of the acre was a wooded hill, and here, by the side of a murmuring spring, the Lord told his disciples to rest. "Let each place his stones before me." St. John had carried a large piece of rock, so large that only his love for the Master could give him strength to bear the burden. By the side of this stone St. Peter's pebble looked rather ridiculous, but he did not seem to mind that. He turned to the Saviour and said, "Master, we would eat, but have no bread." "Those who work will always have bread," answered the Lord, and he blessed the stones before him. And behold, they were changed into loaves! All had bread in plenty, except Peter, whose portion fell out rather small, but he was too proud to beg of St. John. On the way back the disciples, without a reminder from Jesus, again picked up stones, and this time St. Peter carried the largest of all. At the other end of the acre flowed the Jordan, and Jesus said, "Let none do good for the sake of reward. Throw your stones into the river." Thus St. Peter fasted a whole day and learned much.

Victor Hugo's Prophecy.

For four hundred years the human race has not made a step but what has left his plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and pens up a prophetic vista into the future.

In the twentieth war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country,—that country the whole earth; for all there will be but one hope—that hope the whole heaven.

All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!—*Iowa State Register.*

A Protest.

Senator Hanna's bill to drive out healers and others not graduates of reputable medical colleges has aroused the Christian Science people of Kansas, and they have issued this protest:—

"'Liberty is the largest word in the language,' says Colonel Ingersoll. More and more is freedom the motto of all parties. Nowhere in all the world should there be larger liberty than in selecting the person whom one desires to submit his body and health to for cure in any way. Any so-called law that restricts the freedom of any person to employ just whom he or she pleases for medical attendant is radically wrong. Any so-called law that would consign the Lord Christ to prison for healing—because he did not have a Latin sheepskin—is wholly indefensible. Think of sending St. Peter and St. Paul to jail for making the lame walk, because neither saint had gone to a medical college, and you will laugh. The only justification of the 'medical bill' of Senator Hanna or any other like it is to prove that physicians are infallible and immaculate. So far is this from being true that the so-called 'science' of medicine is merely 'nescience,' nonsense largely. Experiment from day to day with life."—*St. Louis Republic.*

Lived with Needle in his Heart.

An autopsy that was performed at the city hospital at San Francisco recently, bids fair to dispel the idea held by medical men that a puncture of the heart invariably results in death. Drs. Ofhuls and Sussdorf discovered a piece of a needle in the heart of Louis Bremer.

Bremer had lived for years with the broken needle in his heart. His death with due to purulent pleurisy.

The needle, it is believed, had been broken while a physician was trying to bring out a foreign fluid under the skin of the patient. The piece of needle was about three-quarters of an inch in length.—*New York Journal.*

Tough on Abington.

The school commencement at Abington occurred Friday evening, and several from this city were in attendance. It was the intention of those having the matter in charge to open the exercises with prayer, but when the hour for the exercises arrived one of the committee stated that it was impossible to get any one to do it, that he didn't know anybody in the vicinity that made a practice of praying in public. The prayer was dispensed with.

Sunday Courier, Richmond, Ind.

Sympathetic Friend: "Your health appears to have improved greatly of late."

Convalescent: "Y-e-s, I've been off among strangers who didn't eternally talk to me about it."

New York Weekly.

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Questions and Answers.

Was the man healed at the gate of the Temple Beautiful a real man, liberated from a false belief?—J. L. S.

Every man is a *real* man. Every individual in the reality of his existence is an eternal idea of the eternal God—God's image and likeness. The man imaged forth to the material senses, the mortal vision, is not the image and likeness of God, or the real man. The lame, halt, blind, decrepit man, as he appears to mortal sense, is not the real man. In proportion to the disappearance of these untrue conditions, the true appear, and in this proportion the real man is becoming manifest. The man healed at the gate of the temple was a vastly better manifestation of the God who is perfect, than was the lame and infirm man who sought material aid for the relief of his infirmity. His reality as a son of Spirit was thus asserting itself as against his unreality as a son of matter. As a son of matter he sat at the gate of the temple, lame, shriveled, and bent. As a son of God, he arose, stood erect, and went *into* the temple "walking, and leaping, and praising God."

This Biblical incident is a most beautiful and striking illustration of the two states of consciousness—that depicted by the poor, bound beggar, and that shown by the man freed by the power of God.

All mankind represent the unreality of their being in the lame, bound, and beggarly conditions of mortal sense, and all mankind represent their freedom and reality in the degree of their emancipation from such lame, bound, and beggarly conditions. All in mortal trammel are metaphorically sitting outside the gate of the Temple Beautiful of Divine Truth, and all who will ask and receive the healing alms thereof will, like the lame man at the gate, go into the Temple walking, and leaping, and praising God, strong, erect, and joyous; thereby showing forth the real man within the Temple as distinguished from the unreal man who sat without the gate.

The lesson relates to moral erectness, moral freedom and health, moral emancipation; for when this is accomplished the physical follows in natural order.

What is the distinction between the divine or immortal mind and the human or mortal mind; how is the reader to know?—A reader of "Science and Health with Key to the Scriptures."

In the text-book, and all the other writings of Rev. Mary Baker Eddy, wherever the word Mind is used as a synonym of God, or to indicate the divine or immortal Mind, she uses the capital "M." When the human or mortal mind is meant the small "m" is employed, unless the word commences a sentence, in which case, of course, the capital letter is necessarily used.

No one can understandingly read Mrs. Eddy's writings without being aware of and keeping this distinction constantly in mind.

The supreme Mind is All. The human or mortal mind is, of itself, nothing. The allness of the divine Mind is the very corner-stone of Christian Science. Any system which claims or attempts to heal or save by the power of the human or mortal mind is wholly apart from Christian Science Mind-healing.

Letters.

Dear Teacher:—The Mr. R. you spoke of, whom you treated in 1890 for the bone felon and intoxication, is a sober man to this day, and has not had the least desire to drink any since. I overheard him and my brother talking not long ago about how their resolutions would be broken every time they would try to stop drinking, before they were treated, hence they knew a higher power was guiding them this time, as they did not have the least desire to drink now. Mr. R. is traveling, getting a good salary, and said he was going to hunt you up the next time he was in Kansas City. I have often thought of what a wonderful demonstration this one was, for *all* power was taken from whiskey, that all mortals say will make drunk, and the felon healed at the same time. Mr. R. told me himself, the night of his healing, that he had taken at least twenty drinks since supper, and was drunk when he went in the house; had been drunk for seven days, and was delirious for three days before you treated him; had not slept a wink for three nights, as he imagined he was covered all over with bugs every time he lay down; had not eaten a bite for three days. He remarked to me as he went out that he was as sober as I, and that there was no more pain about his thumb than there was about the heel of his shoe.

After we got down town, he ate a hearty lunch, and told some fifteen or twenty boys, who were in the lunch room at the time, about his experience that night, and also reminded them that they, every one, knew he was drunk after supper, but *now*. "I stand before you as sober a man as there ever was on earth, and with no desire whatever for a drink." He also struck the counter three times with fist clenched, that only thirty minutes previous was paining him with the felon before mentioned, and told the crowd that there was no more pain in that thumb than there was in the plate before him.

I assure you it is gratifying to see such as he was studying the Bible and Science and Health, instead of playing cards and drinking whiskey. Such work Science is doing all over our land, and yet a Baptist minister in our town told a brother preacher in the presence of a friend of mine, that I ought to be put in the penitentiary. I suppose it is because some of his members are coming to Science, on account of some things they have seen demonstrated by me. His own brother and all his brother's family are studying Science, and are themselves able to overcome most of their physical ailments, and care for the stock, etc., on his farm. They apply it on all occasions. This preacher's nearest neighbor is a man who has drunk up about ten thousand dollars in the last few years. A few weeks ago his wife called me in, and told me her husband had talked of having me treat him, but did not have moral courage enough to ask for it, and told me to go to work for him and she would tell him the next time she had a chance. He has not touched a drop since, and when he found out I was treating him, came down to the rooms, and asked me to treat him for heart disease, liver trouble, and several other diseases, all of which were healed. He said he was going to buy Science and Health with the first money he could possibly spare.

Sincerely yours, C. WADE.

REV. MARY BAKER G. EDDY.

Dear Mother:—About four years ago, I sat at this same desk, hardly able to move, sick, and so discouraged that I did not much care what happened, and wrote to a Christian Scientist, asking if Christian Science would help me. The answer was, "There is not anything but what Christian Science will help, and I have gone to work for you." In a short time my sense of life was changed. The M. D.'s had sentenced me, but when Love came to the rescue, the darkness of material sense became as nothing in the Light of Christian Science (the Christ idea of Love, Life, and Truth).

I love you for the Love that you reflect, and through the realization of the ever-presence and omnipotence of Love, the cares, anxiety, and disease of the past (that tried to be supreme in business life at times), have no longer any abiding-place in my consciousness. My prayer at all

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times, is that I may be obedient to the teachings of Science and Health, for in so doing, I must reflect divine Love and harmony. Let me thank you for those words of love addressed to "Beloved Christian Scientists," in the Sentinel of February 9, and for what I have also received in the address to the Atlanta Church. God is very good to me, and in business these four years, God has answered my prayers, proving that as we abide by the Principle of Christian Science, Love, that all sense of discord, no matter in what way or form it may come will give place to harmony and peace through Love as darkness disappears by letting in the light. Thanks be to God with Love and gratitude to you, our dear Mother and Leader.

Sincerely, your student's student,

GEORGE L. BRETT.

Rochester, N. Y., April 4, 1899.

Mr. Carol Norton, C.S.D., New York City.

Dear Sir:—For a long time I have desired to inform you of a demonstration resulting from your lecture delivered in this city some months since, but being a stranger to you felt some reluctance in doing so. I feel confident, however, you will understand the motive prompting me.

For months prior to the lecture I had been trying to sow the seeds of Truth in the thought of one who had been educated for the Baptist ministry, but who found nothing therein which satisfied an earnest, longing seeker, and has since wandered through the horrible "isms" of some existing schools.

I furnished him a ticket and received his promise that he would go. It was nearly two weeks before I met him again, and was then informed that after listening to you he had not only given up the use of tobacco, to which he had been addicted for years, but had also taken it out of his store, and would neither use it nor sell it. The great change in his thought was very perceptible, and while he could not agree with you in all you said, still he admitted the Principle and I feel sure he will become more interested.

Knowing well the joy this will bring you, and desiring also to thank you for benefits received personally from the Truth expressed to us all that night, I remain,

Your brother in Truth,

C. R. FRISKEY.

The Sentinel.

Dear Sentinel:—I want to express my thanks for the many helpful lessons taught through your pages. The one in particular that seemed to help me most was, "Believing or Understanding," by Laura L. Dressler, in the edition of March 16. We are not yet anchored in the great harbor of Love. When we weigh our anchor out of the muddy harbors of theology and medicine, and launch out into the deep waters of Christian Science, we are apt to drift out of our course many times, until we learn how to handle the *old* craft that has laid at anchor so long. But our wild experiences in drifting away, teach us by the things we suffer how to keep the right course; and so with the lesson of the "bird with the nest of thorns. The more the bird rebels, the harder the thorns prick." In Christian Science we learn by the things we suffer in opposing the Truth, "It is hard for thee to kick against the pricks." This has seemed to be my experience in Christian Science.

I find that once out of the right course I must regain the point where I left it. I realize I have lost much, and am willing at last to steady down and sail straight for the haven of Love pointed out by our dear Leader, although the wind seems dead against me.—Joseph Robinson.

The Sentinel has just arrived and I determined to sit down and tell you how glad we are to see its bright, clean face. The contribution by S. P. C., Peking, China, sent a thrill through me. How we do love our flag! My late husband was a veteran. I did "Look at the picture and study it." Jesus said, "Ye shall hear of wars and rumors of wars, but the end is not yet." We are now hearing rumors of peace. The British lion and Russian bear lying down together (seeking arbitration) with the little child (the youngest nation) to lead them. To-day is the Scripture fulfilled in our ears. It is a glorious time to live. Mrs. Eddy and President McKinley voicing the angelic strain, "Glory to God in the highest, and on earth peace, good will toward men."

Mortal mind has endeavored to build a stone wall to prevent the entrance of Christian Science in our city, but Love heeds it not. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Cornelia D. Batchelder, Sacramento, Cal.

The Lesson Sermons.

To the Sentinel.

It is with heartfelt gratitude the following lines are written to thank the writer of the articles entitled, "The Christian Science Sermon."

These articles are of more practical benefit to me in understanding the sermon than a course in theology taken in one of the colleges of New York proved itself, which course was passed successfully. But for the test sermon at the close of the term (subject given, Holy Spirit), the writer could give but few words besides texts from Scripture to express the thought.

Our thanks are not alone due the writer of the articles of the above title, but to our Leader, Teacher, Friend, and Mother through whose consciousness comes to us all the good, the real, and the true.—Josie Eberts, Toronto, Ont.

I wish to acknowledge the benefit I received from reading Mr. Tomlinson's lecture delivered in Parker Memorial Hall. My paper came on Monday and in the evening I read the lecture. I had been feeling symptoms of a cold all day, and as I sat down to read I thought, "Now my reading this evening ought to help me destroy the claim." I read the lecture slowly trying to make the Truth of it my own as I read. Before finishing it I was conscious of my freedom. I was liberated.

I would like to take this opportunity to express my thanks for the articles on the Christian Science Sermon. They are of inestimable value to the Readers, and must help all to a more intelligent interpretation of the lessons if we "have ears to hear."

M. Fannie Whitney, Auburn, Me.

Notices.

The Mother's Evening Prayer.

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The next admission of candidates for membership with the Mother Church will take place June 3, 1899. Applications to be presented at that time must be in the hands of the clerk on or before May 15.

We wish to state that Numbers 19, 20, and 23 of the Sentinel are out of print. We will be glad to duplicate any other numbers to subscribers failing to receive these.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., MAY 4, 1899. | Vol. 1 No. 36

England and Imperialism.

THE Rev. William Cunningham, the English economist, addressed the members of the Twentieth Century Club in the hall of the Boston University Law School, on "Imperialism." He began with a sketch of the English national character. This was supplemented with a statement of the historical events and conditions which led England to substitute for the old national policy her modern cosmopolitan policy, in the pursuance of which she regards it as her duty to keep neutral markets open to cosmopolitan trade.

The economical policy of the English government to-day, he said, is never to grasp at excessive advantage for England's consumers and producers, but simply to maintain fair play for all. This policy leaves all others free to take advantage of all the markets and all the industrial opportunities which any district under our control affords. Our policy in Egypt, for example, is just as beneficial to the American as to the English manufacturer, and you are reaping advantage from our imperialism.

The modern problem, and our imperialism endeavors to solve it, is to provide police control for large areas in various parts of the world, inhabited by diverse races, with different standards of duty and different capacities for self-government. We have provided this control in India, and we are ready to do it elsewhere; we do not grasp at the opportunity, yet we do not shrink from the responsibility. If others do it, good and well; the advantage of our doing it is that our experience qualifies us for tackling the problem, and that we are prepared to give everybody a fair chance.

The spread of English imperialism, he continued, in its free play for the commerce of all nations, is the chief factor in diminishing the risks of commercial quarrels between the civilized powers; it is, moreover, the one practical step that is being taken in the present day to secure the peace of the world, and at the same time afford the greatest possible scope for national self-development. This is why we English think about our empire and this is why it arouses our enthusiasm. And so, as long as Rudyard Kipling writes our ballads, we do not much care how the colonists draft their constitutions.

It may be said, of course, that the empire is a great drain upon our resources, and that, sooner or later, the colonies will break away altogether from the mother country. We do not care if they do, but we do not think they will. During the last thirty years there has been a remarkable intensification of loyalty to the Queen. Its strength in the colonies has been a surprise to us. On the other hand, we are as proud of the achievements of our colonists as if they were our own. In that feeling you and your achievements are included, and our admiration for you and them depends in no sense on our selfish interests, but upon the sense of our kinship with you. Paternal pride we all feel in what you do, and this is the true guarantee, so far as we in England are concerned, of continued peace and friendship between us. We know that we tried to keep you in tutelage too long, and there was a row. (Laughter.) But we did our duty by you; we gave you a good education and a first-rate start in the world. (Applause.) So we feel genuine pride in the great achievements—naval and military, as well as industrial—which you have accomplished in your great career.

We in England, said Mr. Cunningham, look out upon the twentieth century with the sense of difficulties, but with no misgivings. We know that our national debt is large and that our coal may get exhausted. But somehow, we seem to have the men fitted to do the things the world needs most, and we hope to rise to the new responsibilities pressing upon it.

Notwithstanding deep differences, I hope and believe that there will continue an unbroken friendship between the two great branches of the Anglo-Saxon race. And I feel that if you could know our foibles and our dreams, as Englishmen—foolish as they may be—you might be less ready to condemn, even if you cannot approve, our English imperialism.

Items of Interest.

Colonel Garlington of the commissary department claims to have collected opinions of three hundred and seventy-six officers and one hundred and sixty-three enlisted men concerning the canned roast beef, which he classifies as follows:—

Twenty-three officers and one man pronounced it "good or excellent," twenty-five officers and two men "fair or good with exceptions," twenty-six officers and eleven men "mostly bad or unfit," three hundred and two officers and one hundred and forty-nine men "entirely bad or unfit."

He groups the opinions of officers and men on the refrigerated beef as follows:—

"Good or excellent"—seventy-six officers and eight men.

"Fair or good if trimmed"—one hundred and thirty-three officers and thirty-five men.

"Mostly bad"—forty officers and twenty-six men.

"Bad or unfit"—nine officers and fourteen men.

From this summary he concludes that about seventy-five per cent of the opinion was favorable to the refrigerated meat and twenty-five per cent unfavorable.

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In reply to the formal protest entered by the German government against the language recently used by Captain Coghlan of the Raleigh, at the Union League Club banquet, the following official statement has been given out at the Navy Department:—

"Captain Coghlan has replied to the department, stating that the newspapers have not reported him with substantial accuracy. Also, that he intended no disrespect or contempt to the German flag, and is extremely sorry that any such interpretation was put upon his remarks. Proper reprimand will be sent, and such action taken in respect thereto as is proper."

The incident was considered closed when the German ambassador called upon the President and expressed the satisfaction of his government with the action taken.

The annual order concerning Memorial Day has been issued by W. C. Johnson, the acting commander-in-chief of the G. A. R. The order directs that President Lincoln's Gettysburg address be everywhere read in connection with the exercises of May 30. The acting commander says,—

The year closing with the next Memorial Day has added new strength and power to the nation and new glory to the flag. The worth and fame of the American soldier and sailor have been gloriously advanced. The achievements of "the days of the sixties" have rendered possible the glorious victories won in the interest of liberty and humanity.

In the presence of President McKinley and his wife, members of his cabinet, three generations of General Ulysses S. Grant's family, and a great crowd of people, Miss Rosemary Sartoris, granddaughter of General Grant, recently unveiled a heroic equestrian statue of her illustrious grandfather in Fairmount Park, Philadelphia.

The monument is a gift of the Fairmount Park Art Association to the people of Philadelphia. The height of the statue from the bottom of the plinth to the top of the rider's hat is fifteen feet one inch. The total weight is five tons, and total cost $32,675.35.

A new field has been opened to the fifteen hundred convicts in Sing Sing prison. They are to publish a weekly newspaper. The name selected is the Star of Hope. It will consist of four pages, and the work will be done by the convicts. Warden Sage, the originator of the plan, will be the managing editor, or news censor, of the new publication. Sing Sing prison has an extensive printing establishment, and the "copy" from the inmates which escapes the blue pencil of the warden will be set by convict printers in the shop and then run off on the press.

Senator Quay was acquitted on the charge of conspiring to use for his own unlawful gain the funds of the state of Pennsylvania. Immediately upon his acquittal Governor Stone of Pennsylvania appointed him United States senator to fill the vacancy until the next legislature meets. There is a question whether Governor Stone's appointment is sufficient to admit Mr. Quay to the Senate.

Colonel Frederick Funston of the Twentieth Kansas Volunteers is the hero of Calumpit. With a small force he crossed the Rio Grande river, flanked the insurgents, and drove them from the strong position they held. This was considered the most daring enterprise of the entire campaign in the Philippines.

Paris, April 25.—The secretary of the French embassy at Washington, M. Thiebaud, arrived yesterday, and handed the treaty of peace to the Spanish ambassador, Senor Leon y Castillo, who immediately sent it to Spain by the first secretary of the Spanish legation here, the Marquis de Novallas.

The only railroad which is in operation in the Philippine Islands, extends from Manila to the seaport Dagupin, located on the western coast of Luzon, a distance of about one hundred and thirty miles. The native employees receive less than twenty-five dollars a month.

Rear Admiral Melville, engineer-in-chief of the navy, will submit to the naval Board of Construction plans for fitting the armored cruisers with a modified triple screw system which will give the vessels a maximum speed of over twenty-two knots.

The American National Red Cross of New York has expended $82,724, and now has a balance of $7,416. The committee has been dissolved and the affairs and fund of the organization will be turned over to the National Red Cross in Washington.

The fiercest fight of the war with Filipinos occurred April 23, near Quingua. A reconnoitring party of American soldiers was suddenly and unexpectedly surrounded by the enemy in large force and eight Americans were killed and forty-three wounded.

The telediagraph is a recent invention by means of which drawings are transmitted by electricity. The experiments thus far have proven very satisfactory, and the invention promises to be an eminently useful one.

It is reported that Senator Hanna will use his influence toward helping to seat ex-Senator Quay. Between the two they confidently expect to secure the forty-five votes necessary to reverse the precedents and seat Quay.

A Spanish prisoner recently released by the Filipinos says that the insurgents have fifty thousand rifles, plenty of ammunition, and two hundred pieces of artillery, some of them the latest pattern of quick-firing guns.

The British Admiralty will make a series of experiments with a view of learning to what extent the wireless system of telegraphy can supersede the present system of signalling by flag, semaphore, or flag lamp.

It is reported that Governor Gage of California has followed the example of Governor Stone of Pennsylvania in appointing a United States senator, and has named Dan Burns to succeed Stephen M. White.

Although Congress at its last session authorized the construction of twelve additional vessels, it has just been discovered by the naval officials that it failed to make an appropriation to begin the work.

Sixty-five thousand soldiers comprise the regular army of the United States. Of these 14,868 are in Cuba, 2,972 in Porto Rico, and 24,000 in the Philippines; leaving about 25,000 at home.

The Wade Board of Inquiry on beef has held its last open session, and is now engaged upon the preparation of its report. Over forty-five hundred typewritten pages of testimony have been taken.

The Kentucky law, under which so many negroes in the last twenty years have been sold on the block for a term of years in punishment for vagrancy, has been at last declared unconstitutional.

Dr. William Seward Webb has presented war medals composed of metal taken from Admiral Cervera's flagship,

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the Maria Teresa, to every member of the Vermont regiment of volunteers.

Information is received from Manila that General Luna, Aguinaldo's chief of staff, has sent an insurgent colonel through the lines under a flag of truce, to ask for a cessation of hostilities.

General Gomez has issued a proclamation announcing the formation of a junta of Cuban generals to advise him. He has also announced his desire for an independent democratic republic.

The Naval Reserve Association of Illinois, veterans of the Spanish-American war, have resolved to offer the government two hundred and fifty men for service in the Philippine Islands.

Assistant Secretary Meiklejohn of the War Department has issued an order extending the immigration laws of the United States to Cuba, Porto Rico, and the Philippine Islands.

The United States army regulars, volunteers, and naval force took part in the exercises of the Confederate Memorial Day at various points in the South, April 27.

Sig. Marconi, whose experiments in wireless telegraphy are attracting international attention, has successfully communicated from the shore to a vessel at sea.

Almost the entire five million dollars that the citizens of St. Louis have proposed to raise to clinch the proposition of holding a world's fair there is in sight.

"The Newsboy" is a unique paper published in New York for circulation among the newsboys. It is distributed gratis and contains no advertisements.

The voluntary offerings in the Church of England during 1898 were $37,531,770, more than $2,500,000 above the amount received the year before.

United States Ambassador Choate recently visited the Foreign Office in London and discussed the Samoan situation with Lord Salisbury.

The farm on which Abraham Lincoln was born has been sold to Daniel Grear of New York, and probably will be converted into a park.

General Miles has asked the President to appoint his son, Sherman Miles, a cadet at West Point, which the President will do next year.

Three hundred thousand square feet of space have been allotted to American exhibits at the Paris exposition to be held in 1900.

Ore assaying $1,000 gold to the ton has been taken out of the side of the Blowout Mountain in Cook County, Arkansas.

The United States dispatch boat Badger, with the Samoan commission on board, has sailed from San Francisco for Apia.

One hundred and twenty sailors from the United States cruiser Raleigh were recently entertained at the Waldorf-Astoria.

Information is received that Aguinaldo's agents in Japan are urging Japan to a friendly intervention with the United States.

Leroy M. Willard of Orange, Mass., has received the first pension granted to a soldier of the Spanish-American war.

The three hundredth anniversary of the birth of Oliver Cromwell was celebrated in London, April 25.

Lord Harlech, who has just passed his eightieth birthday, has had a seat in Parliament since 1841.

The Boston Young Men's Christian Union recently held its forty-eighth annual meeting.

Forty-five former American soldiers are now enrolled on the Havana police force.

A Remarkable Cure.

THE Christian Scientists of the city are citing the case of Mrs. L. Daharsh of Cascade, as an example of the efficacy of that means of cure. The circumstances as related are as follows:—

Mrs. Daharsh was stricken on October 9, 1897, with sciatic rheumatism, from the effects of which one of her legs became so swollen she was unable either to use the foot or wear anything on it. During the summer of 1898 she could get around by the aid of crutches, but was in very poor health. In this time she had received the attention of four doctors, but could get no relief. She remained in the same condition until the second week in January, 1899, when she weaned her baby. Immediately after, she was taken worse, and was confined to her bed for five weeks. The doctors at last said they could not tell what ailed her and it was a very bad case. She was told by a friend of the cures performed by Christian Scientists. She summoned a healer from Sheboygan and after twelve treatments, during a period of less than six weeks, she was healed. Mrs. Daharsh is now in excellent health and enjoys walking wherever she pleases, and can wear her shoes the same as ever. On March 29 she went to Cascade, and April 2 went to Hingham and enjoyed the ride as well as any one.

The facts in this case are given publicity at the request of Mrs. Daharsh, whose gratification at being cured is such that she desires that all others similarly afflicted may avail themselves of the same means of cure.

The Sheboygan (Wis.) Telegram.

Sonnet.

Conscience.

WHY ape the ways of blindly-followed precedent
That barriers all roads to eternity
When veils of fatuous hypocrisy
By one great mind have long in shreds been rent?
Why try to heavenize a sin; repent
In part, and weigh the conscience solemnly
On loaded scales of Egotism, then fly
The probe of questioning conscience and be—content.

But ah, when fear and anguish strike the quick
Of conscience, moment-clear, self-tumult free,
Why cry for euthanasy and new birth?
For death will not relieve thee, Life's the wick,
Love's deeds the flame that burns immortally
Dissolving night and bringing joy to earth.

WILLIAM LYMAN JOHNSON.

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Watch.

"WHAT I say unto you I say unto all, watch."

What is the meaning of this Scripture? Who or what is it that is to be watched? Not God, for He needs no watching. Not divine Truth, for it needs no watching. Not divine Love, for it needs no watching. Not divine Life, for it needs no watching. Not Good, for it needs no watching.

The Master's injunction is to watch against evil or sin. He uses the words watch and pray conjunctively in many instances. They are, in a large sense, synonymous. To watch is to pray, and to pray is to watch. To be ever on our guard against the temptations of sin is to watch and pray. To be thus on guard we must have our thought and purpose so fixed upon God, Good,—in other words, our hearts so filled with divine Love,—that we are proof against the snares of the tempter.

And who is the tempter? To the earnest, struggling Christian the grosser forms of sin or error cannot be said to be temptations. These forms can be guarded against with comparative ease. But what of the subtle forms of error, coming in the guise of good? What of those temptations coming in the form of mental suggestion, where the deliberate purpose of the suggestor is to mislead, misguide, confuse, and warp the judgment and discernment of his intended victim? Only a few are awake to this form of temptation. It is perhaps unknown to the Christian believer outside the ranks of Christian Science.

Satan, operating in the mental realm, through the mental malpractitioner, with the stealthiness of the serpent, is the great tempter of Christians in this age, as indeed he has been in every age. The only effectual way by which Christians can guard themselves against Satan in this guise, is, first, to understand what Satan is. In other words, the methods of depraved and wicked minds "upon mischief bent;" and understanding, protect themselves against them by constant watchfulness and prayer; that is by the unceasing realization of the allness of divine Love and power. This is the protecting panoply of Truth or God, concerning which the poets have so often sung. This realization is a protection against all forms of error, however subtle, in advance of any deliberate attempt by mental operators to influence other minds.

Jesus again said (Mark, 14 : 38), "Watch ye and pray, lest ye enter into temptation." This is an explicit injunction to be constantly on guard against the subtleties and temptations of error. To the extent that one is influenced by the unholy and malicious thoughts of others, to that extent is one entering into temptation. And, although such entering may be unconscious and ignorant, baleful consequences none the less follow.

Our Leader, the Rev. Mary Baker Eddy, as all remember, caused the text which heads this article to be placed on the first page of our Sentinel. She did it for a purpose. She gave it out as an admonition. She is aware of the absolute necessity for watchfulness and prayer on the part of Christian Scientists, as we have endeavored above to outline it. The attempt to protect one's self by the merely intellectual declaration that all is Good, there is no evil, does not at all answer the need. It remains for every earnest disciple to prove the unreality of evil by overcoming it in his life. For only by its destruction in one's consciousness can one become freed from its claim of dominion.

Therefore, let us repeat: "What I say unto you I say unto all, *Watch.*" "Watch ye and pray, lest ye enter into temptation."

The Board of Lectureship.

WE are very happy to announce that Hon. William G. Ewing, recently retired from the bench of the Superior Court of Chicago, has been appointed to membership on the Board of Lectureship and has accepted the appointment. It is our understanding that Judge Ewing will fill appointments in the territory or district in which his residence is located, namely, the district heretofore assigned to Mr. Edward A. Kimball and Mrs. Annie M. Knott. With Mr. Kimball and Mrs. Knott he will co-operate in the lecture work.

It will be a matter of sincere rejoicing among all Christian Scientists and lovers of the cause, that Judge Ewing has thus determined to devote his life to the service of God and humanity, as God and humanity are served through the teachings and proofs of Scientific Christianity.

We understand that Judge Ewing declined a renomination and re-election to the bench, in view of the possibility that he would determine to devote his whole time to Christian Science work. He is to be profoundly congratulated upon taking this important step, and our cause is to be congratulated by reason of this accession to its active workers.

We may be pardoned if we express our gratification and pleasure at seeing members of our whilom profession thus coming into our ranks and lending their valuable aid to the furtherance of our great movement. Never shall we regret having renounced our profession to engage in the immeasurably larger and wider work offered to every earnest student of Christian Science, and we feel sure that our professional brethren will have a similar experience.

The profession of the law is a noble one, affording abundant opportunity to do good, but the profession of Christianity, in its higher and broader reaches, is the very supremacy of all professions, for its true disciple has opportunities beyond that of members of any other profession to demonstrate in practical human affairs the possibilities embraced in the great saying of Jesus of Nazareth—a saying involving the whole of the philosophy of life and the Christianity of Christ,—"Therefore, whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." In other words, he who is a true disciple of Christian Science is a demonstrator, in as large a measure as is possible to the present age, of the verities of the Golden Rule.

Corrections.

The clipping copied from "The Review," Peterborough, Ontario, in the April Journal, page 47, is, we find, incorrect; the services are held at No. 414½ George St.

The lecture of Mr. Edward A. Kimball, C.S.D., which was published in the May Journal, was delivered March 1, 1899, not March 1, 1889.

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Healing the Body through Spiritual Means.

EDITOR OF THE MESSENGER:—I have just been reading the communications of E. W. N. and Mabel Gifford in the Messenger for February 8, and I want to express my sympathy with the thoughts contained in them, and my appreciation of the help which I have obtained from their perusal.

I am sorry to say that with the majority of New-Church people, so far as I have been able to observe, their study of the healing of the body without the aid of medicine has been confined very largely to the criticism, in many cases just, in others to my mind very unjust, of the various systems of metaphysical healing taught and practised in the world to-day. Having, in their opinion, "knocked the bottom" out of these systems, they proceed to state that there is contained in the writings of the New Church a true system of mental or spiritual healing, which is more sound and rational than any of these others. And there they stop! With few exceptions, there has been no attempt to formulate a practical system of instruction as to methods by which we may heal ourselves and others; and, better still, keep ourselves free from disease. And in nearly all cases those who have gone even this far theoretically, fall back upon a physician or the family medicine chest when any so-called case of "real sickness" appears. Now I do not speak of this simply for the purpose of finding fault, for such a spirit can only prove hurtful under all circumstances; but that we may, if possible, learn a lesson from these mistakes.

I would suggest that instead of pointing out the defects in the theology of Christian Science and other metaphysical teachings of this character, we look into them for the good there is in them. There seems to be a general impression among New-Church people that because these systems are wrong in some of their principles, there is nothing good in them and nothing good can be got from them. But this, I am profoundly convinced, is untrue. Indeed, from practical experience I have demonstrated, to my own satisfaction, at least, that one can gain from them an immense amount of help in ultimating in the outward life, even down to the outmosts of the physical body, the teachings of our Lord.

The main secret of the healing of the body through the soul lies in the truth that no evil is ours until we make it ours by appropriation; only we have not recognized that this can be applied to diseases as well as other forms of evil. When we feel a sensation of pain or weariness we at once say mentally, if not audibly, "Oh, I am so tired!" "Dear me, I have such a headache!" Thus we open the door and invite into our homes these ugly visitors from the lower regions, instead of refusing to harbor them and driving them back with the command, "Get thee behind me, Satan! I will have none of you. I am the child of the heavenly Father, and I have a right to refuse you entrance into my consciousness, and I do refuse to acknowledge and appropriate you. I claim my birthright,—health, peace, happiness, and prosperity." If this is done just as earnestly and with the same conviction that we refuse to yield to an unkind thought, or harbor an unholy suggestion or desire, the physical man would soon respond, and in time come entirely under the control of the spiritual.

Another mistake that we often see made is that people expect too much. By this I do not mean that we have not the right to see the outward results of our thoughts and words in increased health and vigor; but they seem to think that in a moment, a day, a year even, they can undo the work of half a life-time of erroneous thinking along these lines. Those who are endeavoring to obtain healing for the body entirely through spiritual forces, and are using as a means some of the varied forms of "self-treatment," expect to affirm, "I am free from this cold, or this headache," and presto! the cold or the headache has disappeared and they feel entirely well. And if they do not, they say the system is false, and they cannot produce any results from it. They do not realize that this refusal to appropriate the physical evil is very often half-hearted on their part. They only half believe what they say. When they see good results, they will believe; if not, there is nothing in it. What kind of faith, what kind of belief is this? "Because of the loaves and fishes" we follow the Lord, forgetting that whatever is true is absolutely true, without any relation to our personal experiences.

It is a fact that there is no time in spiritual states; it is true that an absolute conviction can sweep away in a moment the accumulations of years; but there must be this absolute conviction, and I think I am safe in saying that few have it. With most of us, there is only a little trickling stream of new thought which has to permeate, to soak through, as it were, deep layers of our conscious and unconscious being and make them over; and this is a process which in most cases is measured by time, and considerable time at that. As has been dwelt upon before in these columns, again and again did the Lord say, "According to your faith be it unto you;" "if we have faith," and it is certain that a faith which can be so easily shaken is a very poor sort of faith, and will produce a very poor sort of results.

We are too apt to pet and pity ourselves physically. No one would consider himself an object of commiseration because he has been tempted to cheat or injure his neighbor; so neither ought we to look for sympathy because we are the victims of the toothache or the grip. I am not sure but that we ought to hide away in shame such ugly things, with sorrow that our bodies have formed the soil in which these noxious weeds can take root and grow. But of course this would involve some degree of appropriation to ourselves, and in many cases take the form of morbid self-reproach, which would be a hindrance rather than a help in getting rid of the evil. Still I do insist that the parading of our aches and pains, our physical feelings of any kind, before our friends, is neither helpful nor kind.

It should also be borne in mind that we have a right to claim perfect physical health only when we are living an orderly physical life. Just what are the details of such a life, each must decide for himself; so greatly do outward conditions differ with different individuals. It is certain, however, that the body must not be neglected, and that one must observe as a rule, simple, regular habits of diet, sleep, dress, and cleanliness. No rational, civilized being can voluntarily neglect these without paying the penalty.

It is my earnest wish that the subject of spiritual healing should be better understood and more widely practised among our people; for I believe it would go a long way towards bringing us the answer to our prayer, "May thy kingdom come; may thy will be done, as in the heavens, so also upon the earth."—L. M. H.

New-Church Messenger.

Mary Magdalene.

IN her last ministry of love, the Magdalene
Stands hopeless, weeping at the Saviour's empty grave,
Yet by her side the Master stands unseen,
Not lost, not gone, not dead, but mighty still to save.
"Mary!" Oh, with what joy she hears his loving word!
Thus seeking a dead Christ, Love finds a Living Lord.

W. K. JAMES, in *Volunteer's Gazette.*

All the days of the week are used as days of rest: Christians use Sunday; Greeks, Monday; Persians, Tuesday; Assyrians, Wednesday; Egyptians, Thursday; Turks, Friday; Jews, Saturday.—*Boston Evening Transcript.*

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Experiences of a Commercial Traveler.

TO THE EDITOR OF THE REPUBLIC:—While reading a recent number of your interesting paper, my attention was attracted by a report of a sermon on the subject of "Christian Science Cures."

I trust that you will accord a non-resident of your city —whose duties bring him here periodically—the courtesy of a short space in your paper to correct at least one of the many bold assertions which the reverend doctor made in that discourse. I allude particularly to that paragraph which says, "Remember that the whole class of cures that require surgical treatment are confessedly beyond the reach of Christian Science. It makes no attempt to deal with a gangrenous limb that must be amputated. It records no cases of cures for well-defined cancer or appendicitis."

As the diseases mentioned in this quotation from his sermon are defined as organic, it is only reasonable to presume that all diseases coming under this classification are embraced in the minister's sweeping statement.

Before proceeding with my subject and to preclude the conclusion that I am a migrating religious crank, with more zeal than knowledge, I wish to state that I am, by profession, a commercial traveler, and by choice an athlete, with a predilection toward aquatic sports, and that these pursuits are not generally conducive to the fostering of illusions or of any special religious fervor.

Up to six months ago I knew almost nothing of Christian Science, and cared less, but there has since come under my observation, in the person of my wife, a case of healing from an organic trouble which proves beyond cavil the potency of the healing in Christian Science. The case is briefly as follows: My wife had been ailing for some time. Our family physician, after consultation with another, diagnosed her ailment as resulting from what they believed to be an ovarian tumor, and advised consulting a specialist at once. The specialist in question is the best surgeon of one of the leading hospitals in New York, is a man of international reputation, a celebrated specialist in his treatment of organic diseases, famous for his skill with the knife as well as for the correctness of his diagnoses. A date was fixed, and a thorough examination made, with the result that the diagnosis of the two previous physicians was confirmed and an immediate operation advised, with the significant statement added that unless the operation was performed within two weeks he would not assume the responsibility of undertaking it.

At this juncture my mother came to our rescue with the statement that she had quite recently met an old friend, who had been bedridden for many years, looking well and happy as the result of treatment in Christian Science. She urged us to try it. We followed her suggestion, with the result that within two weeks all disagreeable symptoms disappeared, my wife was perfectly healed, she has "renewed her strength like the eagle," the freshness of her complexion and buoyancy of a happy disposition have returned. She is once more the cheery, helpful companion of days gone by, but with added dignity, grace, and confidence, which come only to those who are "newborn of spirit," who have caught a glimpse of the allness, of the universality of infinite Love.

For the benefit of any one interested I will be happy to furnish the name of a prominent business man of New York City who, if the medical authorities know their business, had a "well-defined" case of cancer. He was under the treatment of admittedly competent authorities, was finally given up as beyond their help, was prevailed upon to take Christian Science treatment, and is now a well and happy man. I know of yet another case, in Orange, N. J. An aunt of an intimate friend of mine suffered for nine years with cancer, securing only temporary relief by continued application of the knife, until eventually her surgeon refused to operate any further. She, too, was prevailed upon to try Christian Science and is now a well and happy woman.

As one accustomed to competition in business, it is not at all surprising to me that the medical profession should decry Christian Science, but when I find ministers of the Gospel doing this, professed followers of the Master, surely they have not recently refreshed their memory with his commands. In Matthew, the tenth chapter and eighth verse, we find the following: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Are we forced to infer, from the meagreness of the giving of most of the reverend advocates of orthodoxy, that they have not yet "freely received"? The time is coming and is fast approaching when our pulpits will be filled by those who have really discerned the Principle which destroys the desire to sin, and will find that this Principle is Infinite Life, Truth, and Love, and that in this Principle there is no room for sin, for sorrow, for sickness or death. I am not as yet a member of the Christian Science Church, but I am learning to love to attend the services, and delight in the privilege of being with people who I cannot fail to observe put into daily practice the golden rule and take for their motto, "God is Love." Very respectfully,

CHARLES W. HAYNES.

In *The Republic,* St. Louis, Mo.

The Lectures.

At Hudson, Mass.

Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H., lectured on Christian Science, to an immense crowd in the Town Hall, Monday evening, April 10. He was introduced by an old college friend, Ralph E. Joslin, Esq., who spoke as follows:—

We have met this evening to listen to a discussion of certain religious principles by one who comes as the official representative of the Christian Scientists. I find my position here somewhat unusual, though by no means unpleasant. This meeting is held under the auspices of the First Church of Christ, Scientist, of Hudson, and it is customary to select as the presiding officer one who is known to be a member of the organization holding the meeting, or at least one prominently known to be a believer in the doctrines to be advocated.

I am obliged to confess that I am not familiar with the tenets of Christian Science, and indeed, until called upon by a committee, I did not know of the existence of such a society in our town.

I am here as the result of a long and pleasant acquaintance with the speaker of the evening and upon his suggestion. Whatever faults may be ascribed to the system of government under which we live, the right of free speech in times of peace cannot be said to have been denied any man, or any theme. So high a degree of intelligence and cultivation has been reached by our citizenship that any man or sect who has anything to offer in any field of human thought will be heard, and whatever of good there is in the new propositions will finally survive and be accepted by the people.

It is desirable that any new doctrine should be intelligently and forcibly explained to gain the ear of the people. In the hurry of this workaday world, there is little time to spend in deciphering hieroglyphics on ancient tombstones, or revising the confused speech of a poor pleader. Christian Scientists, recognizing the necessity for able, intelligent, and correct expositions of their doctrines, if they would have them properly understood, have created a board of official lecturers or teachers from among their abler members, whose duty it is in meetings like this to explain and advocate their views, that all may be informed, and led to

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yield their assent thereto. And so the local church has arranged this meeting that the citizens of this town and vicinity may hear from one who is learned in the doctrines of Christian Science and represents the parent body in an official capacity, a careful and exact statement of some of the ideas for which the organization stands.

I gladly join with those of you, therefore, who are in ignorance of these things in listening to one well qualified to represent the Christian Science body, not only because of his inherent ability but because of the sincerity and the genuineness of his character. Whatever the precept may be that a man may utter, its value for his hearers depends upon the practice of the preacher. A statement of the ten commandments from the lips of a violator of them all is but a mockery and a jest, but from the lips of one who obeys them they are recognized as the guide of human conduct and the basis of all the enduring laws of man. Whatever may be the results of this evening's lecture to each one of you personally I congratulate you and the members of the Christian Scientist body upon its representative.

Descended from a Universalist minister, having a brother who is now a Universalist minister, it was but natural that our speaker should turn to that ministry himself. It was upon his admission to the Tufts Divinity School after his graduation from Buchtel that I first became acquainted with Mr. Tomlinson. His ability and geniality quickly brought him to the attention of the members of his school and of the students in the college of letters. I have watched his subsequent career with interest, for it has not been in the usual well-worn ruts. Upon his ordination to the Universalist ministry his ability immediately gained for him a call to prominent churches, and he was successively the pastor of churches at Saugus, Arlington, and Boston. And so he might have gone on smoothly, comfortably, and, as the world counts such things, successfully, to the end.

But not of such stuff is Mr. Tomlinson made. To use his own words, "being desirous of helping humanity more than the opportunity afforded as a clergyman," he resigned his pulpit and took up his residence in the North End of Boston. There on Hull Street, our friend began a college settlement, and in a non-sectarian way sought to improve the mental and social conditions of the dwellers in that, practically, foreign country. How well he succeeded the Boston papers of the years 1895 to 1897 bear witness. I have not spoken of this, however, for the purpose of recounting a personal success, but rather to call attention to the personal sacrifice contained in it. Like Wendell Phillips, who gave up his prospects of a brilliant social and professional career that he might speak in behalf of the black man, so Mr. Tomlinson cut himself off from hopes of personal advancement to live by the chance support of the poor whom he befriended. Not what men say but what men do is the true index to character, and by that test our friend stands forth pre-eminent among his contemporaries. Again, when his investigations led him to believe that the doctrines of Christian Science were true, he braved all adverse criticism, and freely and fearlessly followed where Truth seemed to show him the way. Whether rightly or wrongly it is not for me to say, but you will hear him and judge for yourselves. I have already kept you apart too long, and without further delay I introduce to speak to you upon "The Unknown God made Known," my friend, who will make himself your friend, the Rev. Irving C. Tomlinson, of Concord, New Hampshire.—*The Enterprise.*

At Asheville, N. C.

A lecture on Christian Science was delivered in the Opera House, Tuesday evening, April 18. The lecturer was Mr. Edward H. Hammond, C.S.D., of Baltimore, Md. Mr. Hammond held the respectful attention of a large audience for more than an hour, and by his earnestness and sincerity impressed many with the spiritual nature of his theme. The lecture was given under the auspices of the Christian Science society of Asheville, but the audience was mainly composed of members of other denominations. Mr. Hammond was introduced by Mr. Edward J. Harding, who said,—

My dear Friends:—Mr. Hammond will address us tonight on the subject of Christian Science. The teaching which is known by this name, although entitled a science, partakes largely of a religious character. It seems fitting, therefore, that we should ask ourselves what religion really is. I should answer the question thus: "Religion is the surrender of the human to the divine." Each of us is conscious of a double self—a sordid, pleasure-loving, animal nature and a nature that craves the true, the pure, the right. These two selves—the natural and the spiritual man—are engaged in a constant struggle. They entwine each other, almost inextricably, in a hostile embrace; neither of the two gains a complete victory, but each has the upper hand in turn. So long as this state of things lasts, the man has no unity of purpose, no settled happiness. But one day he hears a call to which he responds. He makes his choice once for all. This spiritual nature, he declares, shall be my true self. Henceforth I will identify myself with this nature alone; I will disown and deny my baser self. I will merge my own will in the will of God. From that moment he is conscious of a wonderful change. Having no selfish interests to serve, he has no cause to quarrel with the world, and hence he enjoys true peace of mind. This is no "illusion of the craving heart;" it is a fact of experience, and as anger, and fear, and self-consciousness, and gross desires disappear, the tranquillity and benevolence and "sweet reasonableness" which ensue have a heathful effect on the physical nature also. So much, I think, all of us will admit. Not having embraced Christian Science myself, I shall leave Mr. Hammond to define its teachings. But I believe I may truthfully say that Christian Science applies and extends the principles we have just affirmed. Whether it states "the truth, the whole truth, and nothing but the truth" on the subject of which it treats may of course be questioned; but for the sake of the genuine truth which it undoubtedly does contain, I ask you to listen to the exposition of its principles with patience, and, as far as you can, with sympathy. I now take pleasure in introducing the lecturer of the evening, Mr. Edward H. Hammond.

The Asheville Daily Citizen in its report of the lecture said, among other things, "It was in many respects a remarkable discourse to listen to in the midst of the vain materialistic worship of the nineteenth century's gods of 'Get-on,' 'Material Progress,' 'Financial success' and all the rest of the modern Pantheon." LILLIAN HARDING.

At Jacksonville, Fla.

The Union Congregational Church was filled to almost its utmost capacity on Tuesday evening, April 11, to hear a lecture on Christian Science, given under the auspices of the Jacksonville Church of Christ, Scientist, by Mrs. Livingston Mims of Atlanta, Ga., who is one of the Board of Lecturers appointed by the Mother Church, of Boston, Mass.

The audience included doctors and lawyers and many of the elite of the city, and the profound attention given her every word was a just tribute to the culture and nobility of Mrs. Mims and the forcible, spiritual, character of her lecture.

The platform was beautifully decorated with palms and lilies.

Judge R. B. Archibald introduced Mrs. Mims to the audience in the following language:—

Some nineteen hundred years ago the question was very significantly asked, "What is truth?" All down the centuries, from that day to this, honest, inquiring souls have,

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in various ways, been asking the same question. That question, while it may be very simple and easily asked, has been a very difficult and in bygone ages a dangerous one to answer, especially where the answer conflicted with the opinions of those in power and authority.

The early Christians believed that they could answer that question, and so undertook to enlighten their fellow-citizens of the Roman Empire, but for their pains in so doing were sent to the scaffold, the prison, or to the wild beasts. The Waldenses, the Huguenots, and others conceived that they had and could teach the truth in religion, but they were persecuted and slaughtered without mercy. Even in our own land, for the expression of honest convictions upon religious matters, men and women, believing they taught truth, have been mercilessly persecuted, as, witness the execution of the Quakers and the whipping of the Baptists in colonial times. But, thank God, we live in better times, and that the day has dawned when men and women can express their honest convictions without fear of persecution of any kind. Some twenty-five or thirty years ago a new name appeared in the religious world—the name of Christian Science. Christian Scientists honestly believe that they can answer the question, "What is truth?" To many of us their views and doctrines appear new and strange, but they assure us that their doctrines are neither new nor strange, but that they are simply a revival of the doctrines of the early Christians and of Christ himself, and are as old as Christianity itself. We have with us to-night one of the most distinguished exponents of Christian Science in this country, Mrs. Livingston Mims, of Atlanta, Ga. In looking over this audience, I know that I can assure her that, on the part of both believers and non-believers in Christian Science, her utterances will receive most respectful consideration. I have now the pleasure of introducing the speaker of the evening, Mrs. Mims.

The Metropolis.

At Oak Park, Ill.

Saturday evening, April 8, Mr. Edward A. Kimball, lectured in Unity Church, under the auspices of First Church of Christ, Scientist. The church was well filled with a very appreciative and intelligent audience. The pastor of the church, Rev. Mr. Johonnot, introduced the lecturer, saying in part:—

Ladies and gentlemen:—We are here to-night to listen to an exposition of the doctrine and practice of Christian Science from the lips of its official lecturer. As the pastor of this church it may be proper for me to state my own attitude and the relation of this church towards this teaching.

This is a liberal church. We have a definite system of faith which we believe to be true, a high and noble faith to which we welcome all and for which we challenge investigation; but we are liberal enough to believe others also have truths, and we are ready to co-operate with any and all who are trying to build up the kingdom of God on earth. We also believe in the enlargement of our truth and welcome light from all sources. We are not afraid to investigate others' doctrines, and our system is large enough to take in all the truth any one can offer; for all truth is consistent.

We have heard Buddhists here, yet we are not Buddhists. We have heard Hindus, yet we are not Hindus, though we find truth in these systems. I have carefully studied Christian Science; and while I cannot accept its philosophy, I find in it much of good and of truth. I gladly will listen to whatever the lecturer of the evening may say, and hope to realize much benefit therefrom.

Christian Science does not seem to me to fit the total facts of life nor to account for the world as we find it; but I believe it to be doing good through its emphasis on the supremacy of the spiritual life. I am sure the time will come when all Christian churches will acknowledge a debt due to it for the spiritualizing work it has done, just as Orthodox churches are beginning to acknowledge their indebtedness to liberal teaching and to adopt the principles of our church. I find much in Christian Science which is identical with what we have been teaching for a hundred years.

The supreme test of a teaching is its effect upon life when put in practice. If Christian Science makes men better and nobler, makes them more useful and helpful members of society, it will stand; no attack will injure it. But if it makes men selfish, and indifferent to the needs of others, it will fail, however eloquently it may be presented. The real test for all sects and religions is that laid down by Jesus, "By their fruits shall ye know them."

I have great pleasure in presenting to you Mr. Edward A. Kimball, the official lecturer of the body of Christian Scientists.

GERTRUDE B. GIBBS, Clerk.

At Reading, Mass.

The attendance at the lecture of the Rev. Wm. P. McKenzie, in Masonic Hall, Tuesday evening, April 18, was very gratifying to the committee of First Church of Christ, Scientist, having the lecture in charge. Nearly, if not quite, every seat on the main floor was taken and there were few vacant seats in the gallery.

The lecturer was introduced by Mr. Walter S. Parker, who said in part,—

In behalf of the committee who have this meeting in charge I will bid you a very cordial welcome.

I presume a number of my friends are asking "And are you a Christian Scientist?" I believe the committee understood distinctly that I was not, and whether I shall be after hearing the remarks of the speaker I do not know. I told the committee that waited upon me that I was ready at any time to assist in every good cause. Have been ready in the past, am ready in the present, and hope I always shall be in the future ready to uphold any good work going on in the community.

A friend of mine said, and she is not a Christian Scientist, "There is one thing about it—they appear to be very happy over there." I think that is a very good recommendation for any class, that they appear to be happy.

I do not know what the cardinal principles of Christian Science are, but I understand that Christian Scientists think that there is a very intimate connection between the mind and the body. I do not see how we can be on this earth many moments without being fully conscious of that very thing.

We want all the time for the speaker, for I believe this is a great, good work in the community, an uplifting work. There are two forms of criticism in the world, destructive and constructive. Destructive criticism merely points out the errors—breaks down and prohibits and does not lead to the better way. But constructive criticism corrects and points out the errors, but does it in such a kindly way that it builds up and repairs and makes for righteousness. I believe this work is constructive: there is no question about it. The criticism that helps us to do better work is constructive, but the criticism that merely says "don't do it," and does not lead to anything better, is destructive and has no place.

An old friend of mine is very much interested in Christian Science. I know it changed her whole life. In the first place it made her ten or fifteen years younger. Now a work that will do that must have an element of truth in it.

Without saying any more, it gives me great pleasure to introduce to you the Rev. Wm. P. McKenzie, C.S.B.

The Reading Chronicle.

At Dallas, Texas.

Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., lectured on Christian Science, in the Dallas Opera House, Sun-

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day afternoon, April 16. Mrs. Knott was introduced by Mr. J. T. Trezevant, who, though not a Christian Scientist. is a business man with broad, generous, and progressive views. He said,—

Standing at the threshold of the twentieth century we hear as anxiously as ever the eternal cry, "Whence do we come, whither do we go?" The great mystery of a future state: how to live this life as a preparation for the life to come, seems, thus far, to have defied the logic of the schools, the investigation and speculation of philosophers, savants, and mystics alike.

The glory of the nineteenth century has been, not only its keen search after Truth, but that broad catholicity of spirit, that liberality which recognizes and applauds earnest seekers, in whatever direction their investigations may lead. This spirit pervades all classes, and it is in this spirit of welcome for earnestness that this Dallas audience, representative of every known sect, is assembled this afternoon to hear earnest words—words from the heart of the distinguished and cultivated teacher of Christian Science. Whether its teachings lead to the Christian paradise, or to that perfection of soul which Buddhists name Nirvana, we are told they lead to the control of physical ills through spiritual perfection. This, in itself, means right living, purer men and better women; and the high standing, character, and earnestness of the advocates of Christian Science in this community command at once our respect and admiration.

Ladies and gentlemen, I have the honor to introduce to you Mrs. Knott, who will speak on the subject of Christian Science.

Mrs. Knott addressed the Scientists on Monday afternoon, and after this meeting the following demonstration was made. One of the ladies who had attended the meeting, accompanied a friend part of the way home. Just as she was getting out of the buggy a bicyclist passed in front of the horse, which frightened him and he became unmanageable. The Scientist was thrown to the ground, and the buggy wheel passed across her head and body.

She told the demonstration later at an evening reception. She said she was so filled with the thought of love after listening to Mrs. Knott's words, that she instantly realized no evil could befall her. When assisted to her feet she was uninjured, though there was the trace of the muddy wheel across her head. MRS. SUE H. COCHRAN.

At Salem, Mass.

At Ames Memorial Hall Tuesday evening, April 25, a lecture was given on Christian Science by the Rev. William P. McKenzie, C.S.B., a member of the International Board of Lectureship of the Mother Church of Christian Science. The subject was "The Truth about Christian Science."

The speaker was introduced by Rev. E. J. Prescott of the First Unitarian Church, who, although not a Christian Scientist, expressed himself as pleased to introduce one who should explain about the new movement.—*The News.*

The following is Rev. Mr. Prescott's introduction:—

It is very beautifully stated in one of the most charming poems of our New England singer, that,

> All of good the past hath had
> Remains to make our own time glad,
> Our common daily life divine.

All of us I think are united upon one great principle to-day. We are all trying to peer into this great universe and bring out an element of Truth. We are asking ourselves, whatever denomination we may be in as clergymen, whatever walks of life we may be called upon to go in as laymen, as never before in the history of the world,—what is the great truth about Life?

Some people are sceptical about new movements. Some ministers are. That has never been my trouble, I think. I have never worried about new movements. And so when Christian Science appears upon the scene, claiming as it does some of the very best thinking men and women of our time, claiming the greatest readers and some of the deepest thinkers, it is not for any one of us to put its claims aside, and say that they are all untrue. It is rather for us to consider them fairly and honestly.

It is my conclusion from reading history, that all great movements which have progressed, if true, will progress in spite of all the fighting that any of us may do. If they do not contain the Truth, all the upholding in the world will not maintain them.

I do not speak in this introduction as a Christian Scientist, I am not one. I may be one in the future. I am simply a seeker for God's great eternal Truth. I believe, as I had the privilege of stating in my sermon last Sunday morning, that Christian Science does contain an element of Truth, and I think it is for us to seek that element of Truth. It gives me great pleasure to introduce to you Mr. William P. McKenzie, who has come to tell you about the great movement of Christian Science.

At Lowell, Mass.

A large audience listened to Rev. Irving C. Tomlinson of Concord, N. H., Tuesday night, April 18, in Colonial Hall. Mr. Tomlinson is prominently identified with the Christian Science movement in New England. His audience last night included many who do not profess the Christian Science faith, and they listened with close attention while the speaker expounded the principles which obtain in this Science which is interesting many of late. Mr. Tomlinson is a member of the International Board of Lectureship of the Mother Church of Christian Science.

The speaker was introduced by Rev. R. A. Greene of the Grace Universalist Church, who said that he was glad not only to meet an old friend in Mr. Tomlinson, a former co-worker in the Universalist denomination, but he was glad also to have an opportunity to listen to an exposition of the doctrine of Christian Science by one who is supposed to be an authority. "We do our fellow-men great injustice sometimes," he said, "because we do not know them, and I am sure that we do our fellow-men's thoughts and opinions great injustice, because we do not understand them. So far in my life, I have found the philosophy of life that I profess, quite large enough for me. There may be something very much larger and better than that; if there is I want to know it. I had perfect confidence in Mr. Tomlinson while he was a co-worker with me; I have equal confidence in him now; and should he ever grow out of Christian Science (which he may do, for he is a growing man), my confidence in him will still be the same."

Lowell Citizen.

At Greensboro, N. C.

A lecture on Christian Science was delivered at the Academy of Music by Edward H. Hammond, C.S.D., of Baltimore, Md., Sunday afternoon, April 16.

The audience was composed of representative people of the town, and since the lecture many have come to learn something more on the subject.

The work was started here a few months ago. There are only three of us, but we had no difficulty in raising the amount necessary to pay all expenses. We feel that much good will come from this lecture, as so many wrong impressions concerning Christian Science have been given out by those who know nothing whatever of the subject.

We echo the sentiments of gratitude expressed by all loyal Scientists to our beloved Leader for providing this means of supplying our human need, and furnishing this "table in the wilderness." MRS. ELLA WEILL.

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At Newark, N. J.

"Common Sense and Christian Science," was the subject of an interesting lecture delivered in the Church of the Redeemer Friday night, April 14, by Carol Norton, under the auspices of the First Church of Christ, Scientist, of this city. Mr. Norton is a member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, and readily succeeded in holding the close attention of a large audience evidently in thorough sympathy with him.

He was introduced by the Rev. Henry R. Rose, the pastor of the church, who remarked that he was glad to present the speaker, because he believed in fair play. He expressed the hope, too, that the lecturer would bring a message fraught with good and one that would help dispel the modern tendency toward morbidness and melancholy.

Newark Daily Advertiser.

At St. Cloud, Minn.

The Opera House was well filled Thursday night, April 13, by an interested audience to listen to the lecture by Mr. Edward A. Kimball, C.S.D., of Chicago, on Christian Science. The stage had been effectively decorated by the ladies connected with the local movement, potted plants and cut flowers being used, and it presented an attractive appearance. The speaker was given the closest attention throughout, and made a most effective plea for the new healing faith. He explained away many of the misconceptions and misstatements which exist and have been made regarding Christian Science, and to many in the audience his address was a great revelation. He was introduced by G. R. Wilson of this city. The address will appear almost in full in to-morrow's issue of the Journal-Press. It will make good Sunday reading.—*The Daily Journal-Press.*

At Austin, Ill.

Edward A. Kimball of Chicago, lectured Monday evening, April 17, at the Opera House. His subject was "Christian Science," and his exposition of the truths of the world-known Science was certainly a brilliant one. His manner of speaking alone is sufficient to hold the attention of an audience, and this, together with the masterly manner in which the topic was treated, provided entertainment of an unusually high order. A large crowd was in attendance, delegations coming from points to the south and east.

The Austin Daily Register.

At Kinston, N. C.

A large audience heard Mr. Edward H. Hammond, C.S.D., lecture on Christian Science here Friday night, April 14. Mr. Hammond paid a glowing tribute to Mrs. Eddy and her book, Science and Health.

The reading room in Kinston, which is free to all, is located in the Opera House where the lecture was given. Sunday services are held at 11 A.M. At the reading room may be found Christian Science literature.

The Kinston Free Press.

At Pasadena, Cal.

When the Board of Lectureship was established, it seemed an impossible undertaking for us to have a lecture on account of our seemingly limited finances. But we decided to try, and success crowned our efforts.

Mr. E. A. Kimball, C.S.D., of Chicago, lectured last September to an audience of about five hundred, which filled the Auditorium, the largest hall in the city.

MRS. SARAH TOWNSEND GEE.

The Eternal Now.

BY BERT POOLE.

I SAT me down to write a line
  My thoughts went back one year,
When Nature's sun had ceased to shine
  And life had lost its cheer.

While thinking thus of former days,
  My mortal mind was stirred
With chilling, reminiscent lays,
  And evil voices heard.

Not satisfied, I called the muse
  To guide my mind and pen;
She led a timely theme to choose
  The *Now* instead of *Then.*

So leaving chill and grewsome thought
  For present blessings rare,
The life grew warm, and joy was brought
  On heaven's balmy air.

To find a sweet existence here,
  In harmony abide;
To see pure Truth and Love appear
  From morn till eventide,

'Twere best to study well the *Now*
  And bury all the *Then*
To cease vain strivings, learn the *How*
  And never mind the *When.*

For *Now* is ours, Eternal Grace
  And bounty doth impart;
While the forever's only place
  Is *now* within the heart.

But ill it seems to all mankind
  To labor and to wait
For some great future joy to find,
  Within the "pearly gate."

'Tis better far to seize the good
  That crowds our daily life,
Than overlook its joyous mood
  While listed in the strife.

'Tis not that efforts are to cease,
  We should not leave the field,
Ah, no! 'Tis ours to know the peace
  Which Christ the Truth doth yield.

A force tremendous now is thine
  Your efforts to forestall;
An active Principle divine,
  Pervades the All-in-all.

So lift thine eyes, stretch forth thy hand,
  Nor heed the sweat of brow;
"The warfare with thyself is grand,"
  To-day—Eternal—*Now.*

Answer to an Honest Inquirer.

Hon. George W. Savage, House of Representatives, Austin, Texas.

Dear Sir:—Your letter of inquiry is before me, and as you say the questions are asked in the spirit of kindness, I will endeavor to give them such consideration as I can in a letter, trusting that you will receive the answer in the same kindly spirit. You refer me to Acts, 2 : 37; 9 : 6, and 16 : 30, and ask, "What answer do Christian Scientists make?" The substance of these verses is this: "What must we do to be saved?" I would answer in Bible lan-

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guage, "Believe on the Lord Jesus Christ." This includes more than is apparent at a glance. It means vastly more than the mere belief that Jesus was the one sent to redeem the world. If we *believe* in the Master, we shall believe that his words were true, that his commands were to be *fully* obeyed, and that he is "the way, the truth, and the life."

To the young man who wished to know specifically what he lacked, the Master answered, "Come and follow me." How are we to follow the Master unless by following his example in casting out *all* manner of evil, sickness, as well as sin. The Master plainly said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." This is what Christian Scientists are endeavoring to do. They are striving to deny material selfhood and seek the recognition of a higher selfhood, even a life "hid with Christ in God." They are endeavoring to put all evil out of consciousness, knowing that it has no place in God or His creation. Jesus said, "If ye love me, *keep* my commandments." Can we say we love the Master while failing to walk in the way he mapped out for us? The same sentence that commands us to preach the "Glad Tidings" tells us also to heal the sick, and thus only can the Gospel be a *full* Gospel. (Vide Luke, 9 : 2, and Matthew, 10 : 7, 8.) Shall we tell a man the "kingdom of heaven is at hand," free him from the bondage of sin through the power of divine Love, but leave him in the clutches of disease, thinking that there God is of no help?

When the light of Christian Science shines in a man's heart it brings to him a vital and practical Christianity. It heals him physically and morally, and assures him that he is a *true believer* according to the Master's own definition in the last chapter of the Gospel of Mark. Such an one needs no further assurance that he has truly believed on the Lord Jesus Christ, as the Scriptures demand, and in proportion to his demonstration is he saved, because he has both internal and external evidence of the allness and power of God.

Christian Scientists believe in the baptism of Spirit. They seek demonstrable proof of the ever-present power of Christ in casting out sin, sickness, and all manner of evil. They are not sticklers for forms, creeds, and ceremonies.

It is sometimes said that Christians to-day are not enjoined to do the works that were done by the disciples. I commend to your prayerful consideration the following passage from Matthew, 28 : 19, which is a literal translation from the original Greek (Rotherham) : "Going, therefore, disciple ye all the nations, immersing them *into the name* of the Father and of the Son, and of the Holy Spirit, teaching them to observe *all things as many as I myself command you,"* etc. Here is a definite, unambiguous statement. All nations are to become as the disciples through the understanding of a practical Christianity, being immersed by the baptism of Spirit into all Truth. Furthermore, the great Teacher plainly declares that the nations are to do *all things* that he commanded his immediate followers to do. There we must leave it. The great body of people known as Christian Scientists, who use for their text-books the Bible and "Science and Health with Key to the Scriptures," by Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, have been raised up as a living monument to the practicability of Christianity as above set forth. We truly believe that such as these are being saved, inasmuch as the signs follow their belief in Christ as the Way, and this is the *test* of *true discipleship*.

"What must men do to become members of a Church of Christ, Scientist?" Believers in Christian Science using for guidance and instruction in Christian Science only the Bible and Science and Health with other works by the same author, may unite with the churches of this denomination by signing the tenets and rules of these churches. All churches have the same tenets, which you will find on page 493 of Science and Health. There is no formal ceremony in joining a Church of Christ, Scientist, and applicants are usually received on a Sunday on which the Communion is observed.

In answer to your question, "Why is Science and Health sold so high?" I refer you to an answer to the same question in the Christian Science Sentinel of March 2, 1899, a copy of which I mail you. Replying to your further query, "If it is an equal companion with the Bible or, in your words a 'Key to the Scriptures,' why sell it at at least three times the price?" The book Science and Health has, at the present time, not the means of circulation that the Bible has. The book is published and circulated at great cost. Means are necessary for the promulgation of this great Cause. If orthodox Christians would join hands in seeking to aid this Cause instead of denouncing it, and placing all manner of hindrance in the way, it is just possible that these books might be produced cheaper. This is merely my opinion, and I have no authority to make any statement regarding the possible future price of the book. I am personally acquainted with those who are managing the publication of Christian Science literature, and I know they are working unselfishly and not for money, and are giving to the world this literature at a price which must be governed by divine Principle. Orthodox Christians annually contribute thousands of dollars to Bible societies for the purpose of aiding in distributing books and lessening their cost. Are they equally willing to render their assistance in the distribution of Christian Science literature? If they are not, the question, "Why is the literature sold higher than missionary Bible literature," should not be asked. The price of the book, Science and Health, is no index to its value. For the good I have received from Christian Science I would not take all the money you could pile up in the Hall of Representatives, and I am only one among thousands in like position. I will say, furthermore, that in my ten years active service in Christian Science, as minister, Reader, and practitioner, I have never known of a single instance where any one who was really in earnest failed to own a Science and Health.

I most earnestly advise you to make a prayerful and unprejudiced study of Christian Science. The great Leader in this Cause, the Rev. Mary Baker Eddy, is laboring unselfishly for the race. Let *all* Christians who would glorify God in word and deed lend a helping hand, and so may they all be redeemed from evil and "be saved" through following in the footsteps of the great Way-shower.

Sincerely yours,

R. L. ZILLER.

Fate of a Medical Bill in Illinois.

157-163 Lasalle Street, Chicago, April 17, 1899.

Dear Editor:—Early in the session of 1899, a bill was introduced in the Illinois Legislature seeking "to regulate the practice of medicine in the state of Illinois." It provided for the licensing of physicians by the State Board of Health, and defined the practice of medicine in such terms as would render any one without such license, who should assist another—except by the administration of family remedies in case of emergency—liable to fine or imprisonment or both. It provided that the fine and imprisonment should be doubled at each conviction. A person unfortunate enough to be convicted a number of times, would need a century or two to serve the term of his imprisonment and the fortune of a multi-millionaire with which to pay his fine.

The bill met with considerable opposition, the most potent being from a committee of five Christian Scientists appointed by the three Christian Science Churches in Chicago. We insisted that the section defining the practice of medicine should be stricken out or that it should be so modified by a proviso as to exempt those who min-

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ister to the sick by mental or spiritual means and without the use of drugs. It was finally agreed that a proviso should be prepared by Judge Ewing, who was one of the committee, and should be inserted in a bill which was substituted for the one originally introduced. The agreement was made with the representatives of the State Board of Health and the Judiciary Committee of the Senate.

The proviso as follows, is a part of the bill passed in the closing days of the session:—

"Provided, that nothing in this section shall be construed to apply to any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

The Judiciary Committee of the House made about twenty changes in the bill but did not change the proviso in any way. Toward the last days of the session it seemed that a combination of opposition and apathy would prevent the bill being called up before the close of the session, therefore the committee decided to send one or more of its members to Springfield. Mr. Ryan reached Springfield on Thursday morning and succeeded in having the bill called up and passed at the night session, and on the following morning—the last day of the session—the Senate concurred in the House amendments. The bill will become a law in ten days from the time it reaches the governor, unless vetoed by him, but will not become operative until July first.

The result was obtained by earnest effort and a proper and dignified presentation of the matter to the Senate Judiciary Committee and such members of the Senate and House as could be of assistance. There was no entreaty nor threat used, and there was nothing spectacular in the way of a large committee, although we were ready to summon several hundred people to Springfield should necessity arise.

The above is a plain statement of facts. What they mean to the cause of Christian Science can be discerned by most of us who can trace the growth of the movement during the past ten or fifteen years, but the full recognition must come from those who, whether practitioners or patients, are freed from the persecution which has taken the name of prosecution.

Perhaps a statement of why a committee of busy business men were willing to do this work and give to it such time as it required, may be of interest. All of them are debtors to Christian Science to such an extent as to inspire the most profound gratitude—two of them having been brought back to health after the sentence of death had been passed upon them. It is because they have learned through Christian Science that Jesus was truthful and knew whereof he spoke; that he commanded nothing impossible, and promised nothing impossible of fulfilment; that they have learned through demonstration that Christian Science is —to-day—healing the sick, reforming the sinner, and rescuing humanity from misery and poverty.

It seems important that this statement of what has been done in Illinois should be published as an encouragement to our friends in the states wherein the legislatures are still in session.

Yours very truly,

ARCHIBALD MCLELLAN.
Attorney at Law.

[The bill as passed has been signed by the governor and is now a law.—ED.]

From the Klondike.

BY C. R. DALTON.

I WISH to write of one whom I was instrumental in interesting in the glorious work of Christian Science, who, after months of doubting, very reluctantly concluded to accept Christian Science treatment, and who, after eight treatments, was completely healed of many complicated diseases, among which was a severe rupture of years' standing. After being healed he started for the Klondike gold fields, and I herewith enclose you extracts from two letters received from him, one before, the other after crossing the Chilcoot Pass; packing with him some twelve hundred pounds of freight, which took him about three weeks to do, working in the rain continually and not having a dry garment on him all that time day or night. He says,—

"I have little time to study Science and Health now, but knowing that I have it is a great satisfaction to me, and my faith in its teachings keeps me as straight as an arrow, and in strength I never knew before. What a contrast to my condition two short months ago, when I thought I was the most afflicted man on earth, unable to do any work, and could not lift ten pounds without fear and trembling. I thought I had all the diseases on the calendar, and was reading almanacs and patent medicine signs for anything new and up to date in the line of diseases. To-day I am strong and healthier than I ever was in my life. That is to say, I have learned the source from which we derive our health and strength, and that understanding is health and strength. It is the knowing and not the guessing, that puts us right and keeps us right. And who on earth can better know than one who has been so completely transformed from a physical, and, I might say, a mental wreck, to perfect health, strength, and manliness? Though my understanding of God's word is limited, I would not part with the little understanding I have of the teaching of Science and Health for all the gold in the territory; and I am more eager for the understanding of Science and Health than for nuggets of gold. Every word we learn to know and understand is a nugget in itself, and I want lots of them. I will take my chance on the gold.

"Well, I think a man who can breast a river of ice water as I have done, and tow a boat loaded with freight, making three trips covering eighteen miles, then go ashore and pack twelve hundred pounds half a mile to camp, and feel good over it, is better than an invalid. If there is anything the matter with me now, it would take a powerful magnifying glass to find it, and I am too busy to be looking for it myself."

The following was written some months later.

"I have found some pretty steep and tedious climbing, some rugged old mountains on the Christian Science trail. Sometimes it seemed doubtful about getting over, and I have often been stalled near the summit for several days before I could decide I was carrying too much of a load of mortal mind. Finally I would investigate my pack to see if there were anything I could dispose of to lighten the load, and I have usually found I could dispose of the whole thing, pack, straps, and all, so I let go and I go on my way rejoicing, and I tell you I do rejoice every time I let go. Everything that is burdensome we can let drop without fear of dropping anything good, for good never burdens us. I am striving for something that I can carry every day that will not, cannot burden me.

"I am happy to say I can see all that I desire only a little way ahead on the Christian Science trail, almost within my grasp, and it dawns upon me that there should be no space between me and that which I seek.

"Respectfully,
"A. W. VAN ANTWERP."

Individual Work.

I SHOULD like to write down a little thought that came to me, in the hope that it may perhaps help others as it has often helped me.

A fellow student and I were sitting one day by an open window, looking on to a river; we had been together for some weeks, and the day had come when we had to part. We had helped each other over many a little rough place, and were both working to bring to our consciousness that "there is no separation in Truth." As I was looking out of

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the window, thinking and working, a steamer with two barges in tow came winding its way up the river. The steamer was going along straight and steady, and I could see no human being upon her. The two barges were fastened to her by two longish ropes, and on each barge there was a man at the helm. When the man kept a firm hand on the rudder his barge kept along straight and steady; but if he were inattentive, or looked about him, paying more attention to the passers on the shore than to the work in hand, the barges bumped one against the other, tugged at the ropes, and the men were jolted and tossed, and had hard work to keep their balance; being tied to the steamer they were bound to follow, only it depended upon each individual bargeman as to whether their passage up the river was smooth or agitated. The only way each individual could help the other was by keeping his own barge straight and steady, then he did not bump and thump and shake that of his neighbor. If his fellow traveler was perhaps a little careless, or not keeping a good lookout for all the little boats, or even the big ones that were round about him, his neighbor could give him a warning call, or a word of advice, but he could not touch his rudder or prevent his barge being bumped as a reward of his carelessness.

I could not help thinking it was just the same with our two selves. In the same way as each barge was tied to the steamer and had to follow it, but it depended upon the mortal who guided it as to whether its passage was rough or smooth, we were inseparable from Principle; but it depended upon our two individual selves as to whether our passage up the river was smooth or rough. If we were honest, always at our post, with our eyes open ready to meet every foe, either large or small, with our hand always steadily on the rudder, our passage would be smooth, and we would follow Principle side by side. But if we looked about us or deserted our post, we should not only make our own passage rough and difficult, but we should mar the progress of our neighbors, giving them many a thump and a bump. We both had to follow where Principle led, and all we could do to help each other, was to keep our own barge straight along the narrow way, without looking to the right or to the left. Whatever little word of advice, or encouragement we might be able to give one another, we had to follow the guidance of Principle, be led, be drawn, be one with Him. So the way of His appointing, not our will but His, be done, and we both were making for the same port, both had the same goal in view, "The Kingdom of Heaven."

VIOLET C. BATH, London, England.

The Word of God.

BY HENRIETTA E. CHANFRAU.

CHRISTIAN SCIENCE is the word of God which heals the sick and the sinful, opens the blind eyes, and unstops the deaf ears. It is the gospel as taught, preached, and practised by our beloved Master.

To our beloved and inspired Leader and Teacher, the Rev. Mary Baker Eddy, who has brought to this age and made practical the healing power of the gospel of Jesus Christ, we owe an endless debt of gratitude. For through her discovery of the Truth, we are able to demonstrate and follow the commands of Jesus: "Go ye unto all the world, preach the gospel, heal the sick, cleanse the leper, raise the dead, cast out demons." And so great and wonderful is this word of God, that it is not within the power of mortal man to stop its progress. There are thousands who are gladly testifying, in this country and abroad, to its healing power, and proofs of these testimonies can be obtained if desired. Two-thirds of the cases that come to Christian Science practitioners are those that *materia medica* has failed to heal. And it has been my experience, as well as that of many others, to have cases sent to us by the physicians themselves. As a physician recently and very truthfully remarked, "*You will find Christian Science victims very rare.*" Where there is one case lost under Christian Science treatment, there are hundreds that are advertised in our daily papers who have passed away under *materia medica.* But we have nothing to say against the medical profession, which numbers in its ranks many noble men and women who do what they can as far as lies in their power to alleviate the sufferings of mankind by administering drugs. But *we,* through God's law,—His spiritual law,—know of a better way, a way marked out for us by the greatest healer the world has ever known, Jesus of Nazareth, and shall we be condemned for trying to walk in that way?

"Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases."

"Science and Health with Key to the Scriptures," opens the Bible to us (a sealed book to millions of people), and through its teachings we are able to discern spiritually, and through that discernment it becomes illumined. It is truly "A lamp unto our feet and a Light unto our path." We are a God-loving, God-fearing people, and do not condemn our brother who will not follow us. The way is open for all to know and understand. It is the strait and narrow way, but when we find it, it is the King's highway, and leads us straight to God.

I will say with Gamaliel, "If this counsel or this work be of men, it will come to nought: But if it be of God, *ye cannot overthrow it;* lest haply ye be found even to fight against God."

Stereopticon Views.

[THE following description of a set of stereopticon views of Jesus will be read with much interest.—ED.]

On the evening of Easter Sunday, I was privileged to attend a special service at the St. Mary's Avenue Congregational Church, entitled, "The First Easter." It consisted of over a hundred superb stereopticon views in which Christ was the central figure. The pictures were from paintings of the masters of art, and looked so natural when thrown upon the screen that it almost seemed we were standing amid those marvelous scenes of long ago. Every important event recorded in the Gospels was there given from the manger to the cross, out through the tomb to the resurrection morning. It was simply inspiring. I saw the Master standing before the five thousand feeding them with the loaves and fishes; I saw him rebuking the tempest and walking the waves; I saw him riding into Jerusalem amid the loud hosannas of the multitude; I saw him in the Temple teaching; in his mother's home; in the abode of the disciples; at the well; on the hillside teaching the people; in the garden; before Pilate; bearing the cross up the hill of Calvary; I saw him stretched upon the cross; I saw him lifted down, wrapped in fine linen, borne to the sepulchre. The cave opened; I saw within the cave where they laid him; I saw the last loving touches made before he was left alone; I saw them come away; I saw the stone at the cave's mouth, the sad disciples in their abode, the home of the mother of Jesus the night of his burial. Then I saw the dawn of Easter morning, a sight so grand as to bring tears to one's eyes; I saw the stone rolled away, the Master stepped forth, appearing to Mary, recognized by her; I saw him meeting the disciples; I saw him on the way to Emmaus, and then I saw the Ascension. Surrounded by many disciples and followers, he rose somewhat as it were in the air, and then faded away till nothing was left but a pure white cloud. What an inspiration was that picture-lesson as a whole! Every picture was perfect, as natural as life, almost, to the eye, and I seemed to have followed the Master throughout his pilgrimage on earth, and shared in the joy of his victory over the grave, on that bright Easter morning; and seem to see the Risen-Christ idea clearer and better than ever before.

WALDO PONDRAY WARREN.

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Question and Answer.

In what sense can the atonement be said to be "a hard problem in theology" from the Christian Science point of view? Does this mean the theology of Christian Science or that of old theology?—T. D. W.

We understand this quotation from our text-book, "Science and Health with Key to the Scriptures," page 328, relates to the old theology. The atonement has ever been one of the perplexing questions of the old theology, because in it are embraced many other difficult doctrinal questions. The old theological theory is, that atonement is the reconciliation of God to man, or the appeasing of God's wrath through the propitiation or mediatorial office and sacrifice of Jesus Christ. Those who so far believed on Jesus Christ as the Saviour of mankind as to bring themselves within the saving efficacy of his blood shed for them, had so far appeased God's wrath as to be forgiven of their sins and thereby saved. Those failing thereof were still under the ban of the divine wrath and were to remain unforgiven throughout all eternity, consigned to endless banishment from God's presence and saving power. This view of the atonement surely is a hard problem—hard in every conceivable view of it; hard because difficult of comprehension and more difficult of solution,—a mystery above and beyond mortal ken. And yet, according to the old theory, if unsolved, the penalty of eternal banishment from salvation follows.

But what of the Christian Science view of atonement? God is eternal, ever-present Love. His atonement is love. He has evolved from His eternal consciousness or selfhood, infinite ideas. The highest of these ideas constitute man. God being the Principle of man, the Principle and the idea are forever inseparable. There is, therefore, an eternal at-one-ment between God and man, or Principle and idea. This is the absolute fact of Being.

To the extent that mortal man, or the man of the material senses, has strayed, in his own belief or conception, from his true relation to God as His idea, he has lost his true estate, which is spiritual, not material; and to this extent he may be said to have become unreconciled to God.

Now, what of the reconciliation? He must awaken from his lost, or misconceived, estate to the understanding of his true estate, of his real relationship to God. He thus awakens in proportion as he ceases sinning or straying away from God, and in this proportion he is coming into at-one-ment with God, into his true selfhood and estate.

Theologically the Christian Science view is not difficult. It is stripped of all the perplexities of the old doctrinal conception. But, nevertheless, from every human standpoint, it is fraught with serious import. The practical working out of the theory involves sacrifice, even the sacrifice of all the false and alluring pleasures of the world, that is, of the material senses or fleshly, sensual passions, appetites, and indulgences of every character. It involves the absolute destruction of the old man of sin—placing upon the altar, which burns and destroys, every false conception and condition, and putting on the new man of spiritual righteousness and wholeness.

Eternal, all-present Love, needs no appeasing. Strict conformity to the divine law is the sacrificial altar upon which all must place themselves. "Keep the statutes and Commandments." This is the Scriptural edict, the divine injunction, which was, and is, and ever shall be, until the end of the world,—that is, the end of mortal error. This is the atonement. Read carefully in this connection the chapter on "Atonement and Eucharist" in Science and Health.

Rev. Dr. McKenzie says that church which is too good for the poor man is too poor for the good man.

Boston Evening Transcript.

Letters.

Cedar Rapids, Ia., April 19, 1899.

Dear Editors:—I enclose you under separate cover the last two issues of the Sunday Republican. The former contains a paper read before the Methodist Ministerial District Conference. The writer believed he was attacking Christian Science by saying, "it was to all practical purposes the same as mental science; called it "pantheism;" does not see how any well-balanced mind can be attracted by such nonsense; "it is the craziest of all crazes." Of course he had put up his target to shoot at and hit it, but Christian Science was untouched, for one must know something about Christian Science before he can attack it,—our dear brother will erelong see that Christian Science can withstand all attacks, for Christian Science is not vulnerable. It is not of man, but of God.

The second paper was copied from the Sentinel of March 30, "Why Christian Scientists should be recognized as Christians," from the pen of Rev. Josiah Zimmerman, a Lutheran minister, and read before the Ministerial Association of Lincoln, Neb. It was a grand article, and we were glad to see it published here, for it was only the truth regarding Christian Science. Was it not a beautiful tribute to Christian Science that this article was suggested by a Methodist lady as a reply to the former, and at her request it was published?

A little less than a year ago my wife and I, when overwhelmed with bodily infirmities, came to Christian Science for help. For many years we had "sought to the physicians" to be healed of our ailments, but could get no relief. In the darkest hour, when we were without hope (man's extremity), suddenly there flashed out a beacon light and the gates of Christian Science were revealed to us. We entered together and almost instantly were made whole (God's opportunity). We rejoice now that we can give this wonderful Truth to others and can ask "Who is so great a God as our God?"

Most respectfully,

JOHN E. PLAYTER.

From Mr. Buswell.

Beatrice, Neb., April 14, 1899.

Dear Mother:—I cannot let this week pass without telling you of another proof that divine Love does speak to the world through you. Last Sabbath was a beautiful day with us, and our attendance at church was good. In the audience was a lady who seemed to be suffering with physical trouble. Her thought in the morning was that she could not get to church; but she felt she must go.

During the service the claim seemed so strong she thought of calling on some one for help. During the reading and singing of the last hymn (No. 178, "Saw ye my Saviour," composed by your own dear, loving thought), she felt she was set free. Her trouble was gone, and she *realized* the peace expressed in those beautiful words. Who can doubt the inspiration of those words of love—"The sick *are* healed"?

We find it pleasant to be settled in our own home, but we miss the dear ones in Concord, and most of all your dear smile and loving words of counsel and encouragement. It rejoices our hearts to see the progress that is being made in that field, so dear to us all. And we thank the dear Father, with you, for His goodness to His children. Mrs. Buswell and I are busy scattering seeds of love and cheer among this people, and we know we have your approval and God's blessing when we are faithfully doing His will. Mrs. Buswell joins in much love to our dear, faithful Mother.

EZRA M. BUSWELL.

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Afraid of the Moon.

Editor Sentinel: —

GEORGE G. GROFF, M.D., a professor in Bucknell University, at Lewisburg, Pa., and who also served as an army surgeon in the United States Volunteers, in Porto Rico, wrote a letter to the Saturday News, at that place, which was printed in that journal April 8, 1899.

I send you the following excerpt from the letter, which I think will interest the readers of your valuable and interesting paper:—

"I find an idea prevalent here which may be of interest to some of our Pennsylvania friends who believe in the influence of the moon. They think here, among other things, that the moon's light is injurious to health. So on moonlight nights if it is necessary to go out they carry an open umbrella over their heads. It is a ridiculous sight to see scores of people under umbrellas, the moon shining brightly and not a cloud in the sky. It is not the poor and ignorant alone who do this, but the well-to-do and educated people, just as at home where college professors, ministers, and lawyers are the foremost patrons of quacks."

A. L. SHOWERS.

Miscellany.

A Sensible Ordinance.

The following is an extract from an ordinance recently published in the Galveston Daily News, which had been introduced at a meeting of the city council of Galveston, Texas. May it not justly be considered as one of "the signs of the times"?

It shall not be lawful for any person, firm, or corporation to exhibit or distribute or to have posted or pasted up on any of the bill-boards, fences, sidewalks, curbstones, posts, or awnings in the city of Galveston, or display in any window or show case any picture, print, lithograph, or advertisement representing a human figure in a lewd, improper, or indecent manner, or representing such human figure as suffering from or being afflicted with disease of any kind whatsoever, nor shall it be lawful in any of the methods aforesaid, to exhibit advertisements of any medicine or remedy purporting to cure such disease or ailment, where such advertisement is accompanied by pictures or representations of persons represented to be suffering from such disease, and all such pictures or representations so exhibited are declared to be nuisances in any of the streets, alleys, or sidewalks of the city of Galveston, and when posted or pasted up may be removed by the chief of police, or other officers of the city.

Civilization.

"As I understand it," said the heathen, "You propose to civilize me?"

"Exactly so."

"You mean to get me out of habits of idleness and teach me to work?"

"That is the idea."

"And then lead me to simplify my methods and invent things to make my work lighter?"

"Yes."

"And next I will become ambitious to get rich, so that I won't have to work at all."

"Naturally."

"Well, what's the use of taking such a roundabout way of getting just where I started? I don't have to work now."—*Washington Star.*

The World is Growing Better.

Some unthinking people say that the world is getting worse, but social scientists, men who devote their lives to social questions, are positive in saying that the world is better now than it has ever been, though less religious in the sense of following creeds. There are not many men or women in the world who would betray a personal trust placed in their keeping, or violate the sacredness of any obligation, tacit, implied, or outspoken, for it is now accepted among all classes of people, high or low, that the betrayal of confidence or trust is evidence of the lowest moral depravity, and from this widespread conviction, men of science conclude that when man recognizes unity of principle the world is growing better.

Times-Union Citizen, Jacksonville, Fla.

Editorial Comment.

Christian Science is entitled to precisely the same respect and protection that are extended to all other creeds and systems, provided that they keep within the law. If men or women believe in Christian Science their opinions are entitled to all possible consideration. If persons are firmly persuaded that they can be cured of bodily pain and disease in that way only, they are fools if they do not resort to Christian Science. The fact is, that if Christian Science did not cross the tracks of the "regular" physician and the "orthodox" clergyman it would meet with but very little opposition.—*Buffalo Commercial.*

In an account of a five years' sojourn on the Mackenzie River, Edouard de Sainville mentions the entire absence of consumption among the natives, and the occurrence of colds only on contact with civilization. The curious experiment was tried of opening a soldered zinc case in a perfectly healthy camp, and distributing the contents. On the following day every member of the camp developed a violent cold, which was cured with camphor. The case had been packed in Winnipeg.—*Concord Statesman.*

Mrs. Hornbeak (looking up from her newspaper)—Here is a patent medicine which is guaranteed to cure ye after everything else has failed.

Farmer Hornbeak—Huh! What I want when I'm sick is a medicine that will cure me before I've tried everything else, an' not one that I have to put off takin' till I have waded through the whole blamed mateery meddicky without gitting relief.—*Harper's Bazar.*

A Difficult Problem.

"What's the matter?" inquired the sympathetic friend.

"I don't know," replied the man who was gazing at the floor and holding his face in both hands.

"Is it the toothache?"

"It started that way, but I don't know now whether it's the toothache or the things my friends persuaded me to do for it."—*Washington Star.*

Notices.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

The next admission of candidates for membership with the Mother Church will take place June 3, 1899. Applications to be presented at that time must be in the hands of the clerk on or before May 15.

☞ Those who intend to be present at the annual meeting of the Mother Church to be held in Boston, Mass., June 6, 1899, can secure reduced rates by getting certificates for the same from their local agents when they purchase their tickets.

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Written by Rev. Mary Baker G. Eddy.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., MAY 11, 1899. | Vol. 1 No. 37

Secretary Long.

He Defends the President and the Campaign in the East.

SECRETARY LONG was the guest of honor at a dinner given by the Essex Club of Boston, on the anniversary of the great battle of Manila Bay. His address on that occasion was in part as follows:—

In behalf of the navy, I thank the Essex Club for celebrating this day, which is one of the most conspicuous in naval annals, and in paying its tribute of respect and admiration to the most conspicuous naval hero of recent times. I cannot claim him, however, for the navy alone. Nor can I claim that your plaudits are solely on account of his naval distinction. By his display of large powers of administration, by his poise and prudence, and by his great discretion, not only in act, but also in word, which is almost more important, he has proved himself a great representative citizen as well as a great naval hero.

In the cluster of military celebrities of the recent war, Dewey easily stands at the front. No captain ever faced a more crucial test than when, a year ago this morning, thousands of miles from home, with every foreign port in the world shut to him, nothing between him and annihilation but the thin sheathing of his ships, his cannon, and his devoted officers and men, he moved upon the enemy's batteries on shore and on sea with that unflinching faith and nerve which sometimes fail other men even of courage and spirit, and, before the sun was half-way up the heavens, had silenced the guns of the foe, sunk the hostile fleet, demonstrated the supremacy of the American sea power, and transferred from Spain to the United States an empire of the islands of the Pacific.

I thank you, also, for your courtesy in inviting to your board so many officers of the United States navy, whom I am honored to meet.

My only regret is that we cannot have with us all the brave heroes who participated in those great events. They would include not only the officers on the decks, but the men behind the guns. May we not, however, say that, though not present in person, they are all here in our hearts, our affection, and our gratitude?

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I do not forget that, while celebrating the glorious record of our navy, you are also, in common with all good citizens, keenly alive to the new problems which, as a legacy of the war, are upon us. The old order of things is always giving way to the new, and calling for the highest patriotism and wisdom. There has never been a generation in our country that has not had to face some new crisis, which, in each case, was to many a portent of ruin. But it has always resulted in larger development and resourcefulness.

So now, if there were no other new possessions than Hawaii, a grave new departure would be before us. If only Cuba and Porto Rico were added, it would be a great tax upon our faith and ability. With the Philippine Islands, almost unlimited in number and population, thrown into the scale, no wonder the prospect creates a feeling of anxiety on the one hand, but of high resolve, as well as of hope, on the other. The discussion that has arisen is interesting and vital. As happens in all discussion, there is danger of being misled by terms and of the appearance of greater differences than really exist.

It is worth while to remember that there are certain points on which all sides are substantially agreed. One of these is that it was the national duty not to permit these islands to revert to Spain. Another is, though I notice the term is sometimes still used in the excitement of debate, that there is no purpose anywhere to "subjugate," or reduce these islands to "vassalage," or make their people "slaves," or deprive them of any rights which are enjoyed by the inhabitants of our own territories at home.

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The first, constant, and last instruction of the administration has been to insure them every help to better conditions. You can point to no word it has uttered, no order it has given, no mission it has sent, that has not had in view the improvement of the Philippine Islands. If you will read the recent proclamation issued by the commission of which President Schurman is the head—a man of the highest character and purpose—you are blind if you do not see that it tenders to them every advantage of good government and civilization.

At the close of the war the President found himself charged with the duty of securing proper guarantees of order and protection to property, and of organizing a stable government. It was a difficult problem in any event.

I think he would have been able to meet it more quickly and more successfully if the treaty of peace had been ratified at once. The delay in its ratification, entirely honest on the part of many as it was, yet worked—as opposition, though entirely honest, to the present efforts of the administration is now working—two embarrassments.

First, it induced Aguinaldo to believe that a large element in this country was opposed to the President's policy and favored the immediate independence of the islands; and his agent here, Agoncillo, encouraged him in this opinion.

Secondly, this delay left no time for Congress to act upon the question of what disposition should be made of the

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Philippines, but left them in the hands of the President. He has not the power to dispose of them. They are territories for which Congress must make the needful rules and regulations. The title to them is in the United States. His simple duty is to maintain law and order there, and to do so until Congress can act.

The President had given strict orders to General Otis to avoid conflict in every possible way, and General Otis had so notified Aguinaldo. The latter, instead of seeking peaceful settlement, went on waging war on the city and on our troops lawfully there. In the discharge of his duty to maintain law and order, certainly the President was justified in suppressing these attacks. And, if the best means of defence was, for the time being, to assume the offensive after such provocation, in order to prevent further attacks, he was justified in that.

Meantime, the most enlightened commission he could select had been sent to Manila, with a view to bringing about some proper adjustment. This commission is now at work.

It seems to me that this is the first thing to be done; and this the administration is endeavoring to do.

The second thing to do is to go on, through the Schurman peace commission, as that commission is endeavoring to do, and as speedily as possible, get into communication with the leading influences among the natives and secure some adjustment.

The third thing for the administration is, while thus insuring order and doing everything to secure an adjustment with the natives, to wait the action of Congress, which must determine what the disposition of these islands is to be. My personal views are of very little consequence, but I have already expressed them to the effect that I should be glad to see every step taken toward their ultimate self-government as soon as they show their capacity for it.

I am one of those who believe in freedom of speech. There are occasions when those in official position are expected to be reserved. But among the people, I think criticism of those in power is often useful and good, even if not wholly warranted.

On the other hand, in all good nature, when we really get down to business, let us not be too immoderate, too exacting, or too denunciatory. Let us bear in mind that it is much easier for the fellow who has no responsibility to tell what ought to be done, and not to be put to the test of doing it, than it is for the fellow who has the responsibility to be put to the test of deciding and doing what ought to be done.

You certainly may be sure of one thing, that the administration is just as humane and just as eager to do right as any man or woman in Massachusetts, and that is the highest standard I know of on all this footstool. You may be sure that it has not the least idea of putting any shackle or fetter on any Filipino, not so much as a cotton twine string around his ankles. You may be sure that it is more eager to stop bloodshed and secure peace than you are, because it has to bear the responsibility.

At present a plain, honest, devoted citizen, whose ambition and purpose is to render good service to his country and to humanity, is on duty, and he cannot give that duty up or transfer it or shirk it. He is doing that duty as best he can, and he is doing it in just the spirit, if not in just the way, that the most exacting combination of good sense and good conscience at this table would have him do it.

In his efforts, you men of Essex—grand old patriotic name—can hinder him or aid him. You are free agents, and have the right to do as you please. You can pelt him with brickbats, or you can give him a cordial word and a helping hand. Which shall it be?

Items of Interest.

In a letter to a Kansas paper one of the members of General McArthur's brigade writes from Manila, "Night before last I was on picket duty all night, and yesterday morning I found that the nigger picket was within a hundred yards of me. After a little talk we both laid down our guns and met between the lines, and had a little visit. He said the people in their army did not want to fight us, but they had to, or their officers would kill them. He also said that he had not had a bite to eat for three days. I gave him what hardtack I had with me, and it did me more good to see him eat it than if I had eaten it myself. When we parted we shook hands, and he cried like a baby."

"Dewey day" was generally celebrated in an appropriate manner. President McKinley visited the navy yard at New York, and while there sent the following despatch to Admiral Dewey:—

New York, May 1, 1899.

Dewey, Manila:—On this anniversary of your great victory the people of the United States unite in an expression of affection and gratitude to yourself and the brave officers and men of your fleet, whose brilliant achievements marked an epoch in history and which will live in the annals of the world's heroic deeds.

WILLIAM MCKINLEY.

Rufus L. Perry, a colored lawyer of Brooklyn, has secured an option on fifteen hundred acres of land on Long Island, with the idea of forming a settlement of the people of his race. The plan is to bring up about six thousand negroes from the sections of North Carolina and South Carolina, and lease the land to them on ninety-nine year leases at five dollars a lot. Building materials are to be supplied to the settlers and factories for the manufacture of various kinds of woodwork will be established.

When the payment of twenty million dollars to Spain is made, the cash balance in the United States Treasury, May 1, will be about two hundred and sixty million dollars. The expenditures on account of the war and maintaining garrisons have reached about two hundred and sixty-six million dollars. The ordinary receipts during the month of April were $41,611,587, which will leave a deficit of about five million dollars.

The first authentic information regarding Lieutenant Gilmore and his party who were recently captured while endeavoring to rescue a body of Spanish soldiers, was received by General Otis in the form of a list of the missing men, and was signed by Gilmore himself. Seven enlisted men of the navy and six enlisted men of the army are with him. All are doing well.

Princeton University recently received an anonymous gift of one hundred thousand dollars to endow a professorship of general politics in that institution. The alumni and friends of the University have settled upon ex-President Grover Cleveland as the occupant of the chair. It is even said that the donor of the gift had Mr. Cleveland in mind.

The aggregate strength of troops employed during the war with Spain was approximately 275,000. During this time the deaths from all causes was 6,190, or 2.25 per cent. The mean strength for the first year of the Civil War was 276,371, with an aggregate loss by deaths of 19,159, being a percentage of 6.8.

A magnificent memorial building is to be erected in honor of Admiral Dewey at Norwich University, Northfield.

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Vt., the state's military college where Dewey was a student. The ground was formally broken on Dewey day. The first sod was turned by Captain Clark, formerly of the battleship Oregon.

What was once the Southern Ute Reservation in Southern Colorado has been opened for settlement. There is enough land to make fifty-two hundred homes of one hundred acres each. The government gave to the Ute Indians

President McKinley is apparently satisfied with the general conclusions of the beef court of inquiry, but thinks the report is too harsh, and has returned it to General Wade, the president of the court, with instructions to modify it by toning it down.

Wireless telegraphy recently had its first practical demonstration in England. A lightship was struck by a passing vessel. The crew immediately telegraphed to South Foreland that their ship was in a sinking condition, and tugs were sent to the rescue.

Secretary Hay has paid to the French ambassador, M. Cambon, the twenty million dollars provided by the treaty of peace for the cession of the Philippines. The payment was made in four treasury warrants of five million dollars each.

A battery of sixteen twelve-inch rifled mortars, having an accurate range of five miles, are being put in place at Fort Point, San Francisco. Military engineers say that when they are set the Golden Gate will be impregnable.

President Loubet has requested the French ambassador to Spain to convey to Madrid an expression of his satisfaction that peace between Spain and the United States had been brought about through the good offices of France.

Chief Yeoman Willis, who stands six feet seven inches, said to be the tallest man in the United States Navy, has been selected to take the part of Uncle Sam in the Peace Jubilee to be held in Washington, D. C.

The letter of reprimand to Captain Coghlan, on account of his anti-German utterances, will not be made public unless the captain himself cares to give it out, which he is at perfect liberty to do.

The President has appointed Colonel Frederick Funston of the twentieth Kansas, a brigadier-general of volunteers, in recognition of his skill and gallantry in crossing the Rio Grande River.

The Phœnix Bridge Company, Phœnixville, Pa., has received a contract to build twelve steel bridges for the Russian government. The bridges are for the Eastern Chinese railroad.

"On this occasion, it appears to me that silence is golden," was Admiral Dewey's response to a request from a New York paper for a sentiment appropriate to Dewey day.

American manufactured goods to the amount of $36,025,733 were exported during the month of March, or more than twenty-five per cent in excess of any preceding month.

The heaviest passenger engine ever built runs on the Burlington road out of Chicago, and weighs 127 tons. It will haul a train weighing thirty-eight hundred tons.

Information is received from Apia, Samoa, that the Mataafan chieftain has accepted an armistice, though the German consul failed to sign the proclamation.

Secretary Alger was one of the speakers at the fifteenth annual banquet of the Michigan Commandery, Order of the Loyal Legion, recently given at Detroit, Mich.

At a recent cabinet meeting it was decided to seize all the literature issued by the Anti-Imperialist League mailed to the new possessions of the United States.

General McArthur has sent an officer to General Antonis Luna, the Philippine commander, under a flag of truce, asking an exchange of prisoners.

The North Atlantic squadron, under command of Rear Admiral Sampson, has arrived in New York after an extensive cruise in the West Indies.

From February 4 to April 28 one hundred and ninety-three soldiers were killed in the Philippines, and eleven hundred and eleven wounded.

The French despatch-boat Ibis has successfully telegraphed a distance of twenty miles by the Marconi system of wireless telegraphy.

United States Senator Hoar has sailed for Europe. Accompanied by his wife he will make a continental tour of some duration.

The bill to limit the height of buildings in Massachusetts to one hundred feet, was killed in the House of Representatives.

The future Cuban republic will assume an indebtedness of forty million dollars to pay the Cuban militia and civil employees.

It is said that because an oath has no sanctity among the natives, there will be no jury system in the new laws of Cuba.

It is estimated that during the present year the railroads of the United States will require about ninety-four million ties.

The government has decided to establish a military post at Pyramid harbor, near Chilkat village, in Alaska.

The total supply of gold coin and bullion in the United States is nine hundred and eighty million dollars.

The Christian Endeavor Society reports more than 3,200,000 names on its rolls.

The anniversary of the sinking of the Spanish fleet was quietly observed at Manila.

It is estimated that the Klondike output this year will be about fifty million dollars.

The postal service on the island of Porto Rico is now self-sustaining.

General Charles P. Eagan has sailed for Honolulu.

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Not Matter but Spirit.

[From the Concord Evening Monitor.]

THE following opportune and instructive message from the Discoverer and Founder of Christian Science was read at the regular Wednesday evening meeting of the First Church of Christ, Scientist, in Concord, on the date which it bears:—

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren:—We learn from the Scriptures that the Baalites or sun-worshipers failed to look "through nature up to nature's God," thus missing the discovery of all cause and effect. They were content to look no higher than the symbol. This departure from Spirit, this worshiping of matter in the name of nature, was idolatry then, and is idolatry now. When human thought discerned its idolatrous tendencies, it took a step higher; but it immediately turned to another form of idolatry, and, worshiping person instead of Principle, anchored its faith in troubled waters. At that period the touch of Jesus' robe, and the handkerchief of St. Paul, were supposed to heal the sick; and our Master declared, "Thy faith hath made thee whole;" and the medicine-man, far lower in the scale of thought, said, "My material tonic has strengthened you." By reposing faith in man and in matter the human race has not yet reached the understanding of God, the conception of Spirit and its all-power.

The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power. Ask thyself, Do I enter by the door and worship only Spirit, and spiritually? or, Do I climb up some other way? Do I understand God as Love, the divine Principle of all that really is, the Infinite Good, than which there is none else, and in whom is all? Unless this be so, the blind is leading the blind, and both will stumble into doubt and darkness, even as the ages have shown. To-day if ye would hear His voice, listen to His Word and serve no other gods; then the divine Principle of Good, that we call God, will be found an ever-present help in all things, and Christian Science will be understood. It will also be seen that this God demands all our faith and love; that matter, man, nor woman can ever heal you, nor pardon a single sin; while God, the divine Principle of nature and man, when understood and demonstrated, is found to be the remote, predisposing, and present cause of all that is rightly done.

I have the sweet satisfaction of sending to you weekly, by Mr. Mann, alias our "best man," flowers that my skilful florist, Mr. Eaton, has coaxed into loveliness despite our winter snows. Also I hear that the loving hearts and hands of the Christian Scientists in Concord send these floral offerings in my name to the sick and suffering. Now, if these kind hearts will only do this in Christ's name, the power of Truth and Love will fulfil the law in righteousness. The healing and the gospel ministry of my students in Concord, have come to fulfil the whole law. Unto the angel of the Church in Philadelphia—the Church of Brotherly Love—"these things saith He that is holy."

To-day our great Master would say to the aged gentleman healed from the day my flowers visited his bedside, "Thy faith hath healed thee." The flowers were imbued and associated with no intrinsic healing qualities from my poor personality. The scientific, healing faith is a saving faith: it keeps steadfastly the great and first Commandment, "Thou shalt have no other gods before Me"—no other than the spiritual help of divine Love. Faith in aught else misguides the understanding, ignores the power of God, and, in the words of St. Paul, appeals to an unknown power "whom therefore ye ignorantly worship." This trembling and blind faith, in the past as in the present, seeks personality for support,—unmindful of the divine law of Love that can be understood, and whose Principle works intelligently as the divine Mind, not matter, casting out evil and healing the sick.

Christian Science healing is the Spirit and the bride—the Word, and the wedding of this Word to all human thought and action—that say, "Come," and I will give thee rest, peace, health, holiness. The sweet flowers should be to us His apostles, pointing away from matter and man up to the one Source, divine Life, and Love, in whom is all salvation from sin, disease, and death. The Science of all healing is based on Mind—the power of Truth over error. It is not the person who gives the drug, nor the drug itself that heals; but the law of Life understood by the practitioner as transcending the law of death.

I shall scarcely venture to send flowers to this little Hall if they can be made to infringe the Divine law of Love even in thought. Send flowers and all things fair and comforting to the dear sick; but remember it is not he who giveth the flowers that conferreth the blessing, but "my Spirit saith the Lord;" for "in Him was life, and that life was the light of men."

MARY BAKER EDDY.

Pleasant View, Concord, N. H., April 19, 1899.

Not Well Informed.

CERTAIN gentlemen of the pulpit in Michigan and elsewhere, are varying their stereotyped attacks upon Christian Science by attempting to make capital out of the falsehoods which have recently been revived, to the effect that the author of "Science and Health with Key to the Scriptures," borrowed her system of healing from one Dr. P. P. Quimby. One of these gentlemen is reported to have said in a recent sermon, with reference to these charges, that the Rev. Mary Baker Eddy has kept a judicious silence, although the seriousness of the offence and the boldness of the accusation have demanded a reply, which she had never even attempted.

In view of the facts, this assertion, made publicly in a pulpit where truth only is supposed to be uttered, is about as bold a performance as anything of which we can conceive. The gentlemen who thus speak should be aware that they are thereby acknowledging themselves to be uninformed of existing and well-known facts, and they should become better historians before undertaking to recite history.

The fact is, that many years ago these calumnies of Mrs. Eddy and her work were answered by her and others. We regret that our clerical friends at the time of the delivery of their sermons, had not perused the Christian Science Sentinel, published in Boston, Mass., of February 16, 1899; for had they done so they would have been thereby

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informed that, as early as October 6, 1883, there was published in the Journal of Christian Science, parts of a decision of the United States Circuit Court of Boston, in a suit brought by Mrs. Eddy against one Edward J. Arnes, for infringement of her copyright of "Science and Health with Key to the Scriptures." In this action the defendant Arnes alleged as his sole defense, that Mrs. Eddy was not the author of Science and Health, but that the said Quimby was. Upon this issue the case went to trial, there being no other issue involved in it, for Arnes had no other defense. The defendant's counsel failed to produce any evidence in support of his answer, that Dr. Quimby and not Mrs. Eddy was the author of the book, for the infringement of the copyright of which the suit was brought. At the time of the trial the defendant's counsel was asked by Mrs. Eddy's counsel why he did not present evidence in support of his answer, and he said, for the reason that there was none to present. Does any one suppose that, this being the sole defense, the defendant would not have proved his case if it had been possible?

A substantial copy of the record of the case, including the decree of the Court, perpetually enjoining Arnes from continuing the publication of his pirated book—copied verbatim from "Science and Health with Key to the Scriptures"—and consigning all that then remained on hand to the knife,—was republished in said number of the Christian Science Sentinel. Also letters from students of Mrs. Eddy, and from Mrs. Eddy herself, dated variously in 1886, 1887, 1892, and 1899, all of which were in refutation of the charges which our clerical friend declares have remained wholly unanswered. Various refutations of the same falsehood have been published in daily and weekly papers and other general publications in this country; some in Denver, Col., some in Chicago, Boston, New York, and many other places. Not only so, but members of the official Board of Lectureship of the Christian Science denomination, have publicly refuted the same from numerous rostrums, east, west, north, and south, and are yet doing so.

In view of all this, may we not pertinently inquire where our belated clerical brethren have been doing their current reading? They must be so absorbed in their theological studies that they are lost to the events of the outside world.

The only question that has seriously arisen in the minds of Mrs. Eddy's friends and adherents, has been, as to whether there has not been altogether too much notice taken of charges so frivolous, foundationless, and inconsequential as those in question. It ought to be enough to know that they were set in motion for no disinterested purpose, but in a spirit of sheer malevolence.

The only apology there is to be offered for noticing these moss-grown falsehoods, is the fact that there is already so much misrepresentation and misapprehension concerning the Discoverer and Founder of Christian Science, and the system itself, that many innocent persons may be misled thereby.

From a lecture delivered in Chicago, March 1, 1899, by Edward A. Kimball, C.S.D., of the official Board of Lectureship, and published extensively in the Chicago and other newspapers, we make the following extract:—

"A metropolitan editor recently expressed surprise that we did not 'come back at' the people who were making public utterances of antagonism toward Christian Science. One reason why we do not is that there is no unity in the thought, theory, or practice of those so opposed. Indeed, the medley of conflicting human thought which rises up to declare the unreality of Christian Science without having any knowledge of its nature is self-contradictory, illogical, and grotesque beyond the capacity of any man to estimate. It is a house divided against itself. To 'come back at it' would be as profitless as to chase after the terminals of the rainbow. The house itself cannot stand. It will fall in due time.

"The crusade of reform which is now progressing in the name of Christian Science is not controversial, but educational. It is useless to quarrel with the opponent of Christian Science because, as a matter of fact, he condemns that which is his own misconception. I never knew of a person who really understood it that did not recognize its verity and accept it with rejoicing. The man who does not understand it and know its great value cannot be persuaded by acrimonious and undignified debate, but needs to find his way through the pathway of loving-kindness and by means of the processes of education.

"Another reason why we prefer to hold our peace is that many of the unfavorable utterances concerning Christian Science are in the nature of sheer defamation. They are nothing but graceless lies, and we do not care to yoke ourselves in an unprofitable race with falsehood.

"There is one lie, however, that came under jurisdiction of the United States Courts several years ago, to the effect that Mrs. Eddy is not the Discoverer of Christian Science, and that her works are not original. The Federal Court, in taking cognizance of this false claim, entered a decree confirming her status as the author and originator of the substance and details of her text-book, Science and Health, and entered judgment and injunction against the would-be infringer. A well-ordered mind usually accepts such a decree as decisive and conclusive.

"As a lie which has been exposed, it is now hoary with age, and should have become weary of the use for which it is being urged in vain. Nevertheless there are people who are intent on assaulting Christian Science without regard to ways and means, who rehabilitate this fabulous charge, and continue it in ignoble service.

"My attention has been called to a sermon preached in Massachusetts in which this old story is repeated to the effect that Mrs. Eddy got her ideas from the manuscript of the late Dr. Quimby of Maine. This whole question of originality was involved in and disposed of by the legal decision referred to, and the fact that Mrs. Eddy is the Discoverer and Founder of Christian Science is now formulated as history and acknowledged by encyclopedias, dictionaries, and biographical works. There are, however, several features of the case which the Court decision does not take cognizance of, and which are worthy of mention:—

"1. Dr. Quimby was an avowed mesmerist.

"2. Christian Science and mesmerism are like polar opposites. They are antipodes, and could not possibly proceed from the same source.

"3. The proposition that a professional mesmerist could originate Science and Health, or that the Discoverer of Christian Science could also be a mesmerist, is not only inconceivable but impossible.

"4. People who have examined the fragments of manuscripts which Dr. Quimby wrote, and made the examination with a view of using them to discredit Mrs. Eddy's position, have admitted that they were valueless for such a purpose.

"5. The only semblance of a basis for this report is the statement of Dr. Quimby's son to the effect that Mrs. Eddy's ideas were the same as his father's.

"6. Mrs. Eddy herself says that she not only did not get any of the ideas of Christian Science from Dr. Quimby, but that his views were utterly unlike it.

"Did you ever know a woman who, from childhood's early hour, had with purity of motive and with steadfast, holy purpose clung with uncompromising fidelity to God—eager to know His will and satisfied with obedience? Did you ever know of such a woman whose many years of journeying along life's pathway were marked by monuments of integrity, chastity, benevolence, and self-sacrificing love? Do you know that her life has been one of ceaseless and unselfish devotion to the welfare of her fellow man, and that she has endured all the evil shafts that have been directed to her because of her endeavor to reclaim a lost race, rather than to falter and give way? Do you realize, when with her, the presence and balm of a deep, holy piety, the just-

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ness and merciful nature of her judgment, and the rectitude of thought that is in communion with God?

"If you do know such a woman then you know that the very substance and grandeur of her life constitute their own best evidence that she is neither robber nor liar."

If our good friends of the pulpit will take the pains to read this single refutation of the falsehoods they are repeating—strong, vigorous, truthful, and convincing—they would hesitate again to become parties to the circulation thereof. Should they do so, they would do it knowingly and wilfully, and must suffer the consequences of their wrongful acts. Let us hope that in their anxiety to antagonize Christian Science they will not become thus reckless.

Medical Bill Vetoed.

THE Colorado Legislature at its recent session passed a restrictive medical bill, aimed, of course, largely at Christian Science. Its passage seems to have been a surprise to every one, and was doubtless hastily done. Fortunately, however, it could not become a law without the governor's endorsement and signature.

Governor Charles S. Thomas of that state, is too astute a lawyer not to have seen the weakness of the bill, its character as class legislation, as oppressive and tyrannical, and its invasion of civil and religious rights. He is, also, too just a man, and too pronounced in his opposition to trusts and monopolies of every kind, to have given his consent to so flagrant an attempt at trust legislation as that embraced in this medical bill. He, therefore, vetoed it. His veto message will, in our opinion, rank among the great state papers of the present decade. It is broad, liberal, and able from every point of view, but especially the legal.

Governor Thomas is universally acknowledged to be among the ablest lawyers of the West. He is endowed with an unusually keen, analytical mind, and his experience as a lawyer has been varied and extensive. His practice for many years has been as large as, if not larger than, that of any other single lawyer in his part of the country. This fact adds greatly to the force and effect of his veto message. We take great pleasure in extracting from it, and refrain from publishing it in full only from lack of space.

After the tenth day of August, 1899, any person who, not having complied with the requirements of the act, shall continue to practise, or who shall thereafter begin, or offer to practise medicine and surgery, shall be criminally proceeded against and punished. Any person shall be regarded as such practitioner who shall publicly or privately act as a physician by prescribing or giving drugs or performing surgical operations for any person having any bodily injury, deformity, or disease; or who shall use the words "Dr.," "doctor," "surgeon," "M. D.," or "M. B.," in connection with his or her name. This sweeping inhibition embraces within its range everything from doctors of divinity to veterinary surgeons, and the use of an ordinary appellation by either is transformed into a grave misdemeanor.

The public health is also guarded against peril from physicians from abroad who may be consulted, or may practise across the border, but who cannot endanger life by establishing an office or a meeting-place for patients in Colorado. Medical attachés of the army and navy and medical examiners of relief departments of railroad companies may be tolerated within the strict line of their official duties, and dentists will not be interfered with so long as they confine themselves to the teeth. Services in case of emergency are harmless, provided they are gratuitous, and family remedies are recognized as compatible with the public health and the preservation of human life.

A decided majority of the medical profession, including a large number of personal and political friends, have urgently requested the approval of the measure. I am persuaded that they sincerely believe it to be essential to the public welfare and designed to subserve the objects set forth in its title. It is not without reluctance, therefore, that the conclusions I have reached concerning its merits make it impossible to comply with their desires. With every consideration for their judgment and their sincerity, I regard the bill as unjust, oppressive, and obnoxious to the general welfare.

Whatever may be the design of the bill, it will not protect the public health. If statistics are to be relied on, the death-rate in Colorado is as low as it ever was, and lower than in some of the states which have enacted measures of legislation similar to this. The department of surgery excepted, medicine is not a science. It is a series of experiments more or less successful, and will become a science when the laws of health and disease are fully ascertained and understood. This can be done, not by arresting the progress of experiment, and binding men down to hard and fast rules of treatment, but by giving free rein to the man who departs from the beaten highway and discovers hidden methods and remedies by the wayside. It is through these means that the public health is promoted and thereby protected, that the members of the medical profession are enabled to minister with success to human ailments and bodily suffering. Nearly every advance in the treatment of diseases, in the methods of their detection, and in the prevention of their occurrence, has been made by physicians in disregard of the regulations of the order; and the great body of their brethren, after denouncing and enduring, have ultimately accepted the unquestionable results of these researches and discoveries, and made them respectable by adding them to the category of the recognized and the regular. But for this, the leech, the lancet, and the pill-box would still be the regulators of the public health, and licenses to practise would be confined to those, and those only, who used them. This is but to say that medical progress in general has not been made by, but notwithstanding, the great body of its professors.

The bill invests the Council and the Board with autocratic and oppressive authority. The first shall, by order of not less than seven members of the second, deprive practitioners of their certificates and of the right to continue their business. They may do this whenever, in their opinion, a "physician shall be guilty of practices or conduct likely to deceive or defraud the public." What these practices may be, the Board alone may determine, and its decision seems to be final. An advertisement, criticism of the Board or one or more of its members, the application of an unusual remedy, testifying against the defendant in an action for malpractice, challenging the infallibility of something hoary with age and crowned with failure, these, and similar deeds might well be cited as sufficient to set in motion the machinery of the Star Chamber. A land like ours, which founds its policy upon justice, should tolerate no such tyranny as this, and I will not believe that any profession needs such an aid, either for its protection or its support. If men may be thus subjected to correction or punishment, if their livelihood can be made to depend upon such oppressive conditions, the independence of the individual must disappear, and servitude in its worst form will inevitably follow. If the public health cannot be protected otherwise, it were well to leave it to its fate; for disease is at least preferable to the unrestricted power of punishment and confiscation.

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The true intent and purpose of the bill is to restrict the profession of medicine to the three schools therein mentioned, and then limit the number of practitioners to suit the judgment of the composite board. People desiring medical or surgical service may employ its licentiates or die without the consolations of the healer. This is but to say that a medical trust is to be established which shall regulate demand and supply by absolute control of the product which forms its basis, the General Assembly furnishing the appliances whereby the trust shall become effectual.

The details of the proposed law are restrictive, repressive, and unjust. No physician, however learned, reputable, and zealous, can practise his profession without enlisting in one of the three recognized schools. No individual discovering some potent remedy and desiring to profit by his discovery, may prepare and vend it without passing the ordeal of Board and Council. Even then he cannot proclaim the glad tidings of his sovereign remedy through the press to those who need it without incurring the penalties of expulsion and imprisonment. No druggist in any emergency may administer relief to human kind without going to jail unless he does it gratuitously, and even then he must be very sure the emergency exists. No individual living away from the centers of life and far distant from a licensed physician can afford to be sick or meet with an accident, for none save the anointed may safely be his good Samaritan. He may bleed to death for lack of immediate surgical attention, or expire for the want of that medical care which the unlicensed might easily give. Nevertheless, the giving of it becomes an offence that the public may be protected. Midwives may ply their necessary vocations, but they may not prescribe any save "family remedies" under pain of fine and imprisonment. It is difficult to conceive of a medical bill more drastic and far-reaching in its provisions than this.

It is a legitimate criticism of this bill that it is the offspring of a union between the allopathic, homœopathic, and eclectic schools of medicine, into whose custody the health of the public is to be unconditionally delivered. Each in its own circle is given impunity as against the other two, but the condition is that the fusion or triple alliance must stand as a unit against all others.



The title of the bill, as it relates to the public, is a misnomer. This is a common subterfuge; all measures designed to promote a specific interest or protect an existing evil are ostensibly labeled "for the benefit of the people." The fact that the people do not seek the protection, ask for the benefit, nor suspect the existence of the alleged danger, is wholly immaterial.

It might be contended that this bill will regulate but not prevent the development of medical investigation. This is undoubtedly true; but investigation, to be beneficial, must be unfettered. Innovation and experiment will always languish when held in thraldom by the censorship of a powerful commission founded upon a rigid and exacting statute.

No one will believe that this union would have been made had it not been essential to the passage of the bill. If the allopath is to be believed, the homœopath is a charlatan and the eclectic a fraud. If the homœopath is to be credited, he has saved society from the narrow dogmatism of allopathic ignorance, and if the eclectic is heard he tells us that he has garnered to himself the wisdom of all schools, and nothing but the husks remain. Neither deems it consistent with professional ethics to confer or consult with the other, and each believes his own to be the one branch of medical science worthy of the name. Homœopathy fought its way to recognition against the bitter and implacable antagonism of the regular school, established itself in the face of bitter abuse, ridicule, persecution, and invective. Its disciples suffered all the pains that hatred, contumely, and authority could inflict upon it. A bill like this a half century ago would have sent them in shoals to the common jail and branded them with the outlawry of society. They now unite with their hereditary and still unreconciled adversaries to deny to others the claim they have so successfully vindicated for themselves, and to assist them in the effort to extinguish all forms of healing save their own. Such conduct may be just; it cannot be generous.

It may be that the public health is protected by such a union. It may be that each school has become convinced of the virtues of its present associates, and that among them is the alpha and the omega of medical and surgical lore. Society, however, does not forget, and it may, therefore, be pardoned if it sees in this fusion of the schools something beyond the philanthropic desire to protect the public health.

The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience, and is that which enables the citizen to worship God as he may desire. It is indeed the same right manifesting itself in a parallel direction. It is part of the law of the land, and no civil power is strong enough to deprive the citizens of its exercise. He may indeed select a healer of doubtful reputation or conceded incompetence, but that is his affair just as much as is his choice of a minister or an attorney. His action may prove injurious, possibly fatal, to himself or to some member of his family. It is better so than to delegate to any tribunal the power to say "thou shalt not employ this man" or "thou shalt not employ this one." That this bill produces such a result indirectly makes it the more objectionable. It is not the outspoken and aggressive assault upon individual liberty that men should fear, but the indirect or resultant blow that is masked and falls unexpectedly.

The bill, like all kindred forms of paternalism, assumes that the citizen cannot take care of himself. The state must lead him as a little child lest he fall into trouble unawares. He must be guided and chided, limited here and licensed there, for his own protection. Such a system, born of the union of Church and State, crumbled into ashes in the crucible of experience. It cannot flourish though disguised in the garments of an alleged public necessity. The privilege of choosing one's own physician is a positive essential to the public health. Confidence of the patient in the healer does more to restore him than all the drugs that ever medicined man. Give the sick physicians of the greatest ability without that trust which links the one to the other, their acts are apt to fail them. Give the sick physicians of mean capacity, if the bond of sympathy exists between them, its influence will find expression through the remedies suggested. Yet this bill assumes to thrust the coarse machinery of the criminal law into one of the most sacred relations of human life, to drag the chosen physician, if unlicensed, from the sick-room to the prison cell, and to substitute for him some one who, however, exalted and honorable, may not command the confidence or secure the sympathy of his patient.

These comments are not extreme, for it must be remembered that those who believe in and patronize the various arts of healing that are ostracized by this bill form a very large part of every community. Nor are they confined to the ignorant and superstitious portions of society. They number in their ranks thousands of the most refined, intelligent, and conscientious people. They recognize in many modern methods of giving relief to the sufferers, a religious or spiritual element that appeals to their best and tenderest sympathies. They recognize a subtle psychic force in mental healing, a power to overcome disease by the operation of mind and personal influence, which

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no argument can shake or ridicule disturb. Others, equally intelligent and discerning, put their faith in the osteopath, the magnetic healer, the hydropathist, etc. The benefits they claim and the cures they narrate are not imaginary. Shall the government enact by statute that these people shall no longer enjoy their beliefs or put them into daily practice? Shall it officially declare these people to be criminally wrong and the three schools legally right? By what authority does it so declare?

A distinguished physician of Massachusetts has recently declared with great force that "the commonwealth has no right to a medical opinion and should not dare to take sides in a medical controversy." It would be as consistent to take sides in the theological or philosophical discussion. The one would be condemned by all men; the other is equally foreign to the province of government. It may regulate, but cannot prohibit, the calling of the citizens; it may prevent the commission of wrongs, but cannot deprive the individual of the right to choose his own advisers.

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Editorial Comment.

The Denver Republican thus editorially approves the governor's veto.

Governor Thomas will receive the praise of all classes of the population, except members of certain schools of medicine and their immediate friends, for his veto of what is commonly known as the Medical Bill.

This bill was designed to place the licensing of physicians in the hands of a board of examiners, composed of representatives from three different schools of medicine. These schools are, as a rule, antagonistic. Allopaths, for instance, will not consult with homœopaths, even though the life or death of a patient may be involved. But they buried their differences in this case and made a combination to keep out all other physicians from the practice of their profession. Practically this was the establishment of a doctor's trust, and as such it was condemned.

In his veto Governor Thomas recognizes that the effect of the proposed law would be to establish such a trust, and this is given by him as one ground for refusing to let the measure become a law. Under a law of the kind contemplated by this bill the members of the three schools of medicine referred to would have power to exclude from practice all persons who might not comply with the standards which the Board of Medical Examiners might set up. That board would be able to restrict the practice of medicine to certain favored persons and prevent, it may be, worthy men, not of their particular line of medical belief, from practising the healing art in any form.

The measure was, furthermore, restrictive of the rights of people who prefer the treatment of persons not connected with one of the three schools of medicine named. A man suffering from an ailment would be prevented from calling in a specialist, not of one of those schools, and yet it is very evident that an invalid should have the right to choose his doctor, if he is to be allowed any rights whatever.

Governor Thomas was not blind to the fact that the doctors who favored this bill would condemn him for refusing to let it become a law. But he faced that opposition and took the proper course. His veto is a recognition of the proposition that legislation may assume the form of tyranny, and that in this instance it would have worked an injustice without promoting the public welfare. He recognized also that progress in medicine is not to be made by placing all medical men in leading-strings. The path of progress traverses the field of experiment, and experiment is rarely fruitful of much good when it is confined to narrow limits.

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Also the Denver Evening Post.

The refusal of the governor to approve the so-called Medical Bill will meet with general approbation from the public. The bill was class legislation pure and simple, and as such had no place on the Colorado statute books. It was not aimed as a protection to the public as its originators would have the people believe, it was simply intended for the protection of a certain class, and in its effect would have been the means of creating a combine. The governor has taken the trouble to point out the defects of the measure at length, and to properly characterize the detrimental effects such a law would have upon the community.

Doubting Thomas.

It is he who is responsible for most of the religious indifference of the day. He is so talkative, this questioning Thomas. For the last decade "critical doubting" has been the shortest road to notoriety—which is the mere spook of fame, to be sure, but is valuable commercially. The endless questioning whether there be punishment in a future world; the prattle about "higher criticism" that has been on Thomas's tongue with little study as to what it means, except a general aspersion of the Scriptures; the utterance of postulates followed by long statements of conclusions to these loud-sounding subjunctives—all this process is bearing fruit. A multitude of busy people wake every Sunday morning with a queer sensation. "This is the holy day—or it used to be called holy. It is the day for church. But what do they set forth? Who is settled enough in his own belief to guide mine? It is, with some exceptions, probably, the day for questions about religion rather than the assertion of religion."

Perhaps all this could not be otherwise. Possibly it is the dust in our orbit through which the globe must pass. But it is not the less unfortunate. It is the real cause of non-churchgoing. Man is rational. If he is to do a thing, he asks, "Why am I to do it?" If he is to go to church, the object is a rational consideration. Suppose, therefore, he concludes, "I will wait till these people settle upon something. Then I will go and receive it at their hands." The average merchant is too much fatigued by his secular work to enjoy metaphysics or discussions that rest his tired wing nowhere. Nor is he fitted by mental habitude for the process. It simply increases his religious confusion. In the division of labor he pays his pew rent, or his subscription to the theological schools or denominational press, and wants to buy products that are real.

There are a handful of men, mostly writers and talkers, who enjoy "investigation." Heaven help us! They have had their innings for the last few years till we are investigated almost to shreds. They have torn all the splints from the old basket—the basket which simple prayer filled, as we worked for our daily bread. But they do not seem to weave in any new strands. No doubt they enjoy their iconoclasm. But the plain people, the men and women who are doing the work of this world, are distressed as they cling to the old basket by the self-same handle their pious mothers and fathers put into their young hands.

By the way, those old people were a fine type. They were not very "high" on "criticism." They were very high on probity, truth-telling, mercy, courage, reverence, and faith. They succeeded in founding a great state, the greatest and grandest the sun ever shone upon. All the way from Plymouth Rock to the Aleutian Islands their crude and simple trust in the God of Abraham and the Christ of St. Paul has been a decidedly safe basis for a republic. Old Eliot, whose ashes lie in a weed-grown cemetery of Boston, subdued the earlier savages with his "blessed Bible." The most effective subduing that was ever done with the American savage was not with flintlocks, but Bibles.

What an hour it is for the man who believes; who has a self-denying and pure life behind his faith and then stands

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forth to assert it; who can find enough faults to be corrected in the wicked and sorrowing heart of humanity without spending precious time in scholastic doubt! Let him grasp the old Bible in firm hands and preach it cover to cover, as Phinney and Whitfield did. Surely its "errors" are not our main danger.

The Mail and Express, New York City.

Sure Her Son is Safe from Harm.

As has been noted before in these columns, Mrs. H. S. Murdock, of Conemaugh, has a son—Harry Murdock—in the United States service in the Philippine Islands. He is Sergeant-Major of the First Battalion of the First Nebraska Volunteers, which command has been taking an active part in all the recent fighting, several men of the regiment being reported killed and quite a number wounded after each day's engagement for some time past. In spite of this, however, Mrs. Murdock says she is not in the slightest degree concerned for the welfare of her son; in fact, so little that she scarcely thinks it worth while to look at the list of casualties from day to day, so certain is she that he has escaped harm.

These statements Mrs. Murdock made last evening in the city, where she had come to exhibit a new collection of Philippine relics recently received. She further stated that her freedom from fear was based entirely upon the fact that both she and her son are Christian Scientists. She points out as a proof of the correctness of her position that, though her son has been in service continuously since the 26th of April last year, has made a long ocean voyage, and lived in a tropical climate most of that time, and has gone through several serious battles, he has never been unfit for service a single moment—a record which has not been equaled by any of his comrades, some of whom died on the way over, and many since, from disease, while insurgent bullets have found a resting place in the bodies of many of them also. The thought that such a fate may befall her son, Mrs. Murdock declares, never enters her head, and however much credence others may give to her belief, it is a source of much comfort to her.

The collection of relics which Mrs. Murdock now possesses, sent from her son, is quite extensive and embraces many of very great interest. It includes articles of wood and gold, made by the natives, shells of rare beauty from the seashore, bullets, buttons, and charms worn by the Filipinos, etc. Among other things is a piece of carved wood taken off an old monastery bombarded by Dewey in August, which is known to have been erected as long ago as 1620. From the mortar in the walls of the same building young Murdock dug out several bullets, supposed to have been fired there by the English when they captured the place in 1742.

Mrs. Murdock has a letter which she received from her son that was written on the battlefield on the 5th of February. He had no writing paper and so used one side of the colored papers around cans of tomatoes, corn, and other vegetables which were furnished to the soldiers. The letter was wrapped in bark from a cocoanut tree and tied with bamboo strings. The address was written on the bark, and brought the package to Conemaugh all right. No stamps were put on it in the Philippines, but there was four cents due on its arrival.—*Daily Tribune, Johnstown, Pa.*

The Lectures.

At Scranton, Pa.

Under the auspices of the First Church of Christ, Scientist, of this city, a large audience heard Carol Norton, C.S.D., of New York City, at the Lyceum, Tuesday evening, April 25, on "Christian Science and Common Sense." He was introduced by ex-Lieutenant-Governor L. A. Watres, whose address in part was as follows:—

It is a crowning privilege to live in the dawn of the twentieth century.

There is an expansion everywhere—geographically, commercially, and scientifically, and in the religious world as well.

A war for humanity has changed the map of the world. Upheavals in the spiritual sphere are transforming the theological atlas by a hidden, but none the less resistless power.

Growth and progress are witnessed everywhere.

The canal transport has given way to Stevenson's locomotive, and this in turn to the finer mechanism which in sixty seconds runs a mile.

The Santa Maria was weeks in crossing the ocean, but her fashion has been set aside by the Kaiser Wilhelm der Grosse, which makes the voyage in six days, plus a few hours.

The tallow dip of our grandfathers has been supplanted by the electric spark, which throws a flash-light for many miles, or burns incandescently at your will.

Ericson's propeller, which the High Admiralty Court of England but recently demonstrated to be a flat failure, today equips every respectable vessel that ploughs the sea.

Within the memory of not the oldest inhabitants, Morse was ridiculed, doubted, and called names for asking Congress to construct a telegraph line from Washington to Baltimore.

To-day messages are sent round the globe in less time than it requires to explain the method, and wireless telegraphy is an accomplished fact.

But yesterday, as it were, men were content to wait for days and travel long distances to communicate with friends upon business or pleasure.

To-day, thanks to the Wizard of the West, we may talk through a hole in the wall over the wire for a thousand miles; and the busy man in Chicago becomes uncontrollable in his rage if "Exchange" does not give him his man in Boston within three minutes after due demand.

Our own city furnishes a striking example of the growth of ideas. A college or university of over three thousand used to be considered well-nigh unmanageable. Yet, in our very midst, presided over by a modest genius, the Colliery Engineer, practically the largest university in the world, is giving to over seventy-five thousand of the youth—not only of our own, but of every civilized land—the advantages of a college education, the better equipping them to meet and discharge life's duties and responsibilities.

Both time and your patience, and the occasion, all forbid that I should further pursue this limitless line of thought. Permit me briefly, however, to suggest, that Stevenson discovered no new law. The law of mechanics has always been the same. Had the wise men of the East understood it, their journey would have been materially shortened. Stevens merely discovered the applicability of that law.

The law applied by Ericson is as old as Sinai. Had Columbus understood it, we should have been discovered several weeks earlier than we were.

Prof. Henry and Morse and Edison but put a harness upon a power which had existed for all time. Had it been understood when the Erie canal was opened, that important event would not have been announced by the firing of a cannon.

Solomon's Temple in all its glory was not lighted like this Lyceum, because Solomon understood not the law governing arc and incandescent lights. It may be said that growth and progress are limited to things material. Is it thinkable that the understanding of God's law, which created and governs the Universe, including man, is stunted in its growth? With due respect for our grandfathers,

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are we to be bound by their interpretations and conclusions concerning God's law any more than we should be by their recognized lack of knowledge as to the physical laws?

Who shall say that Christian Science, as taught by Mrs. Eddy in Science and Health, has discovered a new law? The law of Love and of Truth and of Life has been the same moving and vital law since the morning stars sang together.

Christian Scientists have but discovered that this spiritual law—this law of God—may be so understood and applied as to lighten the burdens, and relieve the distresses of a suffering humanity, and that when properly understood, it heals the sick as well as the sinner. Was not this the plain teaching of the Master when he walked among men, and are not many thinking and scholarly people agreeing in these days that it must be as true now as it was eighteen hundred years ago?

This large and growing body of Christian workers can do no harm to the world, nor to any other body of Christian workers. They believe in God's power to a greater extent than do their critics, and for doing good deeds to impotent men, are they called in question. For this they are ridiculed and persecuted, until even the cherished provision of the bill of rights, that "one may worship God according to the dictates of his own conscience," is practically repealed, or at least suspended.

In these days, when there is an earnest pleading everywhere for "the unity of the Spirit in the bond of peace," it would seem but reasonable to expect that all who bear his name—who are led by the same Spirit, who contend against the same enemies, and who hope in the same promises—would at all events be upon speaking terms, and look upon each other with due complaisance, would bear each other's burdens, and so fulfil the law of Christ.

Love, the discriminating characteristic of true religion, is most surely growing in the hearts of men, and it seems to be melting the theological glacier of the centuries.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

Men everywhere are searching in primitive Christianity, in the life and teachings of the Master, for the Truth that makes men free.

Although not a member of the Christian Science Church, it would be base ingratitude not openly to acknowledge that in its spiritual interpretations of the Bible, and in the healing power, I have found the greatest help and comfort.

I have now the honor of introducing to you Mr. Carol Norton, C.S.D., of New York, who will address you upon the interesting subject of "Christian Science and Common Sense."—*The Scranton Republican.*

At Kalamazoo, Mich.

Mr. Edward A. Kimball lectured in Kalamazoo, Mich., Friday evening, April 28, to an audience of more than a thousand people, which we consider a good showing for a town not having more than twenty-three thousand inhabitants. Mr. Kimball was introduced by United States Senator J. C. Burrows, who spoke as follows:—

Ladies and Gentlemen:—It seems little less than an act of supererogation formally to present to you the distinguished gentleman who honors us with his presence to-night. Indeed, he needs no introduction to this intelligent audience. This crowded Auditorium, filled with the *elite* of the city, must convey to you, sir, the gratifying assurance, not only that you are known to our people, but that your presence is highly appreciated. I feel more like congratulating ourselves that we have the opportunity of listening to an exposition of the doctrines of Christian Science from one who speaks from the vantage ground of personal knowledge and ripe experience. Whatever may be our individual judgment, I bespeak for the orator and his cause on this free platform a patient and thoughtful hearing.

This has been a marvelous century. A century in which art, science, philosophy, discovery, invention, and all the possibilities of human genius have had a new birth and made colossal strides toward the summit of human achievement.

Governments, too, have risen and decayed. The map of the world has been changed—thrones shattered and crowns crushed beneath the majestic tread of human power. But these are the material manifestations. He is a very indifferent observer of the times who has not discovered that the human mind to-day is pregnant with a thought conceived of the Infinite and laying hold of the Eternal, which in the fulness of time may be to the world a new evangel of Truth. Already the veil which obscures the future is rent in twain and the present and the hereafter are blending in one eternal now.

Then,—

Let there be many windows in your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition: let the light
Pour through fair windows, broad as truth itself
And high as heaven. Tune your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.

Ladies and gentlemen, it affords me great pleasure to present the distinguished lecturer of the evening, Edward A. Kimball of Chicago. CORA E. DOWNER.

At Parsons, Kan.

The lecture of Mrs. Annie M. Knott of Detroit, Mich., at the Opera House, Friday night, April 28, on "Christian Science," drew a large audience, and those who went through curiosity came away well pleased with the lecture. General Attorney Sedgwick, of the M., K., & T. railroad, introduced the speaker of the evening in a short, but pointed speech, which found a responsive chord in those present, and the lecturer was accorded most respectful attention and the scepticism of many in the audience melted away under the eloquent presentation of Christian Science. Mrs. Knott's lecture was free from criticism of other beliefs so common among religious denominations, was an interesting insight into the methods and teachings of Christian Scientists, and made such a pleasing impression on the audience that the society here will feel the influence of Mrs. Knott's visit to this city.—*Parsons Daily Sun.*

Mr. Sedgwick's introduction was as follows:—

We have gathered here to-night for the purpose of listening to a lecture on the subject of Christian Science, and I have been requested to introduce the speaker. The term Christian Science is not new, but this is the first opportunity we have had in this community to listen to an address upon this subject. I have no doubt that a great many in the city, like myself, know very little about it; on the other hand, we have among us those who have made a careful study of the subject.

I am not a Scientist, and therefore am not at present prepared, for want of exact information, to either accept or reject this doctrine; but whether right or wrong, sound or unsound, it ought not to be rejected without a hearing. We have in our midst a congregation composed of very respectable and intellectual people who do accept this doctrine and firmly believe in it. And as this congregation embraces some of our very best people whom we all know to be honest and conscientious, this alone should always insure the advocates of this new doctrine an attentive and

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respectful hearing. So far as my limited knowledge extends, I find nothing in it to condemn. The theory is very pleasing, and it seems to me that those who believe in the doctrine and practise its precepts, possess a sweetness and charm in their daily lives that is not possessed by all. Whatever the term may imply, its teachings appeal to the moral and intellectual side of our lives, and can do no harm. It is my observation that the doctrine finds support among thinking people. But you did not come here to-night to listen to any address by me, and therefore, asking your pardon for these few remarks, I will introduce to you the speaker of the evening, Mrs. Annie M. Knott.

At Topeka, Kan.

An audience which completely filled Crawford's Opera House assembled on Sunday night, April 30, to hear Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., present the merits of Christian Science as taught by the Rev. Mary Baker Eddy.

Mrs. Knott is a woman of pleasing personality. She has a very sympathetic voice and held the close attention of her audience for an hour and a half.

In introducing the speaker of the evening, Col. Geo. W. Veale spoke as follows:—

My Neighbors and Friends:—I have been honored by being invited to introduce to this meeting this evening an accredited lecturer on Christian Science. I am not a Christian Scientist myself in the full sense of the term. I only wish that I was; that I had sufficient knowledge of the world and its affairs to fully comprehend all the good things that are allotted to man. I must confess to you that I feel my inability to assume any definite position in regard to it. I am ready, however, to yield to the just claims of its advocates.

The highest type of manhood, the highest type of womanhood, is to be found in the organization of Christian Scientists. Christian Science is founded upon the Holy Bible, the word of God, the teachings of Christ Jesus. Christian Science is an axiom, self-evident truth, the teachings of Christ, and no man dare deny the universal, established authority as to what Christ did while on earth, and that he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Christian Science teaches one God, one Truth, one Mind; Life, Truth, Love, triune. God is Good. God is Love. God is omnipotent, omnipresent, omniscient.

Blessings that were unsuspected for generations have been brought to light by the matchless genius demonstrated by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science the Mother of the Church the doctrine of which is now being taught throughout the world with some of the most wonderful demonstrations known to civilization, about which the speaker of the evening will talk.

Ladies and gentlemen, I now have the pleasure of introducing to you, Mrs. Annie M. Knott of Detroit, Mich.

The Topeka Daily Capital.

At Marlboro, Mass.

There was a fair audience at the Marlboro Theatre, Thursday evening, April 27, when Rev. William P. McKenzie delivered a lecture on the subject of Christian Science. The lecturer was introduced by Heman S. Fay in the following words:—

But a few years ago a new faith known as Christian Science appeared to take its place among the beliefs of the world, and though subjected to severe criticism, it has continued to grow in strength and in the number of its followers until now the society formed of those entertaining this belief has attained to very large proportions.

This society sends its teachers abroad into the land, not for any gain to itself but for the purpose of teaching this faith to others.

These lectures are given without expense to the audience, the only desire of the society being that the world at large may know just what Christian Science is.

"By their fruits ye shall know them," and no nobler work was ever vouchsafed to man than to point his brother man to a better life; for too few in this life come to us only for the purpose of doing us good, and howsoever we may think that we differ from them in their belief, this purpose alone should secure for them a most generous welcome.

I have no doubt the speaker will meet to-night an audience which will give to him most careful and intelligent consideration, and this meeting between you will be fraught with mutual pleasure.

I have the honor of presenting to you one of the lecturers of this society, the Rev. William P. McKenzie of Cambridge.

Mr. McKenzie's lecture was attentively listened to, and a full report of it will be found on the second page of this paper.—*The Daily Enterprise.*

At Burlington, Ia.

Tuesday evening, April 25, Edward A. Kimball lectured to a large audience in Burlington, at the First Baptist Church, under the auspices of the First Church of Christ, Scientist. He was introduced by Mr. Mortimer J. Higley, who said in part:—

Ladies and Gentlemen:—Your presence here to-night betokens an interest in or a desire to know something of the great truth of Christian Science, which to-day is healing and saving mankind from all forms of sickness and misery.

You will no doubt agree with me that the human race is in need of something better than the majority of our fellow mortals seem to have. Something that will lift them out of the sorrow, the sickness, and the woe we see manifest on all sides of us, into a better, a happier, a more harmonious condition.

We are glad to have you with us to-night, for you will learn something of this Truth which is bringing to its devotees an approximation of the many promises that our heavenly Father has made His children.

In the immortal record chronicled in the first chapter of Genesis there is no allusion to the chaotic condition now prevalent in the world, but the record deals with God's creation perfect and harmonious and closes with the declaration that everything was created very good. It is with this perfect creation that mankind must become familiar, for through knowledge of it, and the Science of God's government, man may eliminate from his pathway the discords which beset the human race.

I now have the pleasure of presenting to you Mr. Edward A. Kimball of Chicago.

Burlington Democrat-Journal.

At Wilmington, N. C.

From three to four hundred people assembled at the Opera House, Thursday evening, April 20, to listen to a lecture on Christian Science by Edward H. Hammond, C.S.D., of Baltimore, Md. The lecturer was introduced by the mayor of the city, and listened to by an audience described by one of our leading physicians, in an interview with Mr. Hammond, as representing the intelligence and culture of Wilmington.

This was the last of a series of five lectures given in this state within a week. We feel that Mr. Hammond has done much to advance the cause. The lecture was published in full in the Wilmington Messenger, which has a large circulation throughout the state. It was both instructive and forcible, and well calculated to present a clear

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idea of the subject to those desiring information. We are four in number, with no organized church, but when the necessity for a lecture presented itself, there was no difficulty in meeting the demands. MARY BRIDGERS.

At Toronto, Ont.

At the pavilion in Horticultural Gardens, the people of Toronto were given their first opportunity to hear a public lecture on Christian Science, Thursday evening, April 6. Mr. Carol Norton, C.S.D., of New York, a member of the Board of Lectureship of the Mother Church in Boston, was the one upon whom the pleasant duty devolved.

The vast audience, numbering about two thousand, stood while the Scientists sang "Saw ye my Saviour," written by our beloved Leader, Mary Baker G. Eddy.

Mr. Norton was introduced by Alderman Lamb in a few well-chosen words, and held the undivided attention of all present for nearly two hours. The lecture was given under the auspices of the Second Church of Christ, Scientist. MRS. DORA F. MAYBEE.

At Springfield, Mass.

A lecture was given in the Court Square Theatre Tuesday evening, April 25, on "Christian Science: the Unknown God Made Known," by Rev. Irving C. Tomlinson, C.S.B.

The lecture was given in order to correct the misapprehension on the subject of Christian Science, and was under the auspices of the First Church of Christ, Scientist, of this city.

Rev. Charles Conklin introduced Mr. Tomlinson, and asked especially that the speaker be listened to without prejudice. Mr. Conklin said that Mr. Tomlinson was a personal friend of his, and he knew him to be one of the most sincere men. Mr. Tomlinson likewise put in a plea for an unprejudiced opinion.—*The Springfield Union.*

At Armstrong, Iowa.

Wednesday evening, April 19, Edward A. Kimball lectured in Armstrong under the auspices of the local Scientists. He was introduced by Mr. K. Faltinson, a prominent lawyer and the editor of one of our county papers. The lecture was printed in two of our papers. This experience has proven to us that God can furnish a table in the wilderness. It required constant work on the part of every one of our little band of seven from the moment we asked Mr. Kimball to lecture for us, but every obstacle was overcome, and we feel that it has been a great blessing for every one here as well as our own little church.

MRS. LENA REAGAN, Clerk.

At East Orange, N. Y.

Mr. Carol Norton, C.S.D., of New York, lectured on Christian Science, in Commonwealth Hall, Wednesday evening, April 26. The lecture was given under the auspices of the First Church of Christ, Scientist, of this town, and was attended by a large and cultivated audience of ladies and gentlemen. The speaker of the evening was introduced by Mr. John E. Knapp, of Arlington Avenue, president of the local church organization, who read an interesting testimony in support of the doctrines of Christian Science from the Rev. Dr. A. B. Curtis, of Binghamton, N. Y., closing with some strong lines by Fichte, the German idealist.—*East Orange Gazette.*

At Austin, Texas.

A lecture on "Christian Metaphysics or Christian Science," was given in the Hall of Representatives Wednesday night, April 19, by Mrs. Annie M. Knott of Detroit, Mich. A very attentive audience listened to the lecture on this subject, which is receiving close study from many of our best-known thinkers and writers. The lecturer was introduced by Hon. J. S. Sherril, speaker of the House, in a very neat and appropriate address, which instantly commanded the attention of the audience.

Austin Daily Statesman.

At Buffalo, N. Y.

In the Star Theatre, Sunday afternoon, April 30, a large crowd of interested people gathered to listen to Carol Norton, C.S.D., lecture on "Christian Science and Common Sense." If all the people present are members of some one of the four churches of Christian Science in this city, their membership is certainly surprisingly large. If they are not members of these churches, then yesterday's audience is more surprising, in that it shows what a large number of people are interested in this comparatively new branch of religion.—*The Buffalo Courier.*

At Hartford, Conn.

At Foot Guard Hall, Thursday evening, April 20, the Rev. Irving C. Tomlinson of the Board of Lectureship of the Christian Science denomination, delivered an address on "Christian Science, What it is not and what it is." The lecture was given under the auspices of the Christian Science Church of this city, and a very large audience listened to Mr. Tomlinson's address.—*The Hartford Courant.*

At Ardmore, Ind. Ter.

Friday evening, April 14, despite the inclement weather, Kloski's Opera House was comfortably filled when H. M. Furman, in a few well chosen remarks, introduced Mrs. Annie M. Knott of Detroit, Mich., one of the leading members and workers in the Church of Christ, Scientist. The lecturer, without unnecessary explanation, entered into the discussion of the subject of Christian Science.

At Fairmont, Minn.

The lecture Wednesday evening, April 19, on Christian Science, by Edward A. Kimball of Chicago, was attended by a large number of people and was listened to with great interest. Mr. Kimball is a pleasant and earnest speaker, and impresses his audience with sincerity in his utterances. The lecturer left a very pleasant impression upon those who heard him.—*Martin Co. Independent.*

At Marshall, Texas.

Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., lectured at the Opera House Sunday afternoon, April 23, to a large audience, as thoroughly representative of the culture of the city as any that has been brought together in many days. The lecture was delivered under the auspices of the First Church of Christ, Scientist.

The Evening Messenger.

Interview with a Physician.

THE following is an interview held by a Christian Scientist with Dr. John Russell Lefever, C.S., of Pennsylvania.

Dr. Lefever is a regular graduate of Hahnemann Medical College, of Philadelphia, Pa., having graduated in the year 1884.

Question. When did you first hear of Christian Science?

Answer. In the year 1896.

Q. Did you practise your profession up to that time?

A. Yes, sir.

Q. As the result of your practical experience in medical practice, what are your general views about the science of *materia medica?*

A. I am satisfied that there is no actual science in it.

Q. Upon what general results do you base this conclusion?

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A. Because a drug acting on the same conditions at different times should always give the same results. And it does not.

Q. How do you now account for the failure of drugs to cure disease and destroy the actual cause of bodily infirmity?

A. Because I now believe that the cause of sickness is mental.

Q. Do you not still hold that drugs can cure disease even if it is mentally caused?

A. No. I have given up that idea.

Q. Why have you rejected this general medical opinion?

A. Because I believe that a drug can do no more than the mind admits or allows it to do.

Q. What practical proofs have you of this conclusion?

A. I have personally seen cures effected where the sufferer felt that medicine was being administered, but in reality not a grain of medicine had been given.

Q. Were there positive evidences of a cure in these instances?

A. Yes, sir.

Q. How do you account for the results?

A. It was the action of mind on the body. I now consider it the result of the faith of the patient reposed in me and in the supposed remedy.

Q. Were these things observed by you before you heard of Christian Science?

A. To some extent.

Q. What led you directly to the investigation of Christian Science. A religious aspiration or medical observation?

A. It was the healing aspect of Christian Science that first appealed to me because I was in search of a higher curative method.

Q. Will you name one or two practical demonstrations of the power of Christian Science which led you to give it honest and direct investigation?

A. I have known consumption to be healed. I have known softening of the brain to be healed. I have seen two cases of membranous croup healed. I have seen cases of marasmus healed.

Q. Do you consider that the phenomenon of Christian Science Mind-healing, as taught in the writings of Mary Baker Eddy, is nothing more or less than the manifestation of what in common medical phraseology is now denominated hypnosis, auto-suggestion, suggestive therapeutics, or an indefinite form of faith cure?

A. It has nothing to do with any of these systems.

Q. From the platform of mental therapeutics what do you consider the rational line of separation between these systems and Christian Science Mind-healing?

A. In Christian Science Mind-healing I am persuaded that the healing power is divine Mind, alias God; demonstrable divine Principle rather than a remote personality. In these other systems, very generally confounded with Christian Science Mind-healing, the so-called healing power, or agent, is wholly the human mind. This human mind manifested in the phenomenon of hypnosis is nothing more or less than animal magnetism.

Q. As you view the field of Allopathy and Homœopathy in this era of our civilization, do you consider that either of these schools has the right to the word "regular" to the exclusion of the recognition of the scientific basis of Christian Science Mind-healing?

A. No sir.

Q. What do you understand by the term "regular" in medicine?

A. The word "regular" generally stands for Allopathy, and is a thoroughly arbitrary standard.

Q. Was not your own school of Homœopathy once bitterly opposed as irregular, and is it not in some sections even to-day considered as irregular and allied to quackery?

A. Such is the fact; although the two schools often meet in consultation at the present day.

Q. What do you consider the next logical step to genuine Homœopathy?

A. Christian Science.

Q. Do you believe that Christian Science Mind-healing scientifically demonstrated and applied according to the therapeutical deductions of its Founder is destined to supersede all other forms of curative practice?

A. In time it will accomplish this.

Q. From the basis of Christian Science as you now view the realm of organic disease, do you consider there are any incurable diseases, taking into consideration the fact that Christian Science applies the same curative Principle to all forms of disease?

A. No, for the Scriptures assure us that there is nothing impossible with God, who is divine Mind.

Q. Do you consider that the healing of disease and the destruction of error or sin in the human mind are practically one and the same thing?

A. They are.

Q. Do you believe that the religion and healing of Christ represent a united system?

A. It must be so.

Q. Do you believe that the religion of Christian Science can be separated from its mental therapeutics?

A. No.

Q. How do you account for the opposition of physicians to a system so logically and practically demonstrable as Christian Science has proven itself during the last thirty-three years?

A. Physicians are so thoroughly indoctrinated with the idea of physical causation, and have so persistently failed to recognize the mental cause in the origin of disease, that they have given, and still go on giving, material remedies to reach assumed physical causes, but what Christian Science proves to be mental causes.

Q. Do you know of reputable physicians who are giving up regular medical practice and adopting Christian Science?

A. Yes.

Practise what you Preach.

BY WILLIAM LEANDER POST.

THE only sure way to practise what you *preach* is to preach only what you practise. Fewer sermons, and a practical endeavor to make use of the little that is known is what the world needs.

The *understanding* of a single verse of Scripture, bearing fruits in healing and blessing, is far more praiseworthy and useful than a simply literal knowledge of whole chapters of the Holy Word. Those who can quote the Scripture and Science and Health fluently, or tell in flowery language what the Truth is, yet fail to demonstrate it, at least in part, are not following this rule of "practising."

Jesus taught his religion by demonstration, not by words. His actions were more powerful than his sermons in influencing the people to accept his Divine message. He healed the people and then told them to go and do likewise.

Our dear Leader says in Science and Health, p. 97, "The best sermon is the practice of Truth, and its demonstration through the destruction of sin, sickness, and death."

One case healed will do more for the cause of Christian Science than a hundred eloquent addresses. Our *understanding* increases only through the demonstration of what we already know, and those who have demonstrated the highest, and therefore know the most, talk the least. They preach in practising.

Talking and not *living* the Truth has been the mistake of the ages, and the opposite practice will bring in the millennium. No tumult of error can drown the echo of a good deed, while drowsiness often hampers the value of a learned sermon.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH*."—Jesus.

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., MAY 18, 1899. | Vol. 1 No. 38

Strangest Church in the World.

I HAVE just returned, says a correspondent of the Cleveland Plaindealer, from visiting the most remarkable church in the world, a place of worship situated seven hundred and fifty feet underground in the heart of a coal mine, and fashioned entirely with pick and shovel by hardy toilers in the fossil woods. The strangest of all Christian temples is to be found at Mynydd Newydd, near Swansea, in West Glamorgan. My way to church lay first up a steep hill, then down by means of a wet and dirty iron cage to the bottom of a shaft, and finally through a series of mazy labyrinths, lighted by the glimmer of the miners' candles, to the chapel. It required considerable nerve on my part to get thus far, for it was my first visit to a coal mine, but having at last reached the only coal-mine chapel in the world, I determined to make the best use of my eyes.

It is not an attractive-looking place. The walls are formed in part of small rough pine logs. The roof is somewhat menacingly close overhead, but it is of hard, smooth clift and has been whitened with lime, so that it looks like an artificial ceiling. As you enter you observe that the chapel is "timbered" with pit-props on either side and furnished with rude plank seats placed at equal distances between the props. The seating capacity is about a hundred. It is not much like a church, and yet there are points of resemblance, too, especially to the fanciful. The double rows of pine logs supporting the roof—what are they but the columns of this minster? The pathway leading between the seats and the pillars form the nave, and the seated portions inside the columns are the aisles of the building. There is no altar, but the high wooden desk at the end certainly suggests a pulpit. The little chapel is lighted by candles, which are stuck on the pillars and fitted vaults all round, an ample allowance of two being made to the pulpit. There is no regular officiating minister, but a conductor calls on any one he pleases, and there is no lack of spiritual gifts. The service is only held once a week—on Monday morning, at the early hour of six, before the men go to their daily work.



But now the service, which takes the form of a short Welsh prayer-meeting, has commenced. The conductor has given out a hymn, and the voices of prayer and praise ring out in this meeting-house in the modern catacombs. The seats are all well filled, and even outside, all along, a row of men are squatting with their lamps by their sides—for lamps are not allowed inside the "building" because of the smoke they emit. It is only as the eyes get accustomed to the gloom that one fully sees all the shadowy forms assembled. They have taken their seats noiselessly and the place has filled imperceptibly. But the "Amens" and the Welsh "Yes" interpolated in the prayers soon help one to realize the large number in the audience. The service is entirely in the Welsh language and consists, as it almost invariably does, of a chapter from the Bible, two hymns, and two extempore prayers. The Bible, which is treasured in a tin case, is now carefully taken out, and one of the miners, with emphatic, measured intonation, reads a chapter. Then another miner offers prayer, and surely his surroundings are well adapted for communing with the Deity. The dead silence, unbroken even by an echo, the remoteness from the outside world, the perilous nature of the occupation, the common sense of need and protection which must exist in the minds of the worshipers, all tend to accentuate the veneration and devotion inherent in the Welsh character. The Welshman is always eloquent in his own language and dumb as an oyster in that of every one else. It is the way the Celt has. Welsh public meetings, like Welsh prayer-meetings, are never in want of orators.



The service is impressive entirely from its spontaneity and simplicity. Neither high mass at St. Peter's, nor a national celebration at St. Paul's—in fact, no rite, ceremony, solemnity, or sacrament in the world above—could strike so convincingly upon the mind and the imagination as this simple service. Another prayer, another hymn, and the little gathering, which rarely lasts more than half to three-quarters of an hour, comes to a close. The miners separate and go to their working-places, probably with a distincter impression of their dependence on the protection of Providence. At any rate, a scoffer is unknown at this little chapel, and it is admitted that the Mynydd Newydd pit contains an unusual proportion of sober, upright, thoughtful workmen. No special reference is made in the prayers to the collier's life. There is no thought of sect or creed, and people who think of Wales as being rent by Nonconformist dissensions will be surprised to learn that Baptists, Calvinistic Methodists, Congregationalists, here take turns heartily at the prayers, while the hymns used are such popular ones as are known in Wales by all denominations alike.

The library of the little chapel is very small indeed. The old Bible appeared to be in a very forlorn state when the new one was presented by a visiting Scotch doctor, Dr. McRitchie, a couple of years ago. On the fly leaf the doctor had written in Welsh the text: "Faith, hope, charity, these three: but the greatest of these is charity." There was no more allusion to miners and coal pits in this entry than there was in the men's prayers. But probably the text implied a distinct compliment to the various sects who meet and in the deep ways of the earth "dwell together in unity."

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The idea of a place of worship underground is so novel and remarkable that, after the service, I endeavored to glean some idea as to its origin.

The Mynydd Newydd Chapel has existed and has been in regular use for fifty-four years. It was started, so far as I could discover, August 18, 1845, two or three years after the opening of the colliery. It was one of the first happy thoughts that occurred to the newly employed colliers. There are one or two men still working in this colliery who were present at the first service held there.

Items of Interest.

The report of the beef court of inquiry has been made public. The charges made by Major-General Miles were not sustained. The allegations that the refrigerated beef was treated with chemicals, and that the canned fresh or roast beef was unfit for food, were not established. General Miles was censured for failing promptly to notify the Secretary of War when he first formed the opinion that the food was unfit; General Eagan was also censured for the too extensive purchases of the canned beef as an untried ration. It was decided that the packers were not at fault, and that the meats supplied to the army were of the same quality as those supplied to the trade generally. It was recommended that nothing further be done in the matter.

Commissioners from Porto Rico have presented a second memorial to the President asking the following concessions:—

1. The cessation of military government and the establishment of civil rule in the island.
2. The establishment of absolute free trade between Porto Rico and the United States.
3. The reduction of American troops and the enlistment of Porto Ricans.
4. The right of American citizenship in the island.

The ninth annual reunion of the United Confederate Veterans opened at Charleston, S. C., May 10. The bells in old St. Michaels chimed incessantly during the morning, playing, "My country, 'tis of thee," "Star Spangled Banner," and other patriotic airs. The feature of the day was the parade of ten thousand veterans followed by the reunion exercises at the new auditorium. The opening address was delivered by General J. B. Gordon, Commander-in-chief of the United Confederate Veterans.

It is reported that Admiral Dewey will start for home within a few days. The insurgents are in a demoralized condition, and the prospect of peace is so bright that he hopes to be able to leave very soon. He probably will not await the arrival of Rear Admiral Watson, but will leave Captain Barker in command of the Asiatic Squadron. He will come in the Olympia by way of the Suez canal to New York.

The junta of Cuban generals has definitely decided to accept the distribution of the three million dollars donated by the United States on the terms insisted upon by General Brooke, namely, that those soldiers turning in a full equipment shall receive the money. Recent investigations show that not more than fifteen thousand guns are in possession of the Cuban forces.

Admiral Dewey has been notified of the orders to Rear Admiral Watson to sail on May 16 for Manila, in order to relieve him when he is ready to return, but he understands that this is not intended to affect his discretion as to when he will return. He need neither delay nor hasten his departure for home on account of the coming of Rear Admiral Watson.

The first engine manufactured by the Richmond Locomotive Works for a railroad in Sweden has been completed. The locomotive has no bell, no pilot, and no cowcatcher, these features of the American engine being rendered unnecessary by the fact that all railroads in Sweden are fenced in. The engineer sits on the left side of the cab instead of the right.

It is reported that the President will call Congress together in extraordinary session about October 20. It is desired to have the policy of the government in respect to the Philippines and other colonial possessions thoroughly defined, and the currency question disposed of before the next campaign.

Admiral Dewey has expressed his intention of attending the thirty-third annual encampment of the Grand Army of the Republic to be held in Philadelphia next September, if he can possibly do so. It is proposed to make his presence there a national event.

Admiral Dewey, upon his return to the United States, is to be presented with a magnificent testimonial, consisting of autograph letters from members of President McKinley's cabinet, governors of states, and prominent United States senators.

The United States and Great Britain will stand together in the advocacy of the adoption of a plan for the settlement of international disputes by arbitration which will be presented at the disarmament conference at The Hague.

The United States cruiser Buffalo has arrived from Manila after a very quick run of forty-four days. She brought about five hundred officers and men of Admiral Dewey's squadron, mostly long-term men whose time has expired.

The appropriations of the fifty-fifth Congress at its third session amounted to nearly six hundred and seventy-five million dollars. In addition to this, contracts were authorized to the amount of seventy-seven million dollars.

Secretary Long has received a letter from the minister of marine of Germany giving expression to the good feeling which prevails in the highest naval circles of Germany toward the United States naval authorities.

As a result of his consideration of the Wade court of inquiry, the President has asked the commanders in the Philippines, Cuba, and Porto Rico for suggestions regarding proper rations for the tropics.

There are two thousand Spanish prisoners in the hands of the Filipinos at San Miguel. They are served with five cents worth of rice daily, and are compelled to work hard on the rebel defenses.

United States ambassador, Mr. Joseph H. Choate, was the central figure at the annual meeting of the British and Foreign Sailors Society recently held in the Mansion House, London.

The mayors of eight leading cities of the West have united in sending a cablegram to Admiral Dewey asking him to return by way of San Francisco.

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Governor-General Brooke has signed the commissions of the president and associate justices of the recently constituted Supreme Court of Cuba.

Three big mass-meetings were recently held in Chicago, in approval of the administration's policy with reference to the Philippine Islands.

The National Museum at Washington, D. C., has received from Admiral Dewey two cannon captured from the Spaniards when Cavite fell.

It is stated that Andrew Carnegie has sold his entire interest in the Carnegie Steel Company for one hundred and fifty million dollars.

The French commissioners of the Paris Exposition of 1900 are anxious to secure for the fair the American Liberty bell.

The steamer Havana recently made the trip from Havana to New York in sixty-eight hours, the fastest time ever made.

The Chinese legation has vigorously protested against the extension of the Chinese exclusion act to Cuba.

No further action is to be taken by the government regarding Mr. Edward Atkinson and his pamphlets.

Diplomatic relations are to be resumed between the United States and Spain early next month.

An English railway company has ordered twenty freight engines of the Baldwin Locomotive Works.

Miss Susan B. Anthony, the noted suffrage leader, will attend the peace conference at The Hague.

Ex-President Harrison will act as chief counsel for Venezuela in the boundary dispute.

President McKinley will spend two or three weeks at Hot Springs, Va.

Concord Items.

Concord, N. H., May 9, 1899.—At the meeting of the city government this afternoon an agreement proposed by the Rev. Mary Baker Eddy, looking to the expenditure of five thousand dollars by the city, the sum to be given by Mrs. Eddy, for a boulevard leading from her home toward the city, was accepted.—*Boston Herald.*

The generous offer of the Rev. Mary Baker Eddy to furnish five thousand dollars to the city for macadamizing and otherwise improving Pleasant Street in the vicinity of her home was promptly accepted, as it deserved to be. This street, as The Monitor developed by a recent inquiry, the result of which we published, is the one most frequently passed over by visitors to the city and, accordingly, should be made the most attractive. Mrs. Eddy's gift will do a great deal to make it so; and in future it is to be hoped that a portion of the permanent work which the highway commissioner does each year may be so placed as to continue that which is now made possible by Mrs. Eddy's generosity, until the whole street shall be transformed into a magnificent avenue.—*Concord Evening Monitor.*

A Failure of Science.

As we cannot learn the mechanism of a watch by taking a telescope to pieces, so these vivisectors say, as we have learned nothing by vivisecting animals, we must have human beings to vivisect!

So with unparalleled boldness, they have endeavored to get a law passed in the Ohio Legislature to have murderers given up to them to vivisect! and to have no one but vivisectors present at the scene of torture! Medical journals publish facts showing that in hospitals and almshouses, poor, sick patients have been experimented on in a cruel manner without pity.

Colonel Roosevelt said, "In this last war surgeons operating on wounded soldiers showed no pity for their sufferings." This is only one of the effects of animal vivisection, it destroys that God-like pity and sympathy for suffering. Doctors should have muscles and nerves of steel, but—they should also have a heart.

In our late war limbs were amputated uselessly and without pity. Some of the soldiers fought against it, but how many were powerless to resist! Vivisection is the first lesson in murder. The murder of the two girls in the belfry at San Francisco was the work of a medical student and the result of lessons in vivisection.

Professor Webster of Harvard, who practised cruel experiments on live animals, nailing his own dog to the floor to experiment on him, ended by killing the venerable Dr. Parkman, and went to a party the same evening, in as good spirits as ever.

Vivisection is a mean, cowardly, and cruel practice. We cry out against the Spaniards for their bull-fights, but vivisection is more cruel and meaner, because the bulls are allowed to fight for their lives, and vivisectors bind their victims down and even strap up their mouths that they may not have the alleviation of groaning.

Harvard students descend to the meanness of going about stealing people's cats, and hire boys to do the same, it is said.

But as Professor Channing's widow remarked to the writer some years ago (and it is true at the present time), "Harvard College is not what is formerly was. Then man attended and went to study. Now boys go, and the professors, also, are boys."

The result is obvious. Strength of limb, swiftness in running, dexterity of hand are prized more than intellect and brain work. Field games, coarse manners, oaths, etc., are not good things to make a whole-souled, clean, intelligent man. Introducing experiments on living animals into our high schools is a retrograde movement, and will result in destroying the finer feelings implanted in the soul. Let parents consider the effects when they allow their sons and daughters to witness them. All who sanction and are engaged in this cruel work must remember one irrevocable law of the brain.

All man's doings are photographed there. Memory, like Nemesis, stores them up for punishment or reward, and remorse follows in her path.

An English surgeon, who had practised on living animals, in his last sickness was haunted by the sight of all the poor, helpless animals he had vivisected, and struck by remorse died in the midst of fearful, visible horrors.

God will not allow his helpless, dumb creatures to be tortured with impunity, for whatsoever we mete out to them will be meted to us also.

A suggestion: As vivisectors do this in the cause of science, and as some doctors have given their lives in that cause, and as they have gained nothing by experimenting on animals and now ask for human subjects; if these are wanting, why not draw lots among their own number for a subject; surely, they might do this for science.

MISS LYDIA L. A. VERY, in *Salem Observer.*

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Christian Science Sentinel

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Startling Statistics.

SOME of the daily newspapers of New York and elsewhere are publishing a list of what they are pleased to call Christian Science casualties or deaths, occurring under Christian Science treatment. The researches of the statistician evidently extend all over this country and Europe, and the net result between May 1896 and May 1899—three years—according to their own showing, is thirteen. We are not familiar with all these cases, but with several of them, and we are aware that they were not all in charge of Christian Scientists at the time of their death. Some were in the hands of physicians. Harold Frederic is mentioned in the list. As a matter of fact, he had been in the hands of the physicians for a long time before the Christian Scientist took charge of his case, and had been restored to the hands of the physicians two or three days before his death. The same is true of some others of those mentioned. It is hardly fair, therefore, to charge them up to Christian Science. Nevertheless, if we were to accept the showing as they make it, we can conceive of no better advertisement for the virtue of Christian Science healing. Not nearly as good a showing could be made by any physician of considerable practice. We doubt if the best physician in the world can produce such a record for the same length of time. But let it be borne in mind, that the patients of a physician having the largest practice are few, as compared with the vast number that are being treated all over this country and Europe by Christian Scientists. It is estimated that in Chicago alone there are at least five thousand people constantly under Christian Science treatment. If Chicago furnishes a fair index for all, the number of persons who are being daily treated by Christian Science must extend up into many thousands. In Boston and suburbs, from our knowledge of the situation, we feel warranted in saying that there are not less than from fifteen hundred to two thousand persons constantly being treated by Christian Scientists.

In view of these well-known facts, according to the best showing that our opponents are able to make, the percentage of deaths among Christian Scientists is startlingly small. There is no other healing method known to the world that will bear comparison with it in this respect. The showing is all the more impressive when it is considered that the great majority of cases that come to the hands of Christian Scientists are among the incurable or hopeless cases, having been so pronounced by the attending physicians. We know that many hundreds, nay thousands, have been, to all intents and purposes, rescued from the grave through Christian Science practice.

The papers publishing said list announce also the fact, that there are one million followers of Christian Science in America, and at least ten thousand in Greater New York alone; that it has four churches in Manhattan, one at the Boulevard and Eighty-first Street which will cost $400,000, and one on West Forty-eighth Street which was originally Rev. Dr. R. Heber Newton's All Soul's Church, etc. All this is valuable information for the public, and no fair-minded, unprejudiced person can read these statistics without being deeply impressed with the wonderful work that Christian Science is accomplishing, and he must inevitably conclude that a healing system which is able to make a record so marvelous that even its strongest opponents, while attempting to break it down and prejudice the public against it, in reality place it at the very head of the entire list of healing systems, is indeed a healing power.

We have reason deeply to congratulate our movement upon such a showing as this. Nevertheless, the fact that some deaths have occurred under Christian Science treatment, is teaching its adherents the lesson that deeper consecration, higher prayer, and a closer walk with God, are needed to prevent like occurrences. More earnest striving to assimilate the divine Truth that heals, must follow every seeming failure, and Christian Scientists must recognize this fact more and more.

As to one of the cases mentioned in the list above referred to,—that of Mrs. J. W. Eller, of Omaha, Nebraska,—a word of explanation will not be out of place. The fact is, Mrs. Eller, wife of Judge Eller of that city, was so severely burned that there was no human power to relieve or save her. She responded, however, we are informed, to Christian Science treatment; there was hope of her recovery; and she was relieved of pain and suffering. Judge Eller, and other members of the family, who had also been severely burned, were, through Christian Science treatment alone, entirely restored. Their cases are considered by those familiar with the facts, and willing to admit them, as remarkable cases of cure.

Doubtless there are others on this list that are as improperly there, in the connection mentioned, as the two cases to which we have referred. In one other, which we do not care to mention, we know this to be the fact, having learned thereof from the husband of the lady who passed away.

If we were to reduce this list to its fair and proper proportions, we should find that these cases, so far from being a reproach to Christian Science in the work accomplished in the way of relieving pain and suffering, would be a strong argument in its favor. We know of some instances in which death has supervened, where the circumstances were so favorable to Christian Science treatment, the pain and suffering so well overcome, and the patient lifted to a spiritual plane, so much higher, that, as a result, whole families have adopted Christian Science, and are now among its active adherents.

We are frank enough to say that our opponents have not published all cases that have passed away in the hands of Christian Science treatment. There are others, but the total number that could by any fair means be said to have died in the hands of Christian Scientists, is amazingly small.

While upon this subject, we feel it our duty to protest against the unfair methods of some of the newspapers, in mixing all kinds of "fads" and "black art" with Christian Science; as for instance, one Boston newspaper publishes under head lines the insane acts of a Dr. Dicario, and under the same head lines publishes an account of the death of a well-known lady of Chicago, who was a Christian Scientist; following this account with the account of the Dr. Dicario. This is so palpably unfair we wonder that any journals should resort thereto.

As to Answering Attacks upon Christian Science.

WE receive many requests for permission to answer attacks upon Christian Science by the ministers and others

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in various parts of the Field. We will say that local Scientists are at entire liberty to use their own best judgment, with reference to answering such attacks. If they deem it wise and for the best interests of the cause, locally considered, to make proper and Christianly reply to unjust attacks, it is their privilege to do so without special permission from any one at headquarters. Let there be no recrimination, but only fair argument and deduction, and such explanation as will tend to remove the misapprehensions of Christian Science, its teaching, purposes, practices, etc.

The criticisms of Christian Science, to any one having even a small understanding of its teaching, are so manifestly founded on misconception, that the student of Christian Science, at a glance, sees the critic is battling, not with Christian Science, but his own erroneous conception of it. He is fighting, as it were, his own thought, and not that of the Christian Scientists. The chief purpose of articles replying to attacks should be to arouse the critic to a knowledge of such fact.

In His Last Sickness.

It may not have been to the discredit of Dr. Phineas P. Quimby, that in his last sickness, he was under the care of a drug physician, but it does not speak in the highest terms for the efficacy of his healing system, nor can it be said to be a strong argument in favor of the claims of those who are now maintaining that the system of Christian Science healing was borrowed by its author, its Discoverer and Founder, the Rev. Mary Baker Eddy, from Dr. Quimby or his writings. It is well known to every intelligent person these days that Christian Scientists rely upon God, or Divine power, for their healing, in every and any emergency, rather than upon a human physician. It is well for disinterested people, who desire only to know the truth, to bear in mind this fact, and consider the probabilities and non-probabilities of the question in all its aspects.

A Correction.

An error appeared in the article entitled Prison Work on page 14 of the last issue of the Sentinel. It was through the efforts of Mrs. (not Miss) Chanfrau that the prisoner was again permitted to have the Quarterly and Journal.

A Wednesday Evening Meeting.

At the close of a day of steady snowfall, which the warm breath of April had, at every street crossing, quickly converted into mud of uncertain depth, the thought came: "This is Wednesday evening; surely the gathering at the dear church will be thin to-night, yet I cannot afford to stay at home." So, dressing to suit the weather, I waded forth, only to find, on arriving, that every one else was of the same mind, and the church was as usual well filled.

The thought arose: "What is the attraction that will fill a church on such a night as this with people from every quarter of the city?"

I saw lawyers, professional and prominent business men, with their wives and families, side by side with many from the poorer walks of life, all with earnest, happy faces, as if they were coming to a feast. Had they come to be thrilled with the eloquence of some famous preacher, or to listen to strains of rare music? No, it was only the mid-week assembling together of plain, every-day people, to tell what God's love had done for them, in the healing of sickness, sorrow, and sin; to give out from their varied experiences words of help and encouragement to others who are hungering for something that the world has failed to give them.

An opening hymn was sung. Following this, a few passages from Scripture and Science and Health were read, then an impressive silence of a few moments, when every head is bowed in prayer, followed by the Lord's Prayer, in which all, even the little children, join. Another hymn was sung, and the leader announced that the meeting was in the hands of the people.

The first testimonial given, was, as told to the narrator by a business man of this city, as follows: A poor dog, which had had its back broken, or injured in such a way that he was helpless, was lying in a vacant lot, opposite his house and was being kindly fed and cared for by the children in the neighborhood. The gentleman thought it would become his duty soon to notify the city officials of the presence of the body of a dead dog. A few days afterward he looked across and did not see the lame dog in his usual place. He crossed the street and searched among the weeds, but not finding the dog, he asked his wife if she knew what had become of the animal. "Yes," said his wife, "he has been healed through Christian Science."

Some days later they were sitting on the porch, when a shower came up. Directly a dog came up the street (the very same that had been injured), turned in at the gate and lay down at the lady's feet. When the rain stopped he trotted off.

This testimonial called forth another experience of a somewhat similar character, concerning the healing of a pet kitten, showing that the understanding of God as infinite Mind, and infinite Love, destroys all sense of pain and discord, in even the humblest of His creatures.

The next experience was of a man, a brilliant lawyer, who had become a slave to the habit of strong drink, from which he had vainly tried to free himself. He had taken the Keeley cure four times, only to lapse into the old habit worse than before. Finally his condition became so desperate that his wife applied for a divorce, and the last hope of regaining his manhood seemed gone, when he had a talk with a Christian Scientist which resulted in his going to a Christian Science practitioner for help. In a marvelously short time the craving for drink was entirely gone, and he is to-day, in the words of Scripture, "Every whit whole."

A case was cited of a man of about sixty years, who had since early boyhood been addicted to the habit of tobacco chewing; had tried to break it off by will power, but the craving was so strong that he became so irritable under the strain as to make himself and those around him miserable. He finally applied to a Scientist, who gave him some helpful thoughts from the writings of our beloved Leader, Mary Baker Eddy, to repeat often and keep in mind. This he did for three days, then from sheer force of habit he put a piece of tobacco in his mouth, but it tasted so bitter that he at once spit it out, and involuntarily lifted his heart to God in prayer. He declared that he had never had the slightest desire for tobacco since.

A young man arose to tell how he was led to investigate Christian Science through the healing of his mother and brother, the latter having been twelve years an invalid, suffering from inflammatory rheumatism. When he saw its truth and beauty, and its application to all his daily needs, he felt that he could not do without it.

Next, a lady testified that she had been a great sufferer, and undergone a severe surgical operation, only to have the old disease return in a more malignant form, and be told by her physicians that nothing more could be done. She was made well in a few weeks, through Christian Science treatment. Her physician admitted that mental and nervous diseases might be healed through Mind, but this baffled his comprehension.

When the world can accept this simple statement, that in Science but one Mind is recognized, and that Mind, infinite, all power, all presence, all good—then mystery and miracle will disappear, and Christian healing will be seen.

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as it really is, the most simple and natural thing in the world.

This thought is well illustrated by a young mother who told of her two little boys—the younger, naturally loving and affectionate, while the elder seemed to evince opposite traits of character. This condition was regarded as a hopeless reality, until through the study of Christian Science the thought dawned upon her that both were alike God's own dear children, governed by the same Mind, and that Mind, infinite Love. Holding persistently to this thought, the elder child began to grow loving and gentle, and the unlovely traits of character faded away. What a lesson is here for mothers!

Other testimonies of widely varied character were given, each illustrating the one central fact, that the words of the Psalmist are as true to-day as when they were first spoken: "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies" (Psalm 103 : 2–4). M. E. KILLIE.

In the *Denver Republican.*

Mortal Mind.

THE first thing that attracted my attention to Christian Science, was the beauty of a life that came under its sway. The world is full of doctrine; whole libraries teem with it; whole communities overflow with it—of the positive as well as of the negative variety. First there is belief, faith some call it; and then doctrine, or theories. Well, the subject of my observation announced, that only those things were worth anything that you could live, and added, *now.*

Away back, in an anterior period of my earth-life, there had swept across the path within my sight, a sort of breeze, of theologic aroma that its devotees called sanctification, or Christian perfection; and this Christian Science struck me as a sort of physical perfection, or bodily sanctification. It didn't seem to be doing any harm: and as the doctors' bills, which had always been somewhat luxuriant in my expense account, had ceased to grow, why,—let well enough alone. Being an invalid myself, one of those insomnia drones who spend nights, for weeks, with sleepless eyes and then pretend to attend to business in daylight—it seemed safe to let in any sort of hallucination that would militate against the doctors' accounts. It was a case that doesn't need details. There was neuralgia, asthma, sick-headaches, nervous prostration in the family, together with indigestion, bad teeth, croup, occasional typhoid fever, and a catalogue of diseases and ills,—such as every well (or ill) regulated family is presumed to have,—only we had had lots of 'em, and so were pretty well *ill-regulated.* Ten times out of nine it is the woman that seizes on to Christian Science, and this case maintained the rule.

But, behold! new phases appeared—or did a scale fall from my eyes? The irritability of nervousness had passed away—which at best is but a negative state, and then began to appear a reign of peace. Ah! this was positive. When a man has tramped through the theologies, native and foreign, and through the non-theologies, from innocent old Tom Paine to Voltaire, common-sense Hume and Stuart Mill, even to decoctive Colonel Ingersoll; has been raised on such pabulum as Calvinism, triturated by Scotch shorter catechisms, and American D.D.'s, like the Dwights, Alexanders, and Hodges, and been remanded to Gehenna for reading Swedenborg—he is not easily alarmed. So, lying in my hammock in that climate which is the Italy of America, where the soft gulf breezes come to meet those which cross the Llano Estacado from the lower Rocky Mountains,—where, if on earth, climate should be a commodity because it is so fine,—spending whole nights star-gazing and speculating, figuring out by logarithms how far back the race began and about the importation of the problem of evil, and calculating about when the golden age would begin—there came a demonstration: "As a man thinketh in his heart, so is he." The cultivation of insomnia was a most artistic performance. To nurse disease! It did look ridiculous. It seemed to me that my dog—my constant companion in these night wanderings—ought to laugh with me at the idea.

It was the sharp, quick point of a knife, gleaming in the moonlight of the mind's earth, but it had divided to the very marrow 'twixt the God-life—the life immortal—and mortal mind. No word of this was whispered to my family or to that little coterie of Christian Science *cranks* who were the associates of the family—people with calm faces, happy lives, intelligent—in whom it was plain to be seen that peace and joy reigned. They outphilosophized philosophy.

> Why search the future and the past?
> Why do ye look with tearful eyes,
> And seek, far off, for Paradise?
> Beneath thy feet, Life's pearl is cast.

Perhaps it is needless to say that this recital is from one who is now in perfect health; nor need it be added, except perhaps for some querist, that, as the mind, the soul, is the man—this physical manifestation is, in reality, the barest incident, though an essential and inevitable one, of the recognition of Immortal Mind,—"Mortal mind accepts the erroneous, material conception of life and joy." It cultivates, encourages, and gives reality to sickness, nervousness, sensitiveness,—to sin, to evil, to the devil, to hell itself. It is lame, blind, halt, of the very class who are to be healed, *now.* It acknowledges that there is life in that which, in its very nature, is death; mortal mind is afraid of life, being in constant fear of death; for that is its doom. "It is the mortal belief which makes the body discordant and diseased, in proportion as it is governed by ignorance, fear, and human will."

But the true idea is gained from the immortal side." From thence comes harmony. That alone is real. The despots of earth always claim power; but it lies only in the acknowledgment of the subject, not in the claimant. Evil says, "I am real;" and the subject answers, "I believe you," and passes under the yoke. But the free-born, standing in the light that is "the light of the world," laughs to scorn the claimant for the throne, which is God's throne; hurls back the pretender as a liar, and says, "I am a subject of Him whose right it is to rule." "All is infinite Mind and its infinite manifestation." To admit God, Immortal and Infinite Love and Life, into the mind only as a dream of historic import, or coming as an illuminating hope for centuries yet unborn, is to give mortal mind the throne in our lives to which it pretends. To admit God, immortal and infinite Love and Life, into the mind *now;* to set no limit, physical or psychic, is to have life and have it more abundantly. PAUL WASHBURN.

In the *New Church Independent and Monthly Review.*

From the Christian Science Department of the Florence (Col.) Daily Tribune.

ANY one will admit that a man can worry himself sick. Brain disease, insomnia, fevers, hysteria, insanity, and other like disorders are now recognized by the medical fraternity as the results of excessive worry, apprehension, or fear. In other words, their cause is mental. This is admitted by all rational people, regardless of medical affiliations or religious beliefs. It is so apparent that no physician's diploma is required to discover it. Now, if it be admitted that the condition of one's mind sometimes causes bodily sickness, is it unreasonable to look for a mental cause at the bottom of all diseases?

The disciples of *materia medica* have so long believed that physical effects come from physical causes that they

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are reluctant to admit any other diagnosis of disease as being correct. However, all doctors are not fossils or bigots, and one can note a marked tendency among the advanced members of the profession to give closer attention to the condition of the patient's mind, urging cheerfulness, calmness, hope, etc. Less medicine and more good cheer seem to characterize the methods of the most successful practitioners of to-day.

Christian Science cures, not by doctoring the body, but by treating the mind. It teaches conclusively that a mental cause is back of every discordant physical condition, and that ignorance of the law governing them is the reason that mankind has not heretofore recognized such causes. These causes are not always apparent. They are often deep-seated and of long standing, and it is only through the exercise of a higher power than that of the human mind that they are uncovered and destroyed in Christian Science.

Christian Science differs from every form of mental healing, inasmuch as it is not based on the power of one man's mind over another's. Hypnotism, mental science, etc., may be so described, but not Christian Science. It recognizes only the one power and that is God—Good. The Scientist merely reflects this power, as a mirror reflects the sun, and to do this he must strive to live up to its teachings, wherein purity of thought and action, unselfishness, humility, and good will to man are essential. Hence children are frequently as effective in Christian Science healing as the strongest minded adults.

The Difference.

BY EDWARD A. JENKS.

It may have been a dream—but beautiful at first:
I found myself upon a breezy eminence
At sunrise; and the hill was one great flashing opal
In the bright morning sun, blushing resplendently
Beneath his passionate June kisses; and the oaks
That crowned the hill stretched out their glist'ning, pleading arms
For more—and more—and more. Their quivering foliage
Was full of bird-songs, and of airy whisperings
From Heaven and other far-off tributary hills.
The balmy air was laden with God's benison,
And all the happy spears of grass shook tambourines
Of jingling dewdrops to the music of their own
Wild laughter; and where'er the eye could reach, in this
Exhaustless realm of love, green valleys stretched away
Into one grand infinity of absolute
Perfection. Sweet Content seemed hovering everywhere,—
While over all, the turquoise sky, flecked here and there
With softest tufts of wool from flocks of sheep that feed
In grassy pastures on the sunny slopes of heaven,
Brooded and crooned as gently as a mother dove.

It seemed to me no sorrow, discord, sin, or pain
Could find a foothold there. My soul was full of love
For Him who made the world so beautiful,—when quick
My eyes discerned a moving speck far down the vale,
Distant, distinct, and ominous, portentous, black,
Which seemed to grow upon my bursting eyeballs to
A vast procession—feebly animated forms
Without a ray of hope in deeply cavernous eyes—
All journeying toward a Death's-Head Gateway 'tween the hills
Encompassing the shadowy Valley of the Dead:
And as it nearer came, I noticed to the left
Of this dark, undulating line, somewhat apart
From it, a figure, semi-uniformed, who seemed
To marshal and command; and some way back of him
Another, then another, till the whole great line
Seemed fully officered, commanded, and controlled.
It was a mystery—a mystery so deep
I could not fathom it—and so, unconsciously,
I said "What *can* the meaning be?" A voice from out
The blue above me came, so low and sweet and sad
It made the tear-drops tremble on my eyelashes:
"That is the daily tribute to the Vale of Death—
The daily pall that falls on living, loving hearts."
"And who are they who walk beside that grewsome line,
Conducting them so kindly to the sombre gate?"
"They are the good physicians, who have done their best—
Who hold the Keys of Death—commissions signed and sealed—
The *legal* warrants to contend with Death and Hell:
Alas! alas! that noble men should be so weak!"
And then I saw why "Failure"—writ so sadly oft—
Should ne'er be questioned. "Failure" and "Legality"
Were sisters. Who could question their divinity?
So the heart-broken crowd stood by, with streaming eyes,
And saw the long procession pass within the gate.

Just then I saw, approaching from the other side
Of that sweet valley, two I had not seen before.
"And who are these?" I said. The same sad voice replied,—
"Another pilgrim going home, and helping him
Is one who tried to heal his sins and sicknesses
By silent prayer—*but failed.* Alas! and yet Alas!"
A sound of wings—and then I heard the voice no more.
But other voices, angry and tumultuous,
Came up the grassy slope upon the shuddering air,—
And "Crucify him!" "Stone him!" were the sounds I heard—
"He has no legal right to heal!—*Stone him, we say!*"
And all the while he held, close buttoned in his breast.
A sealed commission from the *King of kings,* crimson
And stained and torn.

The Lectures.

At Pomona, Cal.

The Unitarian Church was well filled Monday evening, April 24. at the lecture of Dr. A. A. Sulcer on "The Science of Christian Science." Rev. O. Clute, LL.D., pastor of the Unitarian Church, introduced the speaker. He said,—

Over the entrance to one of the most famous of the ancient schools was the legend, "Know Thyself." Nearly all the great leaders of man have in some form given the same direction. That "the proper study of mankind is man" seems, thus, to be the general conviction.

As soon as a man begins carefully to study man he learns that there is something in man which we call mind, and that this mind is the most important part of the man. By aid of mind man studies himself and all things else. Mind organizes human governments, subdues and cultivates the earth, makes roads over the highest mountains and across the most dreary deserts, sails frail vessels over the stormiest seas, studies the earth and the skies and learns from them the laws of nature, which are the laws of God. Mind sings the songs that arouse love and patriotism, paints the pictures that express the artist's noblest dreams, carves the statues that reveal the entrancing loveliness of the human body, writes the scores that, being interpreted by the human voice or some instrument played by the human hand, fill the very heavens with melody. Mind carries us to the presence of the Eternal, reads for us the story of His power and glory, of His love and wisdom as they are revealed to us in the world of matter and the world of man. Such is the beauty, the dignity, and the glory

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with which we were endowed when the Creator "made man in His own image."

In recent years certain strange stories come to our ears concerning powers of mind which have hitherto been but slightly known to us. We are told that mind is able to heal all diseases without the use of any material remedies. That diseases which have baffled the skill of the most highly trained physicians of all the old schools yield readily to this mental treatment, nay, more and greater than this, that ignorance, sin, despair, fly before its renovating word. Whatever may be our private convictions as to the proven validity of these claims, I think that all thoughtful men and women will hope that they may be found true, and that soon through their aid all disease and pain, all sin and degradation, all wretchedness and despair may be conquered; that all minds may be filled with God's truth, that all hearts may overflow with God's love, that in all lives the glorious light of righteousness may shine.

That movement which makes such strong claims for the power of mind is known as Christian Science. Some of its friends live among us. They have secured a lecturer to speak to us to-night on the subject which they think so important, and whose importance, if their claims are verified, we shall all be glad to allow. The gentleman who will discuss the subject is one of a small number who have been selected by the most eminent believers in Christian Science to explain its principles and philosophy to the American people. He comes to us, therefore, with the highest endorsement of the people whom he represents. I have the honor to introduce to you Dr. A. A. Sulcer, of Riverside, who will lecture on "The Science of Christian Science."—*The Daily Progress.*

At Atchison, Kan.

The Opera House was crowded Thursday night, May 4, with an audience composed of Atchison's most cultured and intelligent people, to listen to a lecture by Mrs. Annie M. Knott, C.S.D., of Detroit, Mich. Mrs. H. Graybill, First Reader of First Church of Christ, Scientist, of Atchison, introduced the speaker of the evening as follows:—

Ladies and Gentlemen:—Under the auspices of the First Church of Christ, Scientist, of this city, we are to be entertained this evening with a subject upon which much has been said and written, pro and con.

One has said, "Agitation is education," and like all great questions, argued and discussed, scoffed and ridiculed, the prophet to-day clearly discerns that Christian Science is surely on the incoming tide of public opinion. You will find people admitting they know nothing about it; while in the next breath, volunteering positive information concerning it. The fact is, the public as yet is in comparative ignorance of this subject or its merits.

The question naturally arises, Where shall I go to ascertain the truth? Where would you go if you wished to learn music? Would you not go to a musician —one who demonstrates the principle and rule of music, or would you go to a stonemason? So in accepting instructions in Christian Science, the only person to whom you should apply is a Christian Scientist; one learned in this Science, one who understands and demonstrates his knowledge of this subject as laid down in our authentic textbook.

No one but a demonstrator of this Science has any right to attempt an explanation of this subject, neither is any one else capable.

The speaker of the evening is well fitted by years of experience, to speak intelligently and instructively on this subject; therefore, it gives me the greatest pleasure to introduce to you Mrs. Annie M. Knott, of Detroit, Mich., who will address you on Christian Science.

The Atchison Champion.

At Independence, Iowa.

The Gedney Opera House was well filled Friday evening, April 21, by a critical audience composed of citizens of this place, supplemented by considerable delegations from Waterloo and Cedar Falls, to listen to the lecture delivered by Edward A. Kimball of Chicago, on Christian Science. It was made up of all shades of opinion—the minister touching elbows with the unbeliever who came solely as a matter of curiosity, the physician who rejects all theories of faith cure with the devout adherent of the power of mind over matter. The meeting was a creditable one to the society, as all expenses had been raised without outside solicitation. The speaker was introduced by Miss M. A. Hughes, who spoke as follows:—

Friends:—Perhaps no subject is claiming more attention to-day throughout the world than Christian Science, and certainly no subject is more misrepresented, condemned, criticised, ridiculed, and less understood. With the view to clearing away some of the misconceptions held in regard to the religion which has for its basis the healing of sin and disease as taught by our Master, and of explaining a little of what its mission is, a Board of Lectureship has been established by the Mother Church of Boston.

The name of our beautiful city is a misnomer if the thought of its people is not untrammeled, free, and ready to investigate, recognize, and appreciate that which teaches a higher and fuller understanding of God and man, and their relation to each other.

From his varied experiences I know of no one better fitted to talk on this subject than Mr. Kimball. Given up to die by his physicians, he turned to Christian Science and was healed. Since then his time has been devoted to healing others, teaching, and lecturing. I now have the pleasure of presenting to you Mr. Edward A. Kimball, of Chicago, who will speak to you on the subject of Christian Science.

The Bulletin Journal.

At San Mateo, Cal.

Dr. F. J. Fluno delivered a very interesting lecture on Christian Science in Library Hall, Tuesday evening, April 25. The hall was well filled, and the lecture throughout was listened to with closest attention.

Mr. D. Bromfield introduced Dr. Fluno in the following language:—

More than eighteen centuries ago, our Master, Jesus the Christ, when leaving his students, said to them, "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover;" and his students did go and preach everywhere, healing the sick and casting out devils. This good and Christly work went on for several centuries, until man became so blinded by worldliness that the divine Principle of this healing became obscured and finally disappeared.

For eighteen long centuries man groped along in the darkness of mortal guesswork, trying this and that as a relief from discord and inharmony. In the year 1866 Mrs. Mary Baker G. Eddy discovered Christian Science. Since then, thousands have received the benefits of this wonderful discovery and healing.

There are to-day very few intelligent men and women who have not heard of Christian Science. In order to more generally inform the people as to what Christian Science is, and also what it is not, a National Board of Lectureship has been instituted by those in authority. One of the two members of this Board for the Pacific Coast is Dr. F. J. Fluno who will now address us.

San Mateo Leader.

At Peoria, Ill.

The Grand Opera House was completely filled Monday

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evening, April 24, to listen to the lecture on "Christian Science," by Edward A. Kimball, C.S.D., of Chicago. The lecturer was introduced by Mr. Alex. G. Tyng, who does not himself claim to be a member of the Christian Science Church, under whose auspices the lecture was given, but he expresses himself as feeling a deep sense of gratitude for the benefit received in his family through Christian Science.

Mr. Tyng said,—

Ladies and Gentlemen:—Christian Science is a religion; its healing properties are only a portion, not the entirety, of its creed. It has been persistently maligned, attacked, and ridiculed by parties who do not understand it. In this, however, it only shares the fate of all new thoughts for the betterment of our race, morally or intellectually.

Any careful, disinterested observer of the believers in Christian Science, who will compare the lives of such persons before and after their following of its teachings, will find in every case that they are better spiritually, morally, and physically than before. Any doctrine that improves all who follow its teachings and harms none, is at least worthy of thought and investigation by intelligent people.

The principal reason that Christian Science is so misunderstood is because of the lack of knowledge as to its teachings, and confounding it with many beliefs with which it has no association or similarity. In order to remedy this condition so far as can be done in one evening with this audience, I have the pleasure of introducing to you Mr. E. A. Kimball, who will speak to you upon Christian Science.—*The Peoria Journal.*

At Fresno, Cal.

Barton Opera House was quite comfortably filled Thursday night, April 27, by people who had assembled to hear Dr. A. A. Sulcer of Riverside, speak on Christian Science. Among the auditors were quite a number of well-known people. The lecture was given under the auspices of the First Church of Christ, Scientist, of Fresno.

Mr. E. J. Harrah introduced the speaker as follows:—

It gives me great pleasure to welcome you here to-night to hear some of the teachings of Christian Science, expounded by one who is authorized to speak on this subject. I say some of the teachings, because the subject of itself is infinite, and no one could possibly do more than touch the hem of the garment of Truth in one evening or in many evenings. There has been for about four years a small band of Christian Scientists in Fresno, following the teachings of the great yet meek and lowly Nazarene to the best of their understanding, working strongly in the face of all opposition, knowing full well that the Truth must and will prevail, and He whose right it is shall reign. Owing to the general misunderstanding of the subject in hand we thought it best at this time to give a lecture, knowing that when Christian Science is understood it will not be opposed.

The Fresno Morning Republican.

At Mt. Vernon, N. Y.

A large audience listened most attentively to the lecture given in Willard Hall, Thursday evening, April 27, on Christian Science. Many of Mount Vernon's representative citizens were present, and a number from Brooklyn and Manhattan Boroughs, and surrounding country towns.

The lecture was given under the auspices of First Church of Christ, Scientist, of this city, and its First Reader, Mr. Charles Rockwell, introduced the speaker, in the following thoughtful words:—

Friends:—We have invited you here this evening to listen to a lecture on the subject of "Christian Science; it is Christian; it is Scientific."

Many of you may already know much of Christian Science; a few may know nothing of it; and some of you may have a very wrong opinion of this subject.

For the purpose of giving you all a higher idea of the truth of Christian Science—correcting erroneous impressions, and refuting false statements, we have arranged to have Mr. Carol Norton, C.S.D., of New York, speak to you this evening.

In order that you may gain at least a faint conception of this subject, I request you to give attention to the remarks of Mr. Norton, whom I have the pleasure of presenting to you.—*The Daily Argus.*

At Cedar Rapids, Iowa.

Thursday, April 6, Mr. Edward A. Kimball of Chicago, lectured for the second time before a Cedar Rapids' audience. The first lecture was listened to by an audience that filled the Universalist Church; the second lecture was delivered in the Opera House to an audience more than double that which greeted Mr. Kimball in 1898. This evidence of growth will be gratifying to all workers in Christian Science.

Mr. Kimball was introduced by our mayor, Mr. John M. Redmond, in a few fitting words, in which he expressed his pleasure in complying with the request of the Christian Scientist to introduce the speaker. He quoted aptly, "There are none so blind as those who will not see; and none so deaf as those who will not hear," and then stated the purpose of the lecture.

Mr. Kimball's lecture has proved a blessing to our Church. With firmer step, we are pressing on "toward the mark of our high calling." ADA J. MILLER, Clerk.

At Jefferson City, Mo.

Thursday night, May 4, Edward A. Kimball of Chicago, lectured on Christian Science before a large and appreciative audience in the hall of the House of Representatives. It was a little after half past seven when Rev. Penkerton, pastor of the Christian Church, in a brief and appropriate speech introduced the speaker of the evening.

Mr. Kimball took the platform, and in his preliminary remarks thanked the people of our city for the consideration shown him and his associates while in the city.

As a speaker Mr. Kimball has few superiors; his language is perfect and beautiful; his theme was logically discussed from start to finish, and at times his eloquence kept the audience spell-bound. Every one who failed to hear this lecture missed an opportunity of hearing an interesting subject ably presented.—*Jefferson City Courier.*

At San Antonio, Tex.

Mrs. Annie M. Knott of Detroit, Mich., lectured here on Thursday evening, April 20. There was a heavy rain storm in the afternoon such as is rarely seen in this section. But despite the inclemency of the weather, an eager audience assembled at the Opera House early in the evening. The lecturer was introduced by Hon. F. M. Paschal, who in a few words, well calculated to insure the respectful, earnest, and thoughtful consideration of the audience, called their attention to the significant fact that some of the brightest minds of the day were deeply interested in the humane principles taught by Christian Science. BELLE BLACK.

At Greensburg, Pa.

An appreciative audience was present Friday evening, May 5, to hear Carol Norton, C.S.D., of New York City, lecture on Christian Science. Mr. C. H. Miller and wife, of Pittsburg, accompanied by some twenty-five or more representative citizens of Pittsburg and vicinity, came out on the evening train, and the former in a neat address introduced the orator of the evening.

Greensburg Daily Tribune.

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A Helpful Suggestion.

Kansas City, Mo., April 7, 1899.

Dear Editor:—A gentleman (Mr. K.) prominently connected with one of our Western railroads, has been an invalid for many years. He was finally compelled to quit work and sought relief at Hot Springs, Ark. But his seeking was in vain, and his friends and associates were becoming disheartened over his condition.

About the middle of March, the general manager of the railroad suggested to all of his (K.'s) friends, that they write to him on a certain day to "cheer him up." They did so, and various were the subjects of those letters.

Among those who wrote was one Mr. M. who is also prominently connected with the same road. Mr. M., knowing what Truth had done for members of his family, selected Christian Science as the subject of his letter. I happened to obtain a copy of that letter and enclose it herewith for your perusal, and for publication if you desire.

As Mr. M. insisted that he was not a Christian Scientist, it occurred to me that this letter is good evidence as to the hold on the people Truth is obtaining, when a man, not in Science, can preach the Gospel of Truth in such a manner.

I will add, that on the strength of this letter, Mr. K. has returned home, and is under treatment, and his health is improving; and further, that Mr. M. (the non-Scientist) has since given up the use of tobacco and pool playing. Verily, what a power is Truth!

Yours in Christ,
W. E. Benson.

Kansas City, Mo., March 14, 1899.

My dear Mr. K.:—Prompted by various reasons, I thought I would write you a letter on the efficacy of Christian Science. I am thoroughly acquainted with the fact that I am a very weak and unworthy vessel to attempt to convey such tidings as are contained in the teachings of Christian Science to those, perhaps, who have lived and are living more truthful lives than I. I have seen many who had been prostrated upon beds of affliction and who had been given up by the doctors as incurable, fully restored to health through this agency. In view of the fact that you have been for a long time incapacitated for duty, and have been unable to find help through the use of material means, I write you to say that I firmly believe you can be healed through the agency of Christian Science.

As I understand the teachings of Christian Science, God is Love, is Truth, and is Life; God is Principle, and therefore fills all space; man is a spiritual being and not a material being, and if our lives, our thoughts, and our actions harmonize with the laws of God, we shall not be subjected to all the ills of the flesh, but shall have, as the Bible tells us, dominion over the fish of the sea, the fowls of the air, and everything that creepeth upon the face of the earth.

Jesus, the Christ, declared when he was on earth that we would have power to do the works that he had done. That promise of his has been fulfilled in hundreds of thousands of cases, and is being fulfilled every day and every hour. Christian Science is looked upon as a humbug by those who have never given it a thought, but if you will procure "Science and Health with Key to the Scriptures," written by Mary Baker G. Eddy, you will find that it is a subject which will bear investigation. It is being studied by the more enlightened class of people of our country, and I might say of the world; and will in time revolutionize the world.

Some look upon Christian Science with a sneer, because it was discovered by a woman, but when you remember that the dearest friend on earth to you, the one in whom you placed the most confidence, the one who has suffered most for you, is your mother, and, as you well know, woman was the last to leave the cross, and the first at the sepulchre after the resurrection of our Saviour, you cannot help but bow in respect and adoration. Then again, this doctrine is found in Holy Writ. It does not teach us that God is a corporeal being, but it teaches us that God is Spirit, is Life, is Love; that God is Truth, and therefore must be Principle.

As you are well aware medicinal properties were discovered in roots and herbs by a heathen nation or an idolatrous people, four hundred years before the birth of Christ, that medicine has advanced but very little from that time to the present date, and from its inception the human race has been more or less afflicted with all the ills of the flesh, and as days go on, become weaker and weaker. Therefore, I think we should look around us for something more substantial to cling to, and I feel that if you will investigate Christian Science as I have suggested, you will find that with it alone can men live and enjoy the real life which is man's birthright.

In Genesis you will find two distinct accounts of creation. In the first chapter you will find where God made man in His own image, which was spiritual and without form, and in the second chapter where Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life. In Isaiah you will find that the word of God is medicine to the flesh. In the last chapter of Mark you will find where our Saviour appeared to the eleven as they sat at meat; upon which occasion he gave his last will and testament to man. He said to the eleven: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." And they went on their way with signs following. You will find in the book of Romans, where Paul says, "to be carnally minded is death; but to be spiritually minded is life and peace;" therefore, you will understand there is no death; that the Life and the Love and the Truth that is in you and in us all never had a beginning and can never have an ending, and therefore if our lives harmonize with these, God will give us the dominion mentioned above, and we shall not be heir to all the ills of the flesh.

I believe the teachings of Christian Science to be true in every particular and the only perfect Guide, yet I make no pretensions to live such a life; but to those who are afflicted and who have employed every other means to rid themselves of the effect of sin, without avail, I feel it is my duty as well as a great privilege to point them, in my humble way, to the Source of all relief. My son was afflicted from his infancy to the age of fourteen years with a running from one of his ears, which continued to grow worse until at one time it was so bad that the doctors could not relieve it in any other manner than by administering morphia or some other remedy. I wired a Christian Scientist, giving him the condition of the boy as we believed it to be, and in a few hours he was perfectly healed and the trouble never returned. My wife had a tumor under one of her ears, and for a number of years had suffered excruciating pain with it. We applied to a Christian Scientist; the pain was relieved and has never returned. My second son was afflicted with quinsy; for several years we doctored him eight and ten weeks at a time without effecting any relief; we applied to a Christian Scientist, since which time we have not had to call in the services of a physician. When I was assigned to Springfield I visited the hospital and found lying there Doctor S., our company's physician, who was for a long time at Chicago, a young man with apparently a very bright future before

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him; a man who was considered by every one who came in contact with him as not only possessing more than ordinary intelligence, but a brilliant young man. He was lying on his back with what the physicians called "the decaying of the backbone." I took a great deal of interest in him; I would talk to him from time to time, and finally broached the subject of "mind cure" to him. He grasped it at once and said to me that papers on the subject were being read at all the conventions held by the physicians throughout our country. I then broached the subject of Christian Science to him, and asked him if he would read Science and Health if I would furnish him the book. He said he would. He took the book and read it, and in less than six weeks' time he left the hospital, has never returned, and is now practising his profession in the West. His healing was without the assistance of even a believer in Christian Science.

There are hundreds who have been entirely healed by reading and studying Christian Science works. I know a gentleman in Logansport, Ind., who was in the last stages of consumption, had sold out his business, and had given up to die, when he was healed by Christian Science. I corresponded with a lady who was sick for eleven years, confined to her bed for this length of time, and was blind for five years, who was healed by Christian Science. A Scientist in Fort Wayne, went into a room where a madman was strapped down to a bunk, having been thus placed by six stalwart men, ordered every one out of the room but the patient, unloosed the straps, and healed him immediately. I could go on for an unlimited time and tell of just such cases as I have mentioned above, but with a man of your intelligence, I feel this is not necessary.

When Jesus was on earth he said that the believer in every age would be able to do the works he had done. This promise is being fulfilled every day, and has so thoroughly convinced me of the truthfulness and the efficacy of Christian Science that I take great pleasure in pointing any one to the method of healing that was practised by our Saviour. The Bible says the wisdom of this world is foolishness with God; but regardless of this assertion, we strive to gain worldly knowledge; we strive to gain as large a portion of this world's goods as lies in our power; we strive to gain worldly honors; we strive for worldly pleasures, and, to sum the whole matter up in a nutshell, we live lives of selfishness. If we would expect any benefits from the teachings of Scripture, we should live lives of humility, of obedience to God's law: lives of Truth and Love. We should then be in a position to do what the Saviour has said we should do, and to exercise the power that is in us.

You are a man who is blessed with more than ordinary intelligence, with a goodly portion of this world's wisdom, and as this class of people especially are taking up the teachings of Christian Science and making a study of it and thereby reaping the benefits that are natural from such a course, I cannot see why you should not be enlisted in this cause. You are certainly aware of the sorrows, sufferings and bereavements that come to all who are heirs of the flesh, but if you will follow my advice, I feel confident that you will soon begin to realize there is no life, substance, or intelligence in matter; that man is a spiritual being and not a material being; that God is Life, and Truth, and Principle,—omnipotent, omniscient, and omnipresent.

As I have said in the first place, prompted by various reasons to write to you on this subject, I trust you will realize and appreciate my sincerity. I believe that man is his brother's keeper, and I believe the Bible teaches that all the life and the love and the truth that was in Jesus Christ, is in us; that we are all one in Christ, and that it becomes us all to relieve one another of the burdens that sin has placed upon us; and as my heart has gone out after you in sorrow for the various afflictions that you have been called upon to bear, especially during the past few years, I feel to-day like enforcing upon you all the life and truth and sympathy that my finite being commands.

I trust that you may be brought out of the darkness of the carnal life, into the bright sunlight of a spiritual life, which you will find to be one of pleasure and peace.

Trusting that I may learn at an early date of your restoration to perfect health, and that your paths have been through green pastures and beside still waters, I remain,

Very sincerely yours,

M.

A letter from Mr. K. has come to hand dated April 10, 1899, a little over one month from the time he received the letter Mr. M. wrote, from which we quote the following:—

"Our mutual friend M. was in to see me this morning, wearing a smiling face and thoroughly imbued with the Christian Science idea and determined to *live* as well as to preach it in the future, which he says he has never done in the past. I am feeling exceedingly well and am more glad every day that I was wise enough to follow your advice."

The Appeal of a Great Awakening.

BY J. B. WILLIS.

In the history of earthly struggles it sometimes happens that the anticipation of an easy victory has imperiled the consummation of a great cause.

The over-confidence and abandon that was forgetful of discipline and the fulfilment of immediate duty, weakened and hindered more than temporary discomfiture. If the promise and prophecy of Christian Science to-day beget enthusiasm, they should the more surely lead to thoughtfulness and consecration, for the sequence of a supreme opportunity is determined by the right apprehension, the responsive adequacy of those to whom it is committed.

When we consider the present condition and prospects of Science, we may find it difficult to realize that at the present rate of increase the number of its active friends will exceed ten million within ten years. The significance to our race history of such a realization simply cannot be expressed, and yet the assurances of this stupendous growth seem well grounded.

The dissatisfaction of the people with old forms of religious life and activity is very general and intense, and while the conviction of the reality and power of Christian truth is relatively undisturbed, the inadequacy of our past conception and embrace of that truth grows more and more manifest.

The emphasis given to the spiritual interpretation of nature, of revelation, and of life; the rapid growth of Christian idealism and the ever-increasing concession of ultimate scientific authority to mental causation, these are but indications of that enlarging vision, that dawning freedom, that awakening expectancy which open wide the door of a new spiritual era.

The growing recognition of the naturalness and lawfulness of the miracle has shorn it of its magic, and the world's philosophic preparation for the supreme assertions of Christian Science is well-nigh complete.

Then, too, the common sense of the people chafes for freedom from wearisome burdens. Suffering humanity grows restless and less content to languish under the dictum of "divinely provided" material means for the relief of "divinely imposed" affliction, for there's a song in the air which echoes about ten thousand firesides, and a new hope is lighting up a multitude of faces which are turned toward Jerusalem.

Further, the present achievements of Christian Science; its multiplying sanctuaries; the intelligence, earnestness, and sincerity of the great body of its adherents; its challenge to investigation, and its beneficent and indisputable works are

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impressing the religious world and contributing to that mental stir which, while it intensifies the antagonism of the ignorant and bigoted, emancipates and illuminates the thought of a far greater number of those who love the Truth more than they venerate human authority as to its interpretation.

One of Boston's most eminent divines, when asked recently how he accounted for the crowded attendance at the Christian Science Churches, answered, "The facts are exceedingly interesting and significant, I cannot explain them, but it would be well for every minister to study them."

Other facts, such as the dissemination of Christian Science literature, the public discussion of its philosophy and teachings, and, above all, the unnumbered demonstrations of physical and spiritual healing which, in every instance, serve to awaken inquiry and banish doubt in at least one family circle and which in the aggregate yield a testimony whose weight and authority every fair and judicial mind must recognize, these account for and explain that rising tide of interest and inquiry which is rapidly sweeping away the traditional and conventional barriers which have so long delayed the Truth.

The rediscovery of that secret of spiritual consciousness whose power was revealed in the healing of the sick by Jesus and his disciples will soon be recognized as the supreme, the most blessed event of this century. The common people hear and gladly accept its benediction as of old, and intellectual inquirers, though hesitant, speedily yield to the manifestation of faith's richer inheritance, while even those who have been manacled by prejudice are taking up the cry of Thomas, "My lord and my God."

If these considerations enlarge our realization of the extent and significance of the spiritual awakening for which Christian Science stands, they define and emphasize in corresponding degree the nature and compass of the attendant responsibilities, and occasions for watchfulness and self-surrender.

And here it is well to remember how exalted and uncompromising is the ideal of life and thought and conduct which Christian Science re-presents to men, and imposes upon its followers. That God, the everlasting Good, is the only source of reality, life, truth, and power; that evil is a gigantic lie and fraud, without principle and without inherent force; that man is not a weak composite of the angelic and the animal, but God's own child, and therefore wholly spiritual, possessing and reflecting by inheritance the wisdom, love, and beauty of his Father; that it is normal and natural, as well as incumbent, that men live the ideal life of the Master and do his works; that sickness, disease, and death may be overcome by the word of Truth, to-day as of old; these, in the thought of the world, are most startling and presumptuous assertions, and the exactions laid upon those who thus challenge the teaching and authority of the past will be correspondingly searching and severe.

The world has grown accustomed to the contrast between the conception of spiritual freedom and supremacy embodied in the life and teaching of Jesus, and the feeble manifestations of faith and spiritual dominion as seen in representative Christianity, and its attitude has been one of tolerance if not indifference; but in the presence of these declarations of Christian Science, an immediate change takes place and men are again critical and insistent, as they ought to be, that life and conduct shall be in strict keeping with profession.

Humanity at heart is sick of cant and inconsistency, and when awakened by the re-assertion of the ideal it will be alert to detect and swift to condemn every evidence of sham, and its exactions are no less legitimate than inevitable. They are the world's true and just response to religious profession. In the past, Christian people, if not Christian creeds, have virtually denied the feasibility of the ideal of life lived and enjoined by Jesus Christ, and the absence of demonstration as the natural evidence of efficient faith has resulted in the tolerance of one of history's saddest incongruities, a professional, but inadequate, Christianity. Christian Science re-asserts the practicability of this ideal and declares its demonstration, both in the individual life and in the complex relations of society.

There can be no compromise, no evasion, no mental reserve. He who does not demonstrate the power of Truth, in the spirit of unfailing love, cannot meet the demands of either God or man; and failing, he will be made to companion with hypocrites and be visited, as he ought to be, with the Nemesis of public contempt.

The unvarying constancy and clearness of the revealings of the Mind that was in Christ Jesus become, therefore, of supreme importance, and the sense of their high calling and responsibility ought to and will abide with every worthy representative of Christian Science, as a persistent stimulus and inspiration. To him the words of the Master when he said, "The works that I do, ye shall do also," have become no less mandatory than prophetic. To him the holiness which Wesley well named "The healing state," appeals, not as a far-removed, after-death possibility, but as the normal realization of that spiritual sense of oneness with God, which is to find its daily demonstration and yield its perennial joy.

To the true ambassador of Christ, there belongs to-day, as always, an equipment, an authority, an honor and a privilege which is limited only by the embrace of his vision, the grasp of his faith.

With these splendors of opportunity to be improved, there are dangers withal to be anticipated and intelligently met, of which *superficiality is not the least.* It is so much easier to assume the garb of a great truth, than to become its embodiment, and in this Christian Science, with all other important movements will suffer most at the hands of its friends.

The metaphysics of Science and its unusual words and phraseologies furnish peculiar temptations to those who treat the transcendent as a lightsome thing, while its wake is likely to form an inviting retreat for the flotsam of a religious tide. Unable, as yet, to apprehend or fittingly represent Science thought, these nevertheless will be most frequently noted by objectors, as its exponents, the product of its influence, and to bear with them and the criticism and misjudgment of the cause which they inevitably beget, supplies a severe test of that patient self-command which has been so wondrously disclosed in the life of the Founder of Christian Science, a loving appreciation and regard for whom but expresses the sense of the world's indebtedness.

To the weak and wearisome, as to all, must ultimately be revealed, however, the wholesome sanity, the hard common sense which comports with righteousness and Truth, till volatile self-assurance shall give place to thoughtfulness and spiritual understanding, and the term "A Silly Scientist" shall be heard no more.

The aggregation and increasing intensity of the opposition, against which the Truth must ever stand, emphasizes again the importance and seriousness of the hour. Old systems die hard, and in their last throes they forget all differences and unite ever to resist a threatened invasion of traditional authority and vested right. Sin, too, is so organized and entrenched in mortal consciousness, and so acceptable to it withal, as to seem invulnerable to human sense. Its powerlessness and nothingness may be easily asserted; but its subtle seduction and accumulated inertia will yield to those only who have deep spiritual insight and understanding, who *know* God and who have put on His "whole armor." "It was just before the great battles which he foresaw would be great victories that the Great Commoner marshalled his forces on their knees."

With the healing power of Truth again revealed, the rule of efficient faith and service disclosed, a needy world

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waiting for guidance out of darkness into day, out of sickness and sorrow into health and happiness, and in the hour of such expectation and demand for unfailing results and the rapid elimination of the time element in demonstration, unnumbered voices call to the highest consummations of the spiritual life; to that genuineness and sincerity, that unimpeachable right living, that unselfish devotion to altruism, that joyous absorption in the daily ministry of healing, that irresponsiveness to social and worldly allurements and inanities which should characterize every disciple till error is dethroned and "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Our Inheritance.

BY FLORA DE WOODY.

IN trying to be a Christian Scientist, we are striving to gain our God-given inheritance. God made us in His image, after His likeness, but through ignorance of the truth of Being, this fact was lost sight of. In Christian Science we learn that we have an inheritance, and are shown how to gain a clear title to it. Whereas we are poor in good things we realize we should be rich in them. When we learn our relation to God and why we are His heirs we shall indeed gain our true inheritance, and become possessed of riches that are ever replenished, for the supply is equal to every need.

If we would only strive to gain our own inheritance, by being honest and truthful, not wasting valuable time looking up back records of our brothers and sisters, to see if they have a right to be an heir to the kingdom, we would much sooner gain this inheritance, and as we are lifted up, we would lift others with us.

Miscellany.

Hufkins uses a Doctor Book.

Mr. Hufkins of Indiana Avenue came home one night last week with a big book under his arm.

"There, I reckon there'll be an end of doctor's bills in this family after this," he said. "When the Hufkinses get sick after this we'll do the only sensible thing—diagnose the disease ourselves, take some simple remedy, and save five hundred dollars a year in useless doctors' bills."

After dinner Mr. Hufkins spent two hours in reading about rheumatism, gout, consumption, whooping cough, and insanity. The next morning he got up with a crick in his back.

"Louis," he said briskly to his oldest boy, "go over to the drug store and get me half a pound of citrate of salsoda, and twelve four-grain tablets of pheanigamia."

Louis came back in half an hour with a bottle of citrate of magnesia and a dozen phenacetin pills, and said the druggist thought they would fill the bill.

"That's what I said; that's what I sent you for," remarked Mr. Hufkins loftily, as he swallowed six of the tablets and took a teaspoonful of the magnesia. By night Mr. Hufkins said the symptoms had changed and he recognized in himself a victim of gout.

"No, thank you, Mary; no pie for me this evening; no more sweet stuffs; no more wine, no more cigars. This gout is settling around my heart, and even with the strictest precautions I may be a dead man in twenty-four hours."

He put on a flax-seed poultice and sat up in bed and read some more in his doctor book.

"Hum-m—queer, queer," he mused after reading about three hours. "I thought this was the most extraordinary case of gout I ever heard of. By jingo, I see now; it's lung trouble in the fifth stage."

He waked the servant girl up and sent her post haste for a bottle of cod-liver oil. When the girl came back she walked on tiptoe, ran into a looking glass, and forgot to wind the clock. Mr. Hufkins informed her, as he gulped down the cod-liver oil, that she had paresis in an advanced stage, and that he would prescribe some simple remedy in the morning. In two days Mr. Hufkins was not able to go down to his office. On the third day, sitting up in an easy-chair, he perused the doctor book from ten o'clock in the morning until eleven o'clock at night. Before the week was over both the Hufkins children had stopped going to school to take treatment for whooping cough, scarlet fever, measles, and mumps.

Mrs. Hufkins is living in hope that the list of diseases in the doctor book will soon be exhausted.—*Selected.*

Dillon Off the Stage.

The fact of John Dillon, the veteran comedian, being a Christian Scientist caused just a wee bit more than the usual degree of curiosity among the church folks in Albert Lea. Mr. Dillon never misses an opportunity of placing himself and his religious belief before the people, and this he generally does after he has appeared in the city so that he cannot be accused of using his church connections for advertising purposes. He greeted the writer very cordially after the play Tuesday night, and before he had spoken five minutes he bubbled over with pure joy because of the fact that he is different from the old John Dillon who once in a while used to send his audiences home because he could not appear before them. John Dillon and "John Barleycorn" wrestled for years and years, and the happy fun-maker declares that he would be wrestling yet, or would have passed from earth, if it were not for the fact that through the influence of a near relation he was induced to investigate Christian Science. "It has done for me what nothing else on earth can do," said the actor. "In former years, half of my baggage consisted of different medicines and dopes, but you don't see any of the stuff now. Our belief is a Science—a Christian Science, pure and simple. It is based on reason, founded on fact, and supported by the broadest and deepest and grandest Science known to man. I owe all to it. Certainly I should speak favorably of it, as will all others who take the trouble to investigate it. I am growing younger instead of older. I am happy and contented."

Albert Lea (Minn.) Tribune.

Stopped All Street Preaching.

The clergymen of Atlanta, Ga., are stirred up because of the recent action of the police in arresting several persons who attempted to hold religious meetings on the streets. Mayor Woodward had decided to refuse any permits to street preachers, giving as his reason that this class of ministry had degenerated into mere abuse of orthodox religion, and that the only thing accomplished by the meetings was an obstruction of the thoroughfares of the city. An attempt was made to hold meetings in two places in the very heart of the town, and all those assisting in the service were conveyed to police barracks in a patrol wagon.

New York Sun.

Victoria's Giddy French Sabbath Breaking.

We find in a report on Sabbath observance just presented to the Free Presbytery of Lorn by the Rev. Ewen Macleod of Oban this statement: "The Queen and royal family, it is deeply to be deplored, have not shown a happy example to the people in the matter of Sabbath observance. Her Majesty's recent journey to France and arrival there on a Sabbath day must have been a grief to every enlightened Christian subject of her own, and very pernicious in its influence over the giddy and godless French."

Westminster Gazette.

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Questions and Answers.

Is it in accordance with the teaching of "Science and Health with Key to the Scriptures," in treating disease, to have lists of causes of special sins for each disease? For instance, rheumatism, "Treat or deny supposed anger," etc.—L. R.

The above inquiry contains a long list of diseases. Over against each specific disease, or affected part, some mental quality is assigned which must be specifically handled, the list of mental qualities corresponding to the number of diseases manifested on the body, whether large or small.

We answer the above question by saying that such methods of treatment are not only not in accordance with the teaching of Science and Health, but directly opposed. No such mental argument is anywhere authorized by our text-book, and to the extent that such practice prevails it must be the outgrowth of misapprehension on the part of individual teachers or students. We do not hesitate to pronounce it a pernicious practice, bordering close upon mind-cure and mesmerism.

This question was gone into at considerable length by the Board of Education at its January session, and those attending that session have the authority of the Board for declaring this practice to be unscientific and unwarranted. Science and Health and the other writings of our Leader and Teacher sufficiently point out the only true method of healing disease. Students should be careful in their study of "Science and Health with Key to the Scriptures," in order to be clear upon so important a matter. They should not rely upon promiscuous or unauthorized rumor. The healing of disease is too serious a thing to be lightly dealt with. Only through a deep understanding of the great healing truth taught in our text-book, and earnest, constant, watchful care, and prayer, and consecration, can the practitioner of Christian Science truly perform his sacred mission.

What is the derived meaning of "chemicalization," and is it an incongruous word?—W. N. J.

The word "chemicalization" was introduced by the author of "Science and Health with Key to the Scriptures," for the purpose of conveying a definite idea of the change that takes place in mortal mind while Truth is destroying the errors of sense. The mental process is analogous to the action of chemicals, as may be seen from the following extract from Science and Health, page 420: "As when an acid and alkali meet and ferment, bringing out a third condition, so mental and moral fermentation change the material base of man, giving more spirituality to mortal sense, and causing it to depend less on material evidence. The changes which go on in mortal mind serve to reconstruct the body. Thus Christian Science, by the alchemy of Spirit, neutralizes disease."

If man is at ease in error he becomes dis-eased, dissatisfied with his condition, before he gains a higher condition or has a desire to do so. Truth is a constant rebuke to all error. Error does not at once yield to Truth, and because of its failure to yield it is troubled. Then there results a struggle between Truth and error in human consciousness, which continues until Truth is victorious. This unsettled condition, more or less prolonged, is what is meant by "chemicalization."

To the one who is familiar with the Principle and practice of Christian Science, "chemicalization" is the only word that conveys a clear and definite idea of the mental process referred to, hence it is not an incongruous word but, in the sense in which it is used, it is not only legitimate but indispensable.

Testimonies.

Another Case of Locomotor Ataxia Healed.

In September, 1894, my ailment was pronounced locomotor ataxia (erroneously called creeping paralysis), by my family physician.

He advised me to consult a specialist on nervous diseases, who likewise diagnosed my case as locomotor ataxia, and put me under a thorough course of treatment. I tried static electricity every day; I was hung by the neck for two minutes (to stretch the spinal cord) every day; I took an injection of gold in the back, close to the spine, every day, and syrup of hypophosphate with strychnine internally three times a day. This course of treatment was faithfully followed for six months, and at the end of that time I was hardly able to walk; my speech was gone, and I was unable longer to conduct my business. The pain in my limbs was insufferable; I was helpless, despondent, and willing to die.

I then went to Europe and consulted the best authorities on nervous diseases in Vienna and Germany. Here my disease was also called locomotor ataxia, and the German professor advised a thorough course of massage and baths at a celebrated resort, Bad Nauheim (*Bad* means Bath), near Frankfort. I took this course, remaining there eight weeks, and was helped considerably. I returned home, and for eighteen months tried Faradic electricity (as instructed by the German professor,—static electricity being pronounced of no value) with cold baths every day and a tonic of iron to make blood, as I was anæmic. At the end of that time I broke down again and returned to Germany, taking the same course under the same professor's instructions, and came home feeling very much encouraged, looking forward to a complete recovery.

But, alas! I was doomed to disappointment again, for I only lasted six weeks this time. The pains came on even more severely than ever, my physician gave me sixteen injections of morphine and one hundred and ten grains of acetanilid in thirty hours (not to mention a quart of whiskey), but the pain would not cease. I then called in a celebrated local physician, a man known for his honesty and candor, and gave him the history of my disease, what I had tried and whom consulted, and he replied, "You evidently know as much about locomotor ataxia as I or any physician, and what remedies *materia medica* offer for relief. If you wish further to try these remedies and get relief, well and good; if not, there is nothing further to offer you. I don't want your case." Some friends who were calling at the time suggested Christian Science to my wife, who at once asked me if I would not try it as a last resort. I rejected it with scorn, calling it nonsense.

She, however, went for a practitioner the next day, and a smiling, good-natured, honest-looking gentleman was introduced to me, while I was in bed. What could I do? I did not want his help, but tolerated him to please my wife. I argued that here was a man come to heal me by prayer, he had to be paid for his services, and as prayer did the healing, why not do all in my power to aid him? I did—while he treated me, I repeated the Lord's Prayer.

He came again the next day and asked me to come to his office on the morrow. I thought him crazy for thinking such a thing possible, nevertheless, I called on him for my next treatment. In a few days I felt better but would not admit it, as I did not think it possible that Christian Science could do the work. I kept on improving, the pain was all gone, the mental depression disappeared. I improved in walking and that awful imaginary weight resting on my shoulders was a thing of the past.

I am well, healed by Christian Science that I scoffed at in my ignorance. I thank God—omnipotent Good—for this blessing, and am now ready to go out into the world

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and proclaim it from the housetop, having attended to my business for a year without discomfort.

R. W. K., Chicago, Ill.

Seed Sown by the Wayside.

As there is so much interest being manifested in the distribution of Christian Science literature, I will relate for the encouragement of many who are engaged in this splendid work, how seed, when not even intentionally sown, but carelessly or accidentally dropped by the wayside, springs up and bears fruit. I had known of this Science for several years, as my wife was trying to interest herself in it for physical healing. She had not become sufficiently well to live in the climate where our home was, still I could not help but see she was being benefited by simply reading Science and Health. But as this book taught purity, patience, and unselfishness, as well as other graces, it antagonized my thought, for at that time my graces were better spelled with the prefix "dis."

My wife was at home for a few weeks in the summer of 1895, and I was glad to notice her improvement in health, and especially pleased because of the inexpensive way in which the healing was being done, yet I did not care to read or know anything about Christian Science. She returned to California and left me alone on the farm, where I lived along in the same selfish way I had lived for years, living the life every man does who is interested only in his own gratification. This continued for some months, when suddenly, from no cause I could then explain, for I thought I was well, I was seized with an overwhelming desire to know what Christian Science was. My wife's letters scarcely ever mentioned the subject, so I could get no light from them, and I was hundreds of miles from a city or a Scientist, so I searched the house high and low, hoping to find something to enlighten me—I did not even have a Bible. After much *earnest* seeking I was rewarded by finding a few pages of an old Journal that my wife had accidentally left, and this supplied the present want. I think from the moment I found that piece of Journal I have never uttered an oath, and this was four years ago. I eagerly read every line, even the printed matter on the one cover that was left. I read it over and over night and morning. This, with my feeble attempt at prayers, constituted my morning and evening devotion. From this I gained sufficient understanding to demonstrate over many little ills, which proved to me the greater ones could be overcome in the same way. I soon learned I was anything but a well man, yet I had found that which taught me how to overcome all forms of error.

I soon had a Bible and some entire Christian Science Journals; but this little piece of Journal accidentally left behind by my wife, was what started me—and others through me—on the way to Life, Truth, and Love. I am most grateful to the Discoverer and Founder of Christian Science. This experience also shows the power of the Christian Scientists' prayer, for no doubt many a silent desire had gone out from the faithful wife for the erring opposing one at home.—*T.*

Convinced by Demonstration.

Dear Sentinel:—Although I had seen the great benefit one dear to me had received through Christian Science, it seemed as though there was nothing tangible in it.

I gradually began to understand the logic of its teachings, but only as an intellectual statement. I never dreamed of its possibilities until after my first demonstration, and then I remembered the dear Mother's thought, "Truth is demonstrable, when understood, and that it is not understood until demonstrated."

This was the demonstration. I was taking a trip with my family to the Pacific coast. Between traveling at night and sight-seeing during the day, the trip, to mortal sense, was a hard one. The fifth day was exceedingly hot and sultry, and our little girl was suddenly prostrated. It seemed perfectly clear to me then that a good God never caused that. I realized for the first time the absolute nothingness of the mortal law under which the child had apparently come, and the love and omnipotence of the ever-present Good.

In less than twenty minutes the child had completely recovered. A faint tinge of wholesome color appeared on her cheeks, her eyes were bright and joyous, and she asked for something to eat. There was no relapse.

This demonstration meant much, and since then I have had many victories over sense-testimony.

James E. Patton, Jr., Milwaukee, Wis.

Healed at the Lecture.

Fishkill-on-Hudson, March 15, 1899.

My Dear Mr. S.:—I feel I must tell you of my experience since the lecture on Christian Science in Poughkeepsie. For many years I had been a great sufferer.

I have had three tumors removed by the knife and I spent four months in a hospital. For the past six years I have suffered almost constantly, and all the time in mortal fear of another tumor. A friend told me one day that I need not suffer; that I could be made whole by Christian Science. This was at the time you were advertising the lecture of Mr. Carol Norton, C.S.D. I attended that lecture and was healed before I left the hall. I have not had a pain since, nor a fear of tumor nor a sign of one. Just how this wonderful change has come about I cannot say, but that it came by Christian Science and through that lecture, I am sure. I have talked with others who have been healed by Christian Science after all other means and methods had failed. This manifest power, together with the beautiful lives I observe in Christian Scientists, is a proof to me that herein is found the lost element of the Christian religion, and if such cases as mine are a frequent occurrence as a result of Christian Science sermons, then the Millennium has begun.

MRS. W. C. TAYLOR.

Notices.

To correct an erroneous impression that I am not receiving subscriptions for the support of the Mother Church, I will state that I am always glad to receive contributions or subscriptions. The by-law requires each member to pay not less than one dollar per year as per capita tax, but you may pay more, and many do. When sending your per capita tax or subscription please state which you desire to have it credited to.

The year for payment of per capita tax will commence June 1 and end May 31 instead of beginning October 1 and ending September 30 as heretofore. Will the Field kindly accept my thanks for the general promptness in meeting their obligations to the Mother Church.

STEPHEN A. CHASE, *Treasurer.*

Box 56, Fall River, Mass.

Those who intend to be present at the annual meeting of the Mother Church to be held in Boston, Mass., June 6, 1899, can secure reduced rates by getting certificates for the same from their local agents when they purchase their tickets. Reduced rates are good from May 29 to June 9.

The lecture of Edward A. Kimball, C.S.D., appearing in the Christian Science Journal for May is now published in pamphlet form. One copy or more, each, 10 cents; 12 copies to one address, $1.00; 25 copies to one address, $1.75; 50 copies to one address, $3.00.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

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Works on Christian Science.

Written by Rev. Mary Baker G. Eddy.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., MAY 25, 1899. | Vol. 1 No. 39

Congress of Peace.

THE Peace Conference called by the Czar of Russia was opened at two o'clock on the afternoon of May 18, in the hall of the Huis Ten Bosch, or the "House in the Woods," two miles from The Hague. M. De Beaufort, president of the council and minister of foreign affairs of the government of the Netherlands, delivered the inaugural address and welcomed the delegates.

M. De Beaufort spoke of the high honor of the choice of The Hague as the meeting place for the conference, and extolled the noble initiative of the Czar, saying this would be a red-letter day in the history of the century, and expressing the hope that his majesty would be able to look back at to-day as the most glorious day of his life. He concluded with calling attention to the allegorical group over the doorway of the hall, Peace entering to close the temple of Janus, and said, "I trust this beautiful allegory will be a good augury of your labors, and that after you have completed them you will be able to say that Peace, whom art introduced into this hall, left it to spread its blessings among the whole of humanity."

The text of the Czar's proposition is as follows:—

"The maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all nations present themselves in existing conditions to the whole world as an ideal toward which the endeavors of all governments should be directed. The humanitarian and magnanimous ideas of his majesty the emperor, my august master, have been won over to this view, in the conviction that this lofty aim is in conformity with the most essential interests and legitimate views of all the Powers, and the imperial government thinks the present moment would be very favorable to seeking the means. International discussion is the most effectual means of insuring all peoples' benefit—a real durable peace, above all—putting an end to the progressive development of the present armaments.

"In the course of the last twenty years the longing for general appeasement has grown especially pronounced in the conscience of civilized nations, and the preservation of peace has been put forward as an object of international policy. It is in its name that great states have concluded among themselves powerful alliances. It is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces and still continue to increase them, without shrinking from any sacrifice. Nevertheless, all these efforts have not yet been able to bring about the beneficent result desired—pacification. The financial charges following the upward march strike at the very root of public prosperity. The intellectual and physical strength of the nation's labor and capital are mostly diverted from their natural application, and are unproductively consumed. Hundreds of millions are devoted to acquiring terrible engines of destruction, which, though to-day regarded as the last work of science, are destined to-morrow to lose all their value in consequence of some fresh discovery in the same field. National culture, economic progress and the production of wealth are either paralyzed or checked in development. Moreover, in proportion as the armaments of each power increase they less and less fulfil the object the governments have set before themselves. The economic crisis, due in great part to the system of armaments *l'outrance*, and the continual danger which lies in this massing of war material are transferring the armed peace of our days into a crushing burden which the people have more and more difficulty in bearing. It appears evident that if this state of things were to be prolonged it would inevitably lead to the very cataclysm it is desired to avert, the horrors whereof make every thinking being shudder in advance. To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world—such is the supreme duty to-day imposed upon all states. Filled with this idea, his majesty has been pleased to command me to propose to all the governments whose representatives are accredited to the imperial court the assembling of a conference which shall occupy itself with this grave problem. This conference will be, by the help of God, the happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all States sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would at the same time cement their agreement by a corporate consecration of the principles of equity and right, whereon rest the security of States and the welfare of peoples."

Count Muravieff suggests that it is desirable to arrive at an understanding on the following points:—

First, to agree not to increase naval or military forces and the corresponding budgets for a fixed period.

Second, to endeavor to find means of reducing the forces and budgets in the future.

Third, to interdict the use of any new weapon or explosive of a power fuller than now made.

Fourth, to restrict the use of the most terrible of existing explosives, and to forbid the throwing of any explosives from balloons or similarly.

Fifth, to forbid the employment of sub-marine torpedoes and similar contrivances.

Sixth, to undertake not to construct vessels with rams.

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Seventh, to apply the Geneva convention to naval warfare.

Eighth, to neutralize vessels saving those wrecked in naval battles.

Ninth, to revise the declaration concerning the laws and customs of war elaborated at Brussels in 1874.

Tenth, to accept the principle of mediation and arbitration in such cases as lend themselves thereto.

The circular re-affirms that nothing touching existing political relations shall be discussed. It suggests that the ultimate conference be held at the capital of a secondary power, probably Brussels or Copenhagen.

Items of Interest.

The Filipino commissioners to confer with the American commission regarding surrender has arrived at Manila, and the people at Manila are confident the end is near. It is reported that the insurgent army has decreased from about nine thousand to twenty-five hundred. Aguinaldo's acceptance of the only terms General Otis has to offer, unconditional surrender, with general amnesty and self-government, is expected by the members of the administration within the next few days, and they believe that, whatever Aguinaldo may do, the end of his rebellion has come, and that there will be no more serious fighting.

The following cablegram was addressed by the President to the emperor of Russia on the occasion of the opening of the disarmament conference:—

Washington, May 18.

To His Majesty Nicholas II., Emperor of All the Russias, St. Petersburg:—

On this day of good omen I send my heartfelt congratulations on the opening of the conference at The Hague, which had its origin in the enlightened and generous initiative of your majesty.

(Signed) WILLIAM MCKINLEY.

The Cuban situation is once more engaging the attention of the administration almost as much as the Philippines. The Cuban army is unwilling to disarm and disband, but the administration declares that the three million dollars must be promptly accepted or it will be withdrawn, and that the disarmament and disbandment of the Cuban troops must take place at an early date, whether they take the money or not.

President McKinlay sent the following cablegram May 18:—

To Otis, Manila:—Convey to General Lawton and the gallant men of his command my congratulations upon their successful operations during the past month, resulting in the capture this morning of San Isidro.

WILLIAM MCKINLEY.

Colonel Reide, who has been inspecting the forts around Havana, says that enormous sums were spent by the Spaniards which are now utterly worthless. Cabanas fortress alone cost fourteen million dollars, but two or three well directed shots would demolish it. The same can be said of all the other fortifications, including Morro castle.

The United States Supreme Court has decided that the French steamer, Olined Rodriguez, which was captured off San Juan, Porto Rico, last July, and has been held since by this government, shall be returned to its owners, on the ground that it was not proven that the steamer's officers intended to enter the blockaded port.

Mrs. May Wright Sewall, president of the International Council of Women, sent a cablegram to the Peace Conference reporting resolutions passed at meetings in fourteen states. There were present at these meetings 27,482 women, who represented, by actual count, a constituency of 85,561.

Germany proposes to grant three hundred thousand dollars for the expenses of an Antarctic expedition, to start in 1901. The expedition will go as far as possible in a wooden ship, and attempt to reach the South Pole by means of dogs, sleighs, and a captive balloon.

The national committee which has been appointed to take charge of the fund with which to purchase a house in Washington, D. C., for Admiral Dewey, has announced that subscriptions to the fund will be received from whatever quarter they may come.

President Diaz of Mexico and Lord Minto, Governor-General of Canada, and their cabinet, have accepted an invitation to meet President McKinley and his cabinet in Chicago, October 9, at the laying of the corner-stone of the Federal Building.

The eighth annual Harvard-Yale debate was a victory for Harvard, who had the affirmative of the following question: "Resolved, that the present method of electing United States senators is preferable to a method of election by popular vote."

President McKinley is disposed to recognize the gold Democrats in the distribution of the census patronage, and will bestow the first favor on General A. V. Rice of Lima, Ohio, who will be appointed purchasing agent for the census bureau.

Owing to the refusal of the Senate to vote the bill providing increased pay for postmen, recently passed by the Chamber of Deputies, the whole force of mail carriers in Paris, numbering three thousand men, went out on strike.

Governor Roosevelt of New York has signed the bill authorizing the construction of a tunnel under the East River. The tunnel will cost about six million dollars and it will require two and a half years to construct it.

The Duke of Abruzzi for Scandinavia has started on a polar expedition. The journey is expected to last about eighteen months and cost six hundred thousand dollars, a fourth of which has been furnished by the king.

General Joseph Wheeler will be the Memorial Day orator at Boston. This will be the first occasion on which a Confederate officer ever delivered a eulogy on the deeds of his former opponents under such circumstances.

The American and British delegates are endeavoring to get the question of international arbitration, which is now the eighth article on the programme at the Peace Conference, advanced to the first place.

The women of Michigan University held a mass meeting recently and passed resolutions endorsing the peace conference and petitioning it for the establishment of an international board of arbitration.

The Legion of Spanish War Veterans was recently organized in Boston. Seventeen applications for charters for branch camps have been received from all parts of the United States.

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After six weeks' experience the Daily Mail of London has been convinced that the British public does not take kindly to seven-day papers, and has discontinued its Sunday edition.

The seating arrangements for the Peace Conference gives the United States the first bench on the left, and the president of the German delegation the front position on the right.

Archbishop Ireland declares that all civilized nations favor the underlying principles of The Hague conference, and that the piling up of huge armies is the bane of Europe.

Hon. Edward Atkinson will continue the publication of his famous pamphlets, for such a period as may be judicious, in a weekly publication entitled, "The Anti-Imperialist."

New York City has appropriated one hundred and fifty thousand dollars to pay expenses of the proposed celebration on the arrival of Admiral Dewey.

Rev. Dr. Charles A. Briggs, who was found guilty of heresy by the Presbyterian assembly, has been ordained a priest of the Episcopal Church.

An immense plant for the construction of steel freight cars is to be established in Chicago by a corporation having a capital of ten million dollars.

General Lawton's advance guard has taken San Isidro, the second insurgent capital, and driven the enemy northward into the mountains.

The United States transport Kilpatrick, has arrived from Havana bringing five hundred cavalry troops whose term of enlistment has expired.

The women of Baltimore will present Admiral Schley with an album and a beautiful silver service of six pieces.

Major Eugene F. Ladd has been appointed treasurer of Cuba, and James A. Buchanan treasurer of Porto Rico.

General Miles has received an invitation to be present at the coming military manœuvres at Windsor, Eng.

A trial of compressed air as a motive power for street cars has proved satisfactory in Chicago.

The excess of merchandise exports over imports for the fiscal year 1898 was $615,432,676.

The Postal Telegraph Company will operate both telegraph and telephone lines in Cuba.

Chicago now has a population of nearly two millions.

Miscellany.

Resolve in Favor of Roger Williams.

The following petition and resolve was recently presented to the Massachusetts Legislature:—

"Whereas, The General Court of Massachusetts Bay, at their session in Cambridge (New Town), passed a sentence of banishment against Roger Williams, October 9, 1635.

"Whereas, Hon. John Winthrop, governor of Massachusetts Bay, requested that Roger Williams be recalled, his sentence revoked, and be duly honored, which was refused,

"Whereas, Roger Williams's doctrine of religious liberty, for advocating which he was banished, has become the fundamental sentiment of Christendom,

"Be it resolved, We, the citizens of Cambridge, Mass., petition the honorable Legislature at your earliest convenience to pass an act revoking said sentence of banishment, and your petitioners will ever pray, God save the Commonwealth of Massachusetts."

The resolve provides that the sentence of expulsion against Roger Williams in 1635 be revoked.

Boston Evening Transcript.

Secured the Hall.

After much debate in the House, E. A. Kimball of Chicago was given the use of the hall the night of May 4 to deliver a Christian Science lecture. Jones of Howell and Delzell opposed the adoption of the resolution on the ground that they objected to "letting such fakes use the hall." Tubbs said the House had actually adjourned one day and allowed two women to have the hall to speak on women's rights, and that he was in favor of allowing Kimball to use the hall. Tribble stated that to his personal knowledge some of the leading citizens of St. Louis and one man of this state who is at the head of the legal profession were Christian Scientists, and he favored the adoption of the resolution.

Johnston of Cooper moved to table the resolution, but the House refused by a vote of twenty-five to forty-three. Myers then offered a substitute providing that "the hall shall be open at all times to corn doctors, hypnotists, and especially, the medical profession." The Speaker declared the substitute out of order, after which the original resolution was adopted by a vote of forty-one to twenty-six.

Post Dispatch, St. Louis, Mo.

Creeds are being Tested.

Rev. J. Walter Morris preached his closing sermon in the conference year at the Franklin Methodist Episcopal church. His theme was "Creeds and Christianity; or, Why I am not a Liberal."

Rev. Mr. Morris said that this is an age in which creeds are being sifted and the Bible itself is being put to the test. He welcomed such investigation, and said if the Bible could not stand the test, then let it go. If the creeds are not good, let them dissolve. If we have lost the truth and must get it back through natural science, Christian Science, or any other science, for God's sake let us have it. Let us not be afraid of the higher critics or the advance of science. Rev. Mr. Morris announced his firm belief that the Bible will stand and Christianity triumph in the end.

Brockton Daily Enterprise.

Surgeon's Awful Error.

Montreal, April 23.—Seven years ago Thomas Stewart, then ten years old, lost the sight of one eye, the blade of a penknife having been accidentally run into it. Dr. Alexander Proudfoot attended him. Recently Dr. Proudfoot advised the removal of the useless eye, as the only means of preserving the other intact. This was agreed to, and the task was entrusted to Dr. Proudfoot, who is assistant oculist and aurist to the general hospital.

The operation took place at the family residence, and at its conclusion it was found that a terrible mistake had been made. The healthy eye had been removed. On recovery from the effects of the anæsthetic the patient found himself blind.—*Boston Post.*

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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A Great Uproar.

GOTHAM is in a great uproar. It seems to be agitated from center to circumference. Official New York, at least, as represented by the Tammany Board of Health and some of its officers, has put on its war-paint and taken the war-path. It has given a startling war-whoop, and with tomahawk and scalping-knife in hand is on the hunt for all the "irregular" healers of disease for the avowed purpose of annihilating them. It proposes to raid the so-called fashionable as well as the so-called unfashionable precincts of greater New York. It will spare none.

The Board of Health, through its president, has instructed its inspectors to arrest and prosecute indiscriminately all who attempt to heal sickness or relieve pain of any kind or nature, without the use of drugs, narcotics, or poisons of some sort or description, duly and regularly administered by the members of the medical profession thereunto appointed. It is naively announced that the medical profession will assist.

Nevertheless, even thus early in the campaign, unlooked-for obstacles have presented themselves, and a formidable public sentiment in opposition thereto is developing with great rapidity. Divers and sundry serious objections, some of which are believed to be unsurmountable by many others than Christian Scientists, are being raised. It looks as if the Tammany army of extermination, if it carries out its declaration of war, may run across many thousands of the denizens of New York who have serious objection to being exterminated.

These remarks, however, do not apply to Christian Scientists. They are not at all alarmed. They are aware, however zealous may be the Tammany forces, the Christian Scientists do not belong in the hostile camp and cannot be brought into conflict with the raiders. They are in no sense violating any law of the State of New York, or ordinance or regulation of the City of New York. They can conceive of no statute or ordinance that can prevent them from thinking or praying, and, if by thinking and praying they are able to relieve the suffering of their fellows and heal disease which the army of regulars are unable to heal, they know it is their God-given, inherent, and constitutional right to do so. They are aware that the courts which are competent to pass upon this question, wherever it has been fairly raised, have decided they are not amenable to the laws regulating or governing the practice of medicine. Therefore, they feel themselves protected by divine and human law alike, and they have no part to perform in the warfare except to keep aloof from the fray, and go quietly and conscientiously on with their healing work, and their ministrations of love, in destroying sin as well as sickness.

We observe by the New York papers that much difference of opinion is arising upon the question of the right of the officials to interfere with the work of the Christian Scientists, both on the ground that they are in no sense practitioners of medicine and therefore violating no laws relating to the practice of medicine, and that their system of healing is a religious one, and they are therefore protected by the provisions of the Constitution of the United States and of the State of New York, guaranteeing to them civil and religious rights and the privilege of worshiping God and doing God's work according to the dictates of their own conscience.

The better legal opinion seems to be that all that could be done, under any circumstances, would be to prosecute in individual cases where gross neglect could be shown. Thus the New York authorities are obliged to pursue the same course against Christian Scientists that they would pursue against medical practitioners or any other class of healers or curers of sickness; and upon this ground Christian Scientists are quite willing to stand. They ask no especial protection for themselves or their practice, and their only claim is that they should not be discriminated against in behalf of any other system of healing.

It would seem as though the decisions of our American Courts, especially the Supreme Court of Rhode Island in the case of State *vs.* Mylod, and the decision of an Ohio Court, in the case of the State *vs.* Evans, as well as the decision of the English Court in the celebrated case of Harold Frederic, ought to be sufficient authority for the New York Board of Health, upon the question of the amenability of Christian Scientists to prosecution.



The question agitated in New York has set the Boston people to thinking along this line, and the Boston newspapers are raising the question as to what is the status of Christian Scientists under existing legislation in this state. Several of the Boston papers have published articles upon this subject, among them, the Boston Post, Traveler, and Herald. These papers have published fair, reasonable, and impartial views upon the question, especially the Herald. The latter contains the most extended article upon the subject of any. We print a long extract in this issue of the *Sentinel* from the Herald. It is interesting, also, to note the views of some of the officials of both the legal and medical professions, as given in the Herald, with reference to the status of Christian Scientists in the state. The conclusion of the Herald, in view of all the opinions it has been able to gather, is summed up as follows:—

The situation, in a nutshell, seems to be this: That the Legislature seems to be inclined to view with respect the claim or the belief of Christian Scientists that the science of healing disease is a part of the practice of their religion: that, in order to work this healing, they need not be registered M. D.'s; and, therefore, are not subject to the examination as to their qualifications which are required by regular physicians, and that only in a case of extreme neglect would the legal authorities venture to proceed against the Christian Science healer.

In such a case as the last named it would probably have to be shown that medical treatment was refused to a minor, or that the services of a registered physician were denied a patient who had requested such services and a Christian Science practitioner substituted, before the district attorney would venture to proceed legally against either the practitioner or those in charge of the patient.

Under the present law the legal officers of the commonwealth dare not attack Christian Scientists. Some physicians have urged that there is in this law authority which would justify criminal action, but the various district attorneys have been unable to see the force of the argument.

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The State Board of Registration in medicine, in its report to the Legislature in 1898, offered an amendment intended to cover this point. The bill was aimed principally at Christian Scientists.

The committee on public health gave three hearings on this bill, and then gave the petitioners leave to withdraw. Among those who opposed the limitations set up by the bill were the Rev. B. Fay Mills, William Lloyd Garrison, and Prof. William James of Harvard. Supporting these gentlemen were several Christian Scientists, as well as the representatives of other religious societies. The protestants were victorious, and under the general construction of the law there is no legal barrier to the Christian Scientist practising as a healer.

Upon the question of the attitude of the officials, the Herald proceeds:—

Although the Mother Church of the Christian Scientists is located in what is known to the medical examiners of Suffolk County as the southern district, and thousands of Christian Scientists are grouped about in the near vicinity of the church on Falmouth Street, there has never been a case of death which the medical examiner has been called upon to investigate.

The authorities have, however, given the matter some attention, but until the time comes when a case shall be reported nothing can be done. Even then the individual case will be treated on its merits, and those who have looked into the matter say the probabilities are that the case will be very much like one that would be brought against a regular practitioner.

In the absence of District-Attorney Stevens, one of his assistants, Mr. McLaughlin, was seen by a Herald reporter in regard to the status of Christian Scientists in Boston.

"Personally, I have never had one of these cases," said Mr. McLaughlin, "and, so far as I know, they have never been reported officially to the office. By that I mean a case in which was involved the legal standing of Christian Scientists. The case of Mrs. Rivers of Chelsea did come to the attention of Mr. Stevens in some way, but I believe he found that there was no evidence upon which action could be taken."

The question, "What would you do in the case of the death of a person being treated by a Christian Science practitioner?" was propounded to a number of public officials by Herald reporters, and a number of opinions from the medico-legal standpoint adduced.

Dr. Francis A. Harris, medical examiner for the northern Suffolk district, said, "There isn't any hard and fast rule. There is no law, so far as I know, that prevents the practice of Christian Science healing."

Medical Examiner William D. Swan of Cambridge said, "I think, speaking off-hand, as the subject comes to me, that, if a case came to my attention where a person had died under the treatment of a Christian Scientist, it should be investigated and considered as an individual case. The case should be judged to determine if there had been any criminal neglect or criminal malpractice. The fact that a Christian Scientist had treated the person would not necessarily mean that there had been anything of a criminal nature done, any more than if any other person had rendered treatment."

Medical Examiner E. S. Jack of Melrose, in charge of the Third Middlesex district, said, "Everybody is a free agent. They can hire for medical treatment whomsoever they please, regardless of whether they are Christian Scientists, allopaths, or homœopaths. If the state recognizes Christian Scientists, as it does, I do not see what we can do. I doubt that, if we should take such cases into court, or the hemorrhage cases recently quoted in the newspapers of Chelsea and Medford, there could be a conviction."

He then quoted the case of the former Herald's correspondent in London, Harold Frederic, who was treated by a Christian Scientist. The woman was arrested and afterwards discharged from custody. He said that there had been similar cases in this state.

The above is a fair analysis of the situation, and certainly Christian Scientists have no reason to find fault therewith. The most important thing for them to consider, is not the question as to what may result from the legal standpoint in case of the loss of a patient, but to more and more earnestly strive to attain to such a spiritual altitude and understanding of divine Truth, as to prevent the possibility of such an event. While it is not claimed by Christian Scientists or by its Discoverer and Founder, the Rev. Mary Baker Eddy, that death in all cases can be now overcome, it is held that death as the result of what may be termed disease from the ordinary standpoint, should be prevented, because disease is an abnormal condition, and death resulting from such condition is an abnormal result. Therefore it is maintained, that if the spiritual import of Scripture, as unfolded by the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures," were sufficiently understood to be applied as it may be applied, not only could all kinds of sickness be healed, but death from sickness prevented. This is a present claim. They further maintain, when the time comes that the world will believe as firmly in the unreality or impossibility of death as it now believes in its inevitability and necessity, death will be altogether overcome, and mortals will emerge from discordant and unhealthful conditions to concordant and healthful conditions,—in other words, from the material to the spiritual,—as naturally as plants and flowers grow and give forth their beauty and fragrance.

As it is, Christian Scientists point with absolute certainty to their healing work, which by comparison with the best achievements of *materia medica*, is nothing less than marvelous; for they have healed thousands and thousands of cases which by the admission of the medical profession are beyond its reach or power. Therefore, Christian Scientists stand firmly and fearlessly in the face of all such attempts at prosecution and interference as those now talked of in New York and elsewhere. In no arrogant or boastful spirit do they this, but because of their profound conviction and knowledge that they are doing the work of divine Providence, and will be accordingly sustained and protected therein.

The Mail and Express.

In view of the agitated state of the newspaper waters of New York, it is pleasant to note that in the Mail and Express of that city, issued Saturday, May 13, 1899, there appears a concise, truthful, and dignified account of Christian Science and the author of the Christian Science text-book, and the Discoverer and Founder of the Christian Science system, the Rev. Mary Baker Eddy, together with a creditable and well-executed portrait of her, of her former home in Lynn,—where she wrote the text-book,—and of her pleasant, unpretentious, but beautiful and cosey, home in the suburbs of Concord, N. H., as well as a finely executed cut of the Mother Church in Boston.

The article is largely biographical of Mrs. Eddy and historical of her work and achievements in establishing the Cause. We take the liberty of briefly quoting from the article.

"Possessing from childhood a highly spiritual nature, and with unusual mental endowments, she attained prominence as an authoress of religious prose and poetry at a very early age.

"Her desire to improve the condition of suffering humanity led her to investigate allopathy, homœopathy, and mind-healing on a material basis, none of which satisfied her

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aspiration for a system of cure for disease. In 1866 she discovered the Principle which she afterward named 'Christian Science.' . . . Mrs. 'Eddy is now actively directing the Christian Science movement from her home in Concord, N. H., appearing occasionally at the Mother Church, and has recently taught a class of seventy in Christian Science Hall in Concord, N. H. In addition to her vast dictated correspondence, many of the letters to her large corps of field workers are in her own handwriting."

Christian Science Views.

THE following is an extract from an article which appeared in a recent issue of the Boston Herald:—

The following statement regarding Christian Science and its attitude toward the action of the New York Board of Health is the result of interviews by Herald reporters with Christian Scientists. Their names are not given because they carefully avoid controversy.

From the point of view of the Christian Scientist the science of healing is a part of his religion; therefore, any attack on or abridgment of this science of healing becomes obnoxious in a double sense: first, as an abridgment of his constitutional right to worship as he pleases, and, second, because it attacks that dearest and tenderest thing to man—his religious belief.

He regards sickness as sin, or the consequences of sin, and he believes in obtaining deliverance in the same way that he secures deliverance from sin—by prayer.

If all this be a delusion, then it is a delusion which is constantly obtaining new believers and growing with a rapidity which cannot fail to impress even the most casual observer. Moreover, the believers in this religion are not those who would be selected as the victims of a charlatan. They constitute, as a class, not only wealth, but intelligence. It is estimated that in this city alone there are fifteen thousand members, while the number of those who are investigating the truths indicated in their text-book would probably number as many more.

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In 1894, the Mother Church, a magnificent structure located at the corner of Norway and Falmouth Streets, was erected at a cost of about $200,000. Since that time three branch churches have been started, one in Cambridge, one in Roxbury, and one in Chelsea. The attendance at these three churches has been drawn in the main from the Mother Church, yet so rapid is the growth of the Mother Church that it is crowded at every service. It holds about fifteen hundred persons, and there are few churches in Boston that can show such a uniformly large attendance.

One point in this connection is worthy of remark. The Christian Scientists do not build their churches until they have raised the money to pay for them. They give no mortgages, and they depend for their building funds upon the free-will offerings of themselves and such of their friends as choose to contribute. Church fairs and all such devices for raising money for religious purposes they eschew.

The Mother Church in this city is the "hub" about which the other three hundred and fifty societies of this religion revolve throughout the world. Boston is generally considered the birthplace of this religion, but it would be more exact to give Lynn that credit. It was in Lynn in 1866 that Mrs. Eddy conceived the idea which has attained such remarkable fruition.

She had been treated by many physicians and pronounced a chronic sufferer. She prayed and read her Bible. She formed a new conception of what the Bible really meant, and, applying that conception to herself, she proceeded to disprove the opinion of the doctors by getting well. The results of her prayer and meditation she embodied in a book entitled, "Science and Health with Key to the Scriptures," which she published. It is estimated that nearly two hundred thousand copies of this book have been distributed.

This is the Christian Science text-book. It is read in the churches every Sunday in connection with the Bible. Those who look casually into this book assert that they cannot understand a page of it—that it is a mass of unmeaning words. Those who study it and believe in it declare that it is as clear as Revelation.

Mrs. Eddy now resides at Pleasant View, Concord, N. H. From her home she conducts a correspondence with friends and pupils in all parts of the world. Various reports have been circulated about her during the past few years, the one most prominently repeated being to the effect that, although she claimed to be well in health, and able to keep so because of her application of the principles of Christian Science, she was really almost totally paralyzed. These stories find their completest denials in two facts—first, her daily appearance driving through the streets of Concord, and, second, the prodigious amount of work daily done by her.

Her religion proclaims no revolutionary doctrines, unless the part of it relating to healing the sick may be so considered. She proclaims the divinity of God and the inspiration of the Bible. To the latter she has applied a special interpretation. So far as the principle of healing is concerned, she says that, far from having discovered something new, she is simply applying a principle which dates back to Christ himself, and even farther.

Christian Scientists use various synomyms in place of God. One of these, for example, is Good. Nothing evil can come from God, they argue. Sin is not derived from God, who is Good. It is a product of ourselves. So with sickness. Sickness is another form of sin, and can be thrown off in the same way as sin, that is, by a spiritual uplifting. It is not in any way associated with the mind cures, hypnotism, mesmerism, or anything of the sort.

They claim that they are following the example of Christ, and obeying the precepts of the Bible. They point to the various cures effected by Christ while he was upon earth, and to those worked by his apostles after his ascension. They claim that Christ's injunction to his apostles, "Go into all the world, preach the gospel, and heal the sick," is something more than a mere form of words. They accept the injunction literally.

There is no prescribed form for healing, according to Christian Science rules. There is no formal prayer required. According to the best authorities on Christian Science, no spoken words need be used. But there must be a spiritual uplifting, however secured. It is better if the patient is a believer in Christian Science, or willing to accept it, but such a condition is not necessary. There are recorded cures when the patient was even opposed to the practice of Christian Science.

The character of some of the cures reported strikes the average investigator as impossible. The unbeliever scoffs at the suggestion of a severe surgical operation or the treatment of a severe case of contagious disease by spiritual means, but the Christian Scientist piles testimony upon testimony to confirm this point. Moreover, the character of this testimony is such as to add to the weight of confirmation. Unequivocal testimony in this respect could be obtained from some of the most intelligent and respectable families is this city and vicinity.

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According to the theories of Christian Science, there should be no such thing as death. Man should live forever.

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And so he does, you are told, when you touch upon this point. He lives forever; perhaps not in the same form as that which he occupied on this earth, but in some form. To them there is no such thing as death. It is simply a "passing over." There is to them a future life, but its nature is purely speculative. The doctrines of hell fire and infant damnation are scouted by them. They claim that both of these ideas are preposterous in connection with the thought of a loving God.

The doctrine of Christian Science advocates a higher spiritual state of living. It admonishes the observance of the golden rule. The criticised point in its teachings is that which relates to healing the sick. If there is one thing more than another to ruffle the temper of a believer in Christian Science, it is to have some one ask: "What explanation do you give when a person dies under Christian Science treatment?"

The chances are that he will reply: "What explanation does the regular physician give when a person dies under his treatment? And then he will probably ask why the thousands of failures on the part of physicians are not chronicled with the same eagerness as the few cases in which the Christian Science treatment is not successful. They make the assertion, and claim that it is susceptible of proof, that fewer people die under Christian Science treatment, in proportion to the number of patients, than in any other system of healing.

So far as the action of the New York Board of Health is concerned, they declare that they feel no uneasiness. They believe that that body is exceeding its authority. A year ago the New York Legislature refused to pass a law which would restrict Christian Scientists from healing. The sentiment was overwhelmingly against it.

With reference to the Muller woman, the Scientists declare that she was not practising Christian Science, and that it is not honest, even in controversy, to throw the stigma of every mountebank or charlatan upon them. Believing in the justice of their cause, they declare that they have no ultimate fear, and that truth is bound to assert itself in place of error.

In two states where the fight has been continued to the supreme court, the final verdict has been in favor of Christian Scientists. The statute in these states was somewhat similar to that now in effect in this state. In Rhode Island it was held that Christian Science healing was not the practice of medicine, and in Ohio it was declared by the supreme court that Christian Science was a religion, and as such had a constitutional right which was above the power of legislation.

The Politics of Religion.

Modern Idolatry vs. Christian Science.

In every so-called civilized country, in all ages, the politics of the nation has been drawn, to a greater or less extent, from the religion of the people. In the degree that a religion has reflected divine Truth, in that proportion has its moral force dominated the judiciary and civil government of the people.

Man-made theories and opinions about God which lack the force to demonstrate their truth and practical application to the every-day needs of men and nations, constitute the dogmas on which are founded the idolatry of religious and political creeds, with their accompanying superstitions and slavery.

It makes no difference under what form of government it appears, or under what disguise it may seek to conceal its character, the fact that the effects of legalized oppression are manifest on every hand is the evidence that both our religious creeds and civil government are out of tune and sympathy with the "universal law of harmony."

The word "conservatism" is the dignified mask that is often used to cover up ignorance and bigotry, which are always combined with religious and political idolatry.

Every rediscovered Truth—for Truth being coeval with eternity cannot be discovered—meets with persecution, opposition, and, if it were possible, annihilation at the hands of those "conservatives" who have unconsciously become the selfish beneficiaries of the existing order of things.

Conservatism of the kind that enables one to exercise wisdom is both commendable and exalting; but that form of conservatism which always entrenches itself behind the breastworks of prejudice, and stands like a mighty Gibraltar on the seeming rock of its own ignorance, is ever found to be the especial guardian of the various fortresses of religious and political slavery.

In every age of the world the rulers of all man-made governments have both directly and indirectly enslaved the race of Adam. Prior to the dawn of Christianity this was done by kingly sanction and in the name of many gods. Since the time of Constantine, however, the princely rulers of the earth have, in the name of one God, Jesus Christ, and hundreds of religious creeds, made subject to themselves and their greed, the great masses of humanity.

Our wisest statesmen and most profound thinkers attribute the era of dark ages to the influence of the Roman Emperor, Constantine, who was believed to have been converted from Paganism to the primitive teachings of the early Christian Church. Subsequent history has proven that politics alone caused Constantine to become Christian in name. Wise in worldly wisdom, the almost superhuman intellect of this giant politician foresaw the downfall of every worldly kingdom should the doctrines of the Nazarene become the practice of the human race. Too well he knew that whosoever practised what the Master taught rose far above all human law, and became a law unto himself.

Thus it was that the human instinct of self-preservation and personal idolatry actuated Constantine, and made very clear his motive in becoming Christian.

Like a Divine essence the life-giving and health-inspiring teachings of Jesus had permeated the remotest sections of the Roman Empire until its Truth threatened the very existence of the military despotisms of the Cæsars.

Jesus was the greatest statesman and political economist the world has ever known.

The Roman Emperor was philosopher enough to perceive this fact, therefore he knew that the success of Christianity meant the overthrow of every worldly government, wherein one creature exercised arbitrary power over the liberties of another.

Should Jesus' legal code, as outlined in the Sermon on the Mount, become the rule of action of the Roman people and their subjects, it would establish the Kingdom of Heaven on earth, and thereby leave no room for the kingdoms of men.

Combining a religious and political system of ecclesiastics that would deify the personality of Jesus, and thereby teach the ignorant and helpless masses the lesson of personal adoration, would also result in the personal worship by the masses of the princes of the earth, who assumed the cloak of Christianity to perpetuate their selfish rule.

The success of this plan is too well known to require any comment here. Suffice it to say that the fruits of this form of government have resulted in the denial to the people of their God-given right and power to partake of that light and liberty which is the heritage of every man and woman. Hence the "Politics of Religion" has established an unnamable mass of creeds and isms in both our civil laws and religious practices. The truth of this is manifested in the conflicting theories that govern our economic activities and religious dogmas.

All religious creeds and politics in Christendom have

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been more or less guided and controlled by the same spirit of self-aggrandizement and aggression that caused the Emperor Constantine to use the cloak of Christ to better serve the human law of evil.

This same spirit is abroad in the land to-day, only in a more subtle form. That element of priestcraft and *materia medica* which still adheres to the worship of its ancient gods and worn-out customs, are always arrayed in solid phalanx against the advance of any Truth that conflicts with their opinions. Recognizing the fact that the practice of Christian Science, as taught by Mrs. Mary Baker Eddy, is demonstrating that the statesmanship, philosophy, and therapeutics of Jesus are not only true, but practicable and applicable to the needs of the world to-day; they, like the Pharisees of old, are loudly crying, "Crucify the Truth."

When the Apostle Paul preached the same economic and religious principles that Mrs. Eddy preaches, the same cry arose from the selfish beneficiaries of the then existing order. They excited the ignorance of the multitude to riot by playing upon the religious prejudices of the people who had for generations been taught the idolatrous worship of the mythological goddess Diana.

In this day the religious and political prejudices of the people are being played upon in like manner.

You let any honest statesman voice in the halls of Congress any great Truth, and the following morning you will find in the columns of the American subsidized press either a column or more of vituperation and abuse of that man's personality, or a contorted and misrepresented statement of both the subject and the man.

As a student of current events, and a journalistic critic of public men and measures, the writer, whose business it is to investigate and analyze, both the religious and political creeds of many lands, has after much labor, and without prejudice come to the conclusion that the abuse of Christian Science and its Founder, Mrs. Eddy, springs from ignorance of what it does and teaches.

The writer is not a member of any Christian Science Church or Society; but believing the hour has come which will emancipate the human race by the honest voicing of the Truth, we feel that the world owes a great debt of gratitude to the noble woman who has been such a benefactress to her race, and has spoken as no woman ever did before her.

A majority of our statesmen and journalists know that the statements made in this article are correct, both as to the philosophy and evidence of cause and effect, as seen in our religious and political activities.

The journalist or leader of any ism, who at this late day assumes the responsibility of disproving the truth or efficacy of the teachings of Christian Science, or confounds it with faith cure, hypnotism, or the many other isms that seek financial profit by assuming its name, would only exhibit the weak effort of an ignoramus to disprove the fundamental laws of universal wisdom.

For centuries religious mysticism, combined with economic and political fallacies, have played the farce of Dr. Jekyl and Mr. Hyde to the audience of nations.

For centuries have the toiling millions been bound by chains of steel to these false deities.

For centuries has the smothered cry for spiritual bread gone forth, and in return the people have received the stones of human theories.

For centuries the gentle emissaries of love and unity have gone forth like some inquiring dove to find the olive branch of brotherhood, and for centuries they have returned again weary and leafless.

Never more will our appeals go forth unheeded. The hour has struck that makes all human codes powerless to enslave. The *fear* to speak God's Truth has become the vanishing cloud of a once existing danger.

The Assayer, Philadelphia, Pa.

Christian Science is Practical.

THE evasive answers, that healing the sick as practised by Jesus and his disciples was for their age alone, does not satisfy the honest Bible student. With diseases becoming more complicated as medical colleges increase, is there not as great need to-day, as in the first year of the Christian era, that these works be repeated? Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John, 14 : 12). This is the record left of Jesus' disciples, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark, 16 : 20).

In a monthly periodical called Progress, issued by The University Association, in the interests of University and World's Congress Extension, these questions were asked: "How did Jesus heal sickness and sin? How can we? What evidence of this doctrine can be given?" For ages both sage and philosopher have pondered these questions, but it remained for Rev. Mary Baker G. Eddy to work out the solution and show to the world that Christianity has a principle which is fully set forth in her textbook, "Science and Heath with Key to the Scriptures." Thus primitive Christianity is re-established, and the understanding gained as to how Jesus healed sickness and sin, and how we can, and how we must do likewise if we would be obedient to his command, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick" (Matthew, 10 : 7, 8). He did not use nor command his disciples to use material remedies, but through his word the multitudes were healed.

An inquirer asks, "Has there been any healing done in Dayton? Are there any living witnesses here?" In Biblical language we would say, "Come and see." At the Wednesday evening meetings of this church, to which the public are cordially invited, many instances of healing have been given.

Two members testified to being healed of nervous prostration that medical skill could not reach, and at a time when death stared them in the face.

A gentleman in giving his experience, stated that he spent seventeen years searching for health, traveling from one part of the country to another, consulting the best physicians to be found, but could not get relief. As a last resort, he sought Christian Science, and was healed of paralysis, paroxysms, and catarrh.

Another man told of the condition he was in prior to seeking Christian Science, and what this Truth had done for him. For ten years he sought help from physicians in Boston, Cincinnati, and Dayton. They informed him that he had Bright's disease, liver trouble, and lung trouble (the lungs were partly gone, according to their diagnosis), and all hope of being well again had fled. "Man's extremity" was found to be "God's opportunity," for through Christian Science he was healed.

A lady spoke of the practical application of Christian Science in the home. When this Truth was presented to her she was in poor health and poverty-stricken, but through Christian Science those bonds were broken, bringing health instead of sickness, plenty instead of poverty. She also spoke of the healing of her little girl of defective eyesight.

Another mother told her experience in raising a family of children. Through Christian Science diseases were overcome in one third of the time required by *materia medica,* and it had never failed to bring relief when fully trusted.

Many other testimonials were given. The healing of severe trouble of the eyes that specialists could not reach, resulted in converting a household from infidelity to Christianity.

A gentleman stated that he never knew what it was to

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be well until he heard of Christian Science, having been in poor health since a child.

A lady spoke of being healed of a complication of diseases of twenty-five years' standing. Another testified of being healed of rheumatism, with which she had been troubled for twelve years, a portion of this time being unable to walk.

A father told of the healing of his son of hip disease, ossified joints, partial deafness, and the morphine habit.

There were some instances mentioned of the desire for tobacco and intoxicating drinks overcome. Other instances could be cited. Fuller details of healing will be given to any inquirer who may call at the meetings.

Most people needing help seek Christian Science as a last resort, after the doctor could give no encouragement. Fully seventy-five per cent of the cases brought to Christian Science for treatment are healed, and when a better understanding of God's law is attained greater will be the result.

No one can be treated in Christian Science for a physical ailment, and not be made better morally and spiritually. While Christian Scientists are grateful for the physical healing, they value the moral and spiritual healing more highly.—*The Dayton Evening Herald.*

Mr. De Camp's Views of Christian Science.

THEOLOGIANS object to the theology of Christian Science, physicians to its medicine; whereas, it offers an unfailing medicine for the healing of sin, and a scientific theology which heals every ill to which flesh is heir. Its theology and medicine have one principle.

What do we mean by the healing of sin? Even that change of thought by which selfishness, sensuality, dishonesty, impurity, self-righteousness, etc., are rooted out of human character—not without the suffering which inevitably follows the awakening to a knowledge of one's self, but lasting only while the sin lasts—to be replaced by those positive elements of character, for which all Christians are striving, such as unselfishness, spiritual-mindedness (which St. Paul says is life, contrasting this condition of thought with that carnal-mindedness which is death), practical honesty in all one's dealings, purity of thought and life, and that true meekness which is the crown of manhood.

And what is the effect of the application of this system to the cure of disease? It is without doubt the most safe and potent method of healing extant, truly a scientific method. Thousands upon thousands of intelligent people have applied and are applying this system as their sole remedy in disease of every nature, whether organic or functional, with results incomparably superior to those obtained by the use of any other remedial agent. This statement can be easily verified by any unbiased inquirer. Living witnesses to its beneficent ministrations can be found in nearly every city, village, and hamlet in this country, and in many places in the Old World.

Christian Science has no secrets from the public. It has no hierarchy, no professional class. All its disciples or students, because of the impulsion of Truth which necessarily communicates itself, undertake the ministry of this gospel of healing to the sick and sinning.

Its Science, theology, and medicine are one, governed by one infinite Principle—God.

This great and wonderful name—Principle—does not change God into a cold abstraction. On the contrary, as this teaching becomes better understood it will be seen to be the very largest and clearest word in the language by which we may know more and more of the great Heart of Love, whom—with Jesus—we call Father.

Our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, Discoverer and Founder of Christian Science, speaks of Jesus, the Christ, as "the most scientific man who ever trod the globe." This teaching has brought to light the unerring Science of his theology. It may be summarized thus: "To know God is life." He proved this to be true for himself and for others in all the phenomena of human experience, and taught others to prove it; in fact, he clearly taught that all who understood Him would forever afterwards be able to prove it.

Life, then, which includes health and happiness and sinlessness, consists in and may be demonstrated by knowing something; that is, by mental action. This being true, it follows that death, which includes disease and misery and sin, consists in and is the negative phenomenon, so to speak, of not knowing something.

Surely, then, if this knowledge brings to human experience those things most prized, and the ignorance or want of knowledge brings those most dreaded, all the earth will rejoice that the light has at length dawned on human consciousness of which Isaiah prophesied when he said, "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

It is readily conceded that sin and sorrow may be destroyed by mental action, and why should it be thought a thing incredible that right mental action should destroy sickness? This mental action consists in constantly seeking to be governed by the Mind which was in Christ Jesus. He knew God aright and proved that this knowledge destroyed sickness most effectually, as well as sin. In dealing with disease, Christian Scientists look wholly for mental causation. They find it to be phenomena of the human mind, the result of ignorance, and destroy it in proportion to their Scientific understanding of the infinite, divine Mind.

This Science is not yet fully demonstrated, because not yet fully understood.

But, says one, will right thinking heal a cancer? Yes. Will it destroy a tumor? Yes. Can it be possible that it will restore the lost substance of the lungs? It has done so repeatedly. In fact, the adherents of Christian Science are largely made up of those who have been healed under its ministrations from maladies pronounced incurable by the regular physicians.

We earnestly invite an investigation of these statements by all fair-minded people. ARTHUR P. DE CAMP.

The Republic, St. Louis, Mo.

Not Mrs. Judge Ewing.

THE report that Mrs. Judge Ewing of Chicago is dead is a mistake. The lady who died was the sister-in-law of Judge Ewing and wife of Adlai T. Ewing a practising attorney of Chicago.

Mrs. Judge Ewing is the Second Reader of First Church of Christ, Scientist, of Chicago, and an active Christian Scientist. Mrs. Ewing is, and for years past has been in good health and able to perform all her duties.

The Lectures.

At Minneapolis, Minn.

The doctrines of Christian Science were expounded to a large audience at the Lyceum Theatre, Friday evening, May 12, by Mrs. Annie M. Knott of Detroit, Mich., who is one of the pupils of Mrs. Eddy and speaks with authority. The gathering was one of high intelligence, and many well-known attorneys, teachers, and others of scholarly attainments were noted among the audience, which gave the speaker the closest attention. The preponderance of feminine listeners was noticeable.

W. G. Hollis, chairman of the Lecture Committee of the First Church of Christ, Scientist, of this city, presented the

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speaker, in the absence of Dr. Marion D. Shutter, who had been invited to make the introduction. The latter was compelled to be out of the city on account of business, but expressed his regrets in the form of a letter, in which he took occasion to bespeak a tolerant attitude for the Science. The letter, which was read to the audience and received with generous applause, is as follows:—

W. G. Hollis, Chairman Lecture Committee, First Church of Christ, Scientist, Minneapolis, Minn.

My Dear Mr. Hollis:—I should accept with great pleasure your kind invitation to introduce Mrs. Knott at the Lyceum on next Friday evening, but for the fact that I shall be in Chicago at that time. I feel gratified to know that you had sufficient confidence in my breadth and charity to extend such an invitation. Having once suffered on account of my opinions, I am disposed to be charitable to others who may be passing through a similar experience. It is only fair to say—what you already well understand—that I am not a Christian Scientist; and that I should much rather see most of the old sects pass out of existence, as separate bodies, than a new one come into existence. But this, of course, is a matter entirely for the judgment of those most interested. What I am in favor of, now and always, is the freest kind of free discussion, and for this reason, if for no other, I should be willing to introduce the speaker of the evening. What I insist on for myself, I claim for every one else—the right to express my opinions and to proclaim the truth I believe. When a new prophet arises, I want to hear his message, and I want the world to hear it. I commend to every one the wise words of old Rabbi Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." In the mean time, let us give it a fair hearing.

I confess there is much in the literature of Christian Science that I cannot understand, on account of its perplexing terminology, but I think I can understand enough to see that you believe that mind is the supreme fact in the universe, and so do I. You believe that mind may dominate and control the body to an extent that the world has never known. So do I. You believe that God is a present fact and power, and not a past and obsolete one. So do I. You believe in the final and complete victory of God and of goodness. So do I. Whether we differ in the application of these principles or not is not so much to the purpose. Nor does it matter so much how we have reached the principles themselves. For my own part, I have come to them largely through the study of physical science. Every pathway of investigation has led me to God, to a spiritual interpretation of the universe. "The paths to God," says the eastern proverb, "are more in number than the breathings of created beings. Whatever road I take joins the highway that leads to thee." It is only fair that I make this explanation, as I am sometimes held to be a materialist.

I repeat my regrets that I cannot listen to the address of Mrs. Knott, who has won a wide reputation as an exponent of your views; but I bespeak for her a fair and unprejudiced hearing on Friday night. Present her with my kindest regards. Sincerely yours,

MARION D. SHUTTER.

Church of the Redeemer, May 10, 1899.

The Minneapolis Journal.

At Omaha, Neb.

As defender and advocate of the Christian Science theories as curative influence for diseases of the flesh as well as for weaknesses of the spirit, Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., lectured in Boyd's Theatre, Tuesday evening, May 9. The audience was large and embraced all classes of people, lawyers, doctors, and other professional people, railroad officials, merchants, and workingmen, with their wives and families.

Judge J. R. Clarkson introduced the lecturer as follows:—

Alone, alone save for her God, in 1866, Mary Baker Eddy, beloved Leader of the Christian Science cause, began her battle to lay anew before the world the Christianity taught and practised by Jesus and the apostles. She had been roused from what was thought to be the sleep of death, made whole and sound, by what she knew to be the power and love of her Almighty, All-loving God. Restored to health and strength she, not dull of ear, heard and heeded His commands—"Do thou my will." "Have thou no gods but Me." "Preach the gospel." "Heal the sick." "Cleanse the lepers." "Bind up the broken-hearted." "Raise the dead in trespasses and sins." "Immolate self." "Take up the cross and follow Christ,—the Way, the Truth, the Life." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

She, not dull of ear, heard. She, as a little child, trusted and obeyed, His assuring caution, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." She, the chosen human instrument of God, then began her work.—to think, to read, to speak, to write, to act, to live as became God's elect in the midst of men steeped to the lips in misery and sin, yet yearning, in cases countless, to escape from thraldom, find and pursue the path to God.

There came to her a follower or two; there came followers by tens; by hundreds; by thousands; by hundreds of thousands. Ten years from now, if the present rate of increase continues, the number of her followers will have mounted up into the millions.

What is not understood is prone to suffer from misapprehension. Christian Science is not excepted from the rule. Condemnations visited upon it and its adherents, proceed, for the most part, from the thoughtless, inconsiderate ignorant, from the misinformed, or from a grade of thought so low as to be in natural antagonism to all that is good, and pure, and true. To understand Christian Science is to love it, and no lover is a reviler. It is not to the ignorant; it is not to the hostile, that recourse should be had to glean a subject's truth. Christian Scientists want to efface false impressions left by false, misleading information—to give the desiring public some facts regarding Christian Science, and to these ends, in addition to a widely distributed literature, have established a Board of Lectureship.

The members of this Board are experienced exponents of what Christian Science *is*. They have felt its effects upon themselves; they have seen its effects upon others; they have prayed to God as Christian Science has taught them to pray, and He has, to their positive knowledge, time and time again, favorably answered their prayers. He has become to them a living, present, all-powerful, all-loving God, such as Jesus the Christ described, not such as men have since conceived.

It is my privilege to introduce to you one of our lecturers, Mrs. Annie M. Knott of Detroit, who is fit for the holy work to which she has been called. She needs no further praise.—*The Omaha Evening Bee.*

At Los Angeles, Cal.

Under the auspices of First Church of Christ, Scientist, Dr. F. J. Fluno, C.S.D., of Oakland, Cal., lectured on "Christian Science, and the World's Great Need of it," at Simpson's Auditorium, May 4. An intelligent audience of nearly two thousand listened attentively to the lecture.

J. P. Filbert, C.S.D., First Reader, presided and introduced the lecturer in the following words:—

Ladies and Gentlemen, Friends:—History repeats itself.

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Primitive Christianity healed the sick and sinner, through Science "which voices the Infinite and governs the universe." Why has this element of Christianity lain dormant for centuries, and that, too, after the Great Teacher, Jesus Christ, has left his spiritual code for all time, in these memorable words: "And these signs shall follow them that believe"? Because the builders have rejected the chief corner-stone of Christianity—Christian healing. Thirty-three years ago, a God-fearing New England woman, standing within the confines of mortality, discovered primitive Christianity,—aye, the living, palpable Christ-Truth,—and was healed instantly from an injury pronounced fatal by the best medical faculty of the schools. She found Christ-Truth, and with it the redemption of the body, and called her discovery Christian Science. This woman is Mary Baker G. Eddy, of Concord, N. H., the author of "Science and Health with Key to the Scriptures." Many misconceptions have passed current for Christian Science. The aim of the speaker this evening is to correct these errors, and to tell us what constitutes genuine Christian Science. We are confident he will fulfil the high commission he bears. I now have the pleasure of introducing to you Dr. F. J. Fluno of Oakland, Cal. EMMA S. DOUGLAS, Clerk.

At Meadville, Pa.

"Christian Science and Common Sense" was the title of an interesting lecture delivered Tuesday evening, May 16, by Carol Norton, C.S.D., of New York, in the Academy of Music, and an audience which overtaxed the seating capacity of the house was present to hear him. The speaker was introduced by Mr. J. A. Stone, First Reader of the Meadville Church of Christ, Scientist, as follows:—

Ladies and Gentlemen:—More than eighteen hundred years ago the great Apostle to the Gentiles, when contemplating the conflict between mortal man and the spiritual man, was forced to cry out with deep feeling, "Oh, wretched man that I am! who shall deliver me from the body of this death?" Such has been the feeling of the most devout people from that day to the present time, and it is only within the last third of a century that a religion has been promulgated which settles this question of Paul's to the entire satisfaction of all who give it their undivided attention.

We have a gentleman with us to-night who will present the subject to you and explain as fully as possible in one lecture its cardinal principles. I have the honor of presenting the speaker of the evening, Mr. Carol Norton, C.S.D., of New York City.—*The Tribune Republican.*

At Des Moines, Iowa.

Edward A. Kimball, C.S.D., of Chicago, spoke Tuesday evening, May 9, at the Y. M. C. A. auditorium on the subject of Christian Science. About five hundred people listened to his discourse. In introducing the speaker Dr. J. Everist Cathell said,—

It is a privilege and a pleasure to have one with us who is authorized to promulgate the subject of Christian Science, and who is fully conversant with the belief. Des Moines people have a happy faculty of welcoming representatives of great movements, and I have no doubt will be glad to recognize the speaker of the evening as such a person. I hail with delight anything that will tend to save the stomach from being the recipient of nameless drugs and narcotics, and I am glad of this privilege of introducing such an eminent man as Mr. Edward A. Kimball, who will lecture to you this evening.—*Des Moines Leader.*

At Philadelphia, Pa.

An interesting description of Christian Science, its tenets and claims, was given by Carol Norton, of New York City, at the First Church of the Christian Scientists, Twenty-first Street below Fairmount Avenue, Wednesday evening, May 3, Mr. Norton gave a lucid exposition of just what Christian Science is, and at the same time took care to point out what it is not.

He based his arguments on behalf of Mrs. Eddy's teachings largely upon the foundation that Christian Science is essentially Christian, and said that the world accepts without comment the great discoveries of science, and yet a perfect tidal wave of scepticism and opposition is aroused when Christian Science proclaims that what is "impossible with man is still possible with God."

The Sunday Inquirer.

At Beatrice, Neb.

The lower part of the Paddock Opera House was well filled Friday evening, May 12, with an interested audience to hear the lecture on Christian Science delivered by Edward A. Kimball, C.S.D., of Chicago. The speaker was introduced by Judge A. Hazlett, who defended the cause of the Christian Scientists in the famous trials in the district court here several years ago, and succeeded in securing the acquittal of his client, Rev. E. M. Buswell. Judge Hazlett, in introducing the speaker, stated that he was not connected with any church organization, but that he believed in the fair presentation of any proposition by the advocates of any religious faith, and had for this reason accepted the invitation to present Mr. Kimball to his Beatrice friends.

The Daily Express.

At Elkhart, Ind.

Mrs. Annie M. Knott of Detroit lectured on Christian Science at the Bucklin, Sunday evening, May 14, to a large and interested audience. The lower part of the house was completely filled and some of those in attendance were compelled to find seats in the gallery.

Mrs. Knott is an earnest and convincing speaker, but makes no pretension to oratorical ability. Her discourse was a plain statement of the faith professed by the Christian Scientists, backed up by Scripture references. Her subject was "The Science of the Bible as Revealed in Christian Science," and the manner in which she quoted passages of Scripture to establish the tenets of her faith was a surprise to many of her auditors.—*Elkhart Daily Truth.*

At Amsterdam, N. Y.

Mr. Carol Norton, C.S.D., lectured on "Christian Science, Is it Christian? Is it Scientific?" at the Opera House, Monday evening, May 1. Mr. Norton was introduced by Judge Westbrook, the mayor of the city. A heavy storm came up just before the lecture, so the attendance was not so good as it would otherwise have been.

MARY S. WARRING.

How to get hold of a Faith that Heals the Sick.

BY HENRY D. NUNN.

FAITH, according to the Scriptures, is a lever that will remove all difficulties from the path of any one who chooses to employ it. Taking this word to mean blind credulity, worldly philosophers have treated with undisguised contempt, this fundamental doctrine of Christianity. To them it seems pure foolishness.

It is such a simple, easy thing—just to have faith and "see the salvation of the Lord"—so it seems, to one who supposes that faith means credulity. Why should it not be classed with other feeble speculations indulged in by the race in its childhood? Men know that since the early centuries of the present era, at least, faith has not figured very largely as an ally in fighting the battles of life. If faith be

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so potent, the doubters naturally ask why Christians have not made more effective use of it in battling with poverty, wickedness, and disease.

If faith is of no avail in the struggle of life, it is time to stop teaching that it is. If faith is supremely powerful, it is time to find out what it is and how to get hold of it.

It may be settled at once that credulity is not faith, for it neither clothes the naked, feeds the hungry, heals the sick, nor solves the problems of existence. Credulity is not unknown in the world, and it is usually associated with ignorance.

Edison solved many problems in regard to the manifold application of electricity to the service of mankind, but he did not come at the solution of them by means of any help he could have received from blind credulity. Patient experiment and proof led him step by step to a more thorough understanding of electrical phenomena than any one before him had acquired. Doubtless he would say that his understanding of the nature and possibilities of electricity is as a grain of mustard seed compared with the immensity of the subject, yet what marvelous results he has achieved. Edison has faith in electricity because he understands how to utilize this immeasurable force in numberless ways for the assistance and amusement of men. Electricity was just as ready to work for Cæsar as it is to work for Edison, but Cæsar lacked the understanding to avail himself of this subtle agent.

Blind faith (belief) in the power of electricity to help a man would never help him, and neither will a blind belief in God's power be of the least avail. To receive divine aid men must learn how to co-operate with God, which is quite a different thing from blindly believing in divine protection.

Christain Science is sometimes miscalled "faith cure." For the reason that most people understand this designation to mean that disease is cured by earnestly believing that God will cure it, its use as a synonym for Christian Science is objectionable. Without any previous experience, the mind swayed by the testimony of the senses would hold it to be a self-evident impossibility for street cars to be run by an invisible, intangible current of electricity. Experience reverses such supposed self-evidence, and the practical demonstration of running cars all the time by electrical power settles the question. The faith of Christian Scientists in the availability of divine power as an infallible, though unseen, help in time of sickness and trouble reverses the testimony of the senses, and it is not supported by the past personal experience of very many people, but it is being established by present demonstration, so that thousands recognize the fact of Christian Science healing who are ignorant of the scientific steps essential to secure the results, as most of us are in regard to the method of getting the powerful unseen arm of electricity to propel street cars.

All who have faith in electricity are not equally able to apply it, for the practical demonstration of its potency requires understanding, arrived at through experience. When the machinery is perfectly adapted to receive and transmit the current, and is perfectly adapted to the performance of the service desired, and if the one who operates the machinery understands perfectly every step in the process, and is vigilant, faithful, and closely attentive to his duty, the results will be almost infallible.

Christian Science is the science by which men may adapt their faculties to receive and transmit the resistless power of divine Love, which heals every hurt and lightens every burden. But all who believe that divine Love is powerful to help mankind are not equally able to avail themselves of this aid, for to do so requires that faith which Jesus sought to establish—the faith of understanding, acquired in no other way than by patient and persistent practice. When any man attains a perfect understanding of the science of co-operating with God, and is vigilant and faithful in practising it, perfect results will follow. The degree of perfection in results depends upon the degree of understanding attained.

The faith that heals the sick scientifically is not something that comes with a spasm of enthusiasm, any more than is the faith that causes street cars to be run by electrical power. One cannot be ignorant of electrical engineering one day, and by merely deciding to believe in it the next day summon to his aid the knowledge necessary properly to design a dynamo. Ignorant of God and His modes of manifesting Himself, mortals cannot become suddenly illuminated and begin forthwith to heal the sick and raise the dead.

In "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, faith means understanding; the mature fruit of moral purification, the mastery of appetites and passions, patience, experience, and self-renunciation. Every thought must be purified; every act, however insignificant, must be enriched by a right motive. As the soil of human character is thus subdued, the elements that prevent the growth of spiritual discernment, or the faith which heals, are destroyed. These elements are envy, jealousy, pride, malice, selfishness, impatience, irritability, and readiness to find fault. By the same slow process the elements of fertility are imparted. These elements are patience, meekness, humility, compassion, and good-will. By means of such intensive cultivation the atmosphere, and warmth, and light, of divine Love permeate and energize human thought.

There may be some persons who shrink at the thought of trying to subdue this wilderness within. They may feel that their strength is not sufficient to carry them successfully through such a struggle as the one here pictured. It is true that one's present strength is not equal to the strength of all the foes in the wilderness, and he would be overwhelmed were all the fighting to be done in a day, but subduing a wilderness is usually the work of a lifetime.

Divine Love does not exact more of the penitent struggler than he has strength to accomplish. Emerson somewhere says that certain peoples of ancient times believed that the strength of the vanquished warrior passed into the arm of the victor. In the moral battles of life the strength of a temptation that is overcome does pass into the arm of the victor. Thus, every wild beast of the wilderness within us, when it is destroyed, imparts its own strength to its conqueror, to enable him to vanquish fiercer foes in the harder struggles a little further on.

In the land of sensuality and sin there is no abiding life, and we must get out of it. Jesus has gone before and blazed the way. In spite of all the outward turbulence through which he passed, the Master found great inward peace in traveling his road. There can only be shame, despair, disappointment, and death at the end of any other road.

Jesus tells us how to avoid self-torture. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Professor Drummond says, "Christ's yoke is simply his secret for the alleviation of human life, his prescription for the best and happiest method of living. Men harness themselves to the work and stress of the world in clumsy and unnatural ways. The harness they put on is antiquated. A rough, ill-fitting collar at the best, they make its strain and friction past enduring by placing it where the neck is most sensitive, and by mere continuous irritation this sensitiveness increases until the whole nature is quick and sore."

As one goes on in the road that Jesus trod, honestly wishing to abandon selfishness, he begins to catch glimpses of Truth. This quickens the spiritual vision and more of Truth comes to him. In this way dawns the faith or un-

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derstanding based on proof, which enables Christian Scientists to heal the sick. As more of Truth is gained, greater power over error will be exercised. The sick are being healed now. Many people are well to-day who were rescued almost from the grave by Christian Science. As the example of living set for men by Jesus is more and more closely followed, more and more of the works that he did will be reproduced.

The life-giving power of the least expression of unselfish love—who can estimate? It shines into a despairing heart and hope is kindled. It beams on the outcast prodigal and warms his benumbed affections, awakening a desire to return to his father's house. If one, to begin with, will only have just enough interest in this subject to test the effect of a little heartfelt selfless love bestowed upon some hopeless mortal, he will be ready to believe that a larger dose would heal the sick. And why not? Many a sickly plant hidden in some dark corner of a cellar needs only to be exposed to the warmth and light of the sun for health and beauty to return. So it is with sickly men and women.

The Denver Sunday Times.

Science and Health.

Mrs. Mary Baker Eddy's Authorship of the Work Sustained.

Portsmouth, N. H., May 13, 1899.

To the Editor of The Portsmouth Times:—In view of the fact that the Arena is publishing articles attempting to disprove Rev. Mary Baker Eddy's authorship of Science and Health, I would like to ask space in your paper for some extracts from an article printed in the Grand Rapids (Mich.) Sunday Democrat, and prepared by the Board of Directors of the First Church of Christ, Scientist, of that city. Before presenting the matter referred to, I would like to mention that there is in this city a gentleman of my acquaintance who knew the late Dr. Quimby, personally, for many years, and he entirely repudiates the claim that Dr. Quimby's views were at all similar to Mrs. Eddy's. Dr. Quimby used to jot down, after treating, certain ideas that came to him relative to the patient, and in some manuscripts he gave his views in regard to man's relationship to God, but they were totally different from Mrs. Eddy's. His method of treatment was to convey electricity through or by manipulation; whereas Mrs. Eddy's convictions, after years of careful experiment in homœopathy, were assuming this form, that the Divine Mind is the only physician.

I would state here, that, when the father of one of his patients offered him one thousand dollars if he would explain his method, he replied he could not, as he did not understand it himself. There is proof that this statement is entirely authentic. Both his theories and methods were utterly dissimilar; and, as he was a good man, no doubt, were it in his power, he would object, vigorously, to these false charges.

The book, Science and Health, proves, logically, God's omnipotence and omnipresence, man's unity with his maker, and the practicability of destroying beliefs of discord and disease, through a realization of the facts of being.

"Science and Health with Key to the Scriptures," has now passed its one hundred and sixtieth edition, and in the early edition this Quimby charge was fully met and answered. The falsity of this charge was fully established by decree in the United States Circuit Court in the district of Massachusetts, held in Boston, which decree bears date September 24, 1883. After this decree was made, Mrs. Eddy again, in the *Christian Science Journal*, of which she was then sole editor and proprietor, went fully into the charge, gave a copy of the decree of the court which established fully the validity of her copyright, in a case where the answer set up this same Quimby claim of authorship, and also gave a copy of the injunction issued thereon, and a full history of her acquaintance with Mr. Quimby and his views and writings; also offering to pay the expense of publishing the writings of Mr. Quimby, that the public might determine for itself whether she had purloined from the Quimby manuscripts.

Again, in her work entitled, "Miscellaneous Writings," which has passed its thirtieth edition, the charge was fully answered, also in a pamphlet written many years ago, entitled, "Historical Sketch of Christian Science Mind Healing." After this full and, it would seem, widespread and complete answer, Mrs. Eddy dropped the subject in her subsequent edition of Science and Health.

The charge having been recently renewed, the *Christian Science Sentinel*, published in Boston, in its issue of February 16 last, again reviewed, in a lengthy article, the whole subject and contains, among other things, a recent letter of Mrs. Eddy upon the charge, and also quoted from the Quimby writings to show how utterly unlike his views were to those expressed in Science and Health.

Christian Scientists feel assured that any one reading this review in the *Sentinel* will be forced to admit how overwhelming, unanswerable, and satisfactory are the proofs of Mrs. Eddy's authorship.

The Church, about four weeks ago, mailed to the ministers of this city and other prominent persons, about five hundred copies of this issue of the *Sentinel*.

About the same time throughout the United States and Canada and also in England, thousands of this issue had been distributed.

This is mentioned to show how thorough and widespread the answer to the charge has been made.

Any one desiring to ascertain for himself the completeness of this answer, will, on application to any member of the Church, be furnished with a copy of the above-mentioned issue of the *Christian Science Sentinel*.

In conclusion, we wish to say that we believe Science and Health will stand the test of the severest scrutiny. This book, from beginning to end, emphatically teaches that Christian Science is the polar opposite of hypnotism.

Some of the brightest lawyers, ministers, doctors, judges, editors, and scholars of our land, as well as business men of ripe experience and marked success, declare publicly that they have read this remarkable book till they have found it to be a very treasure-house of healing Truth, and a veritable key to the Scriptures, which, read in its light, is found to be a "tree whose leaves are for the healing of the nations."

Thanking you for your courtesy, I am,

Very truly,

ADA G. WHITE.

From Beatrice, Nebraska.

IT is rather remarkable how unanimously the clergymen of the orthodox churches are assailing Christian Science at this time. Severe denunciatory sermons are being preached every Sunday, and still the Scientist Church continues to increase its membership in a most astonishing manner. Many of the clergymen who are preaching against the alleged Science are making a mistake in being so severe; they seem to look upon the Scientists as enemies to good morals, which they are not, by any means. After all, this is a country in which civil and religious liberty is guaranteed by the Constitution, and we fail to see that anybody has the right to abuse or denounce anybody else because of the religious beliefs he may hold. The Scientists are not aggressive; they interfere with the altars and the fires of no man; they have a perfect right to worship the Almighty as they may elect; and while there may be room for criticism of their claims to healing, the same may be said of the claims of allopaths, homœopaths, and all kinds of earthly physicians.—*The Daily Express.*

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Questions and Answers.

Is it true that the Board of Education at its January session gave out that class teaching should be stopped, or did individual members of the Board so announce?—A student of Mrs. Eddy.

It seems utterly inconsistent that the Board of Education or any member thereof should have made any such declaration or announcement, in view of the fact that the mission of the Board was to authorize a certain number of students to teach. This fact of itself should be a sufficient answer to all rumors of the kind mentioned in the above question. The Board of Education was established by due authority, and the fact that such a provision for teaching was made, coupled with the other fact that only a short while before the session of the Board, our Leader, the Rev. Mary Baker Eddy, had taught a class, ought to be a sufficient answer to such queries, and ought to put a quietus upon such rumors or assertions.

It is doubtless true that during the session of the Board views of its individual members were expressed upon the general subject of teaching, and some of the shortcomings and deficiencies which have been apparent in connection with class teaching were pointed out. This indeed was a part of the work of the Board; but this fact furnishes no ground for the supposition that class teaching should be dispensed with. Like everything else in Christian Science work, teaching should be placed upon the highest and best possible plane, and all objectionable features and methods remedied.

When the time comes that our Leader sees there should no longer be personal teaching, doubtless she will unequivocally announce the fact. May we suggest in the most friendly spirit that it ill becomes any students to undertake to say in advance of her action what her views or purposes are, with reference to class teaching or other matters.

What is the distinction between the word "Soul" as used in "Science and Health with Key to the Scriptures," where the capital S is used, and the small s?—A Reader.

Wherever the word "soul" is capitalized—that is, the first letter, S—it is used as a synonym of God. God is Soul, the Soul of the universe and man. It is used in the same sense as the other terms to indicate Deity, such as Mind: God is the Mind of the universe and man; Love: God is the Love of the universe and man; Life: God is the Life of the universe and man; Principle: God is the Principle of the universe and man—of all that really is—creative Principle.

When the small "s" is used it signifies, as a rule, material or physical sense, as distinguished from spiritual sense.

Science and Health, page 478, says: "Out of Science soul is identical with sense," meaning the material or physical senses. The first paragraph on this page clearly defines the distinction between Soul, which signifies God or Deity, and its contrary sense.

Also read in Science and Health, pages 462 and 485.

Testimonies.

With God all Things are Possible.

About a year and a half ago I heard of a wonderful case of healing in Christian Science, and was advised to buy Science and Health, which, I was assured, would reveal to me the secret of perpetual health, harmony, and peace.

Several months after this I went to the Publishing House for the book, and was told there in answer to my question, "Can this treatment help any one who is troubled with dyspepsia?" that "Christian Science cures everything."

I had been troubled for six years with dyspepsia, which had become so serious during the past six months that I was beginning to be greatly alarmed and discouraged, for neither medicine nor dieting relieved me.

I thought that if Christian Science would enable me to eat the simplest food without discomfort, I should expect no more. Therefore, when I was told that it could not only relieve, but absolutely cure, a case of chronic dyspepsia, and every other disease as well, it seemed to me the most unreasonable statement that I ever heard.

I believed that I could receive no help from a system which claimed to do such impossible things, and instead of going to a Scientist I continued with the medicine and the dieting.

I tried to read the book, however, but found, to my disappointment, that I could scarcely understand a sentence, and after struggling through the first chapter, laid it aside.

About six months after this my trouble had become so serious that I felt as though I would give anything that I possessed to know that the words I had thought to be so unreasonable could be true.

Then, at last, some impulse—or, should I say, the divine Love that is always with us, guiding us, ofttimes unknown to ourselves, toward the kingdom of peace and Love—made me determine to go to a Scientist whose address had been given me, and give Christian Science a full and fair trial.

In less than eight weeks I was not only absolutely cured of every phase of my physical trouble, but I was able to read the book, to know that it contained the Truth, and we have only to live according to its teachings in order to know the peace, health, and harmony of which my friend had assured me.

Words could not express all that the Truth has done for me and mine, but I would like to tell one of the many demonstrations which we have had.

Two years ago, before I knew about Christian Science, I sprained my knee. Although I was careful not to use it excepting to take a few steps about the house with a cane, it rapidly grew worse, so that I was confined to my bed for six days, and it was three months before I could place my foot on the floor and walk a little with crutches.

At the end of six months, walking was difficult and often painful, and the lameness did not disappear until I began to understand the Truth, nearly eighteen months afterward.

A few weeks ago I turned my ankle one evening, and sprained it as badly as I had the knee.

I treated it as well as I could, but in the morning it seemed much worse, being stiff and helpless, and so badly swollen that I could not wear my boot.

It seemed such a serious matter that my first impulse was to send for a Scientist, but when I read in Science and Health that "Mind is the source of all movement," and that "the Truth is always victorious," I knew that this was not necessary.

I walked as much as usual during the day, going about a mile out of doors, although sometimes it seemed as though I could not take another step, but at night it was much better, and the next morning it was well. Two days after that I walked three miles.

Caroline N. Poole, Boston, Mass.

Work among the Colored People.

A lady writes from South Carolina the following interesting account of her work among the negroes on her plantation. This account is a strong hint of the work that may be done, and ultimately will be done, among the colored race. These simple children of Nature—God—are receptive to this Truth, and although their first applications

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seem small, they, nevertheless, prophesy of the larger and greater demonstrations which are certain to follow.

I am trying to do for the negroes on my rice plantations. They are very poor, in belief, and very ignorant and full of superstitions, but they are responding to the call of Truth, and make their slight understanding of Christian Science of real practical use. At our Wednesday evening meetings they give their little demonstrations, like young children. One will tell how he crossed the river in a small boat when it was very stormy, to go to his work, when in the old thought he never could have done it, but remembering what we had read in Science and Health, referring to page 384, line 10, he had gone over without fear.

Another, of how his cart broke down, and with his understanding of what we had read him and told him of Christian "Signs" (he meant Science, but I thought what he said beautiful) he had gone to work and fixed it, when before he would have left it. If you think at any time you can make use of these little demonstrations, I should be glad. The young girl who teaches my children (and who was healed by Mrs. M. D. of Boston) and I are the only Christian Scientists in this county. I had such a beautiful demonstration getting our Mother's glorious message in our county paper, that I send it to you with my first attempt at writing for publication.—*Mrs. E. W. H.*

From the Southland.

The following account of work accomplished in one of the large Southern states comes to us.

You will be interested to know I have recently taught a splendid class, thoroughly representative, and I have never seen students more in earnest. From beginning to end personality was left out and absolute Science only was brought to the students. The students were from all the walks of life, and by way of illustration I will say, that among them were the wife and daughter of the late Senator P.; three gentlemen who are heads of large business concerns; plantation owners; architects; two lawyers, one of them a distinguished author; also one M. D., who enjoys the reputation of never having lost a case in his four years' practice of medicine (he will now practise only Truth-healing), and three ministers of the gospel. The ministers will devote themselves entirely to the cause of Christian Science.

A great deal of false teaching has been corrected and replaced by the knowledge of true Science. Five from one town (where so-called mental science seemingly had the field) have now been thoroughly equipped, and will organize to build on the Rock. Some who, in ignorance, had opposed Mrs. Eddy, wept tears of gratitude on having their eyes opened, and now recognize that "Science and Health with Key to the Scriptures," and the Bible is the *only way*, and that Mrs. Eddy was God-appointed to reveal Christian Science.

I am doing all I can to spread the true gospel, and since January have distributed one thousand Sentinels, lectures, etc.; a number of copies of Science and Health, and "Miscellaneous Writings," besides two or three hundred tracts.

Paralysis Healed.

"How firm a foundation, is laid for our *faith* in His excellent word." A short time ago I was called to the bedside of a man seventy-six years old who had been struck down with paralysis, one entire half of the body being badly affected. Christian Science treatment was not asked for until after the third stroke, the two former strokes having been slight. Two hours after the first treatment, he had a refreshing sleep, from which he awoke able to speak. He was able to get out of bed that afternoon, and in five days was entirely healed, and returned to his daily work.—*Mrs. Flora De Woody, Dallas, Texas.*

A Loving Tribute to Mrs. Eddy.

Ozona, Fla., May 11, 1899.

Dear Mother:—Please accept from our little Church assurances of our love and loyalty. Though the world should turn against you, no loyal Christian Scientist could be moved. Do we not *know* the reason of the hope within us? The stately ship of Truth will move steadily forward with our brave and noble captain at the helm. Can the puny emptyings of a cesspool affect the flow of the mighty ocean? No more can the petty malice of those enemies of Truth affect you or the mighty cause which you guide and guard so nobly.

Ever yours in Truth and Love. First Church of Christ, Scientist, of West Sutherland. T. H. Bell, Secretary.

"Let Not your Heart be Troubled."

BY JESSIE M. DRULLARD.

Let not your heart be troubled,
Have faith, believe in me.
I go to prepare a mansion
In the "Father's House" for thee.

Let not your heart be troubled,
Although I go away;
I will come again and receive you
Unto myself some day.

Let not your heart be troubled,
A comforter to you I'll send,
So I am with you always,
Even unto the end.

Let not your heart be troubled,
My peace I leave with you,
Not as the world giveth,
Give I unto you.

Let not your heart be troubled,
How sweet those words to me;
That where He is, there also
I shall forever be.

"When Christians come to realize," says the Watchman, "that it is as much a Christian duty to be agreeable as to be honest, the world will be much cheerier and the church membership much larger."

Notices.

Those who intend to be present at the annual meeting of the Mother Church to be held in Boston, Mass., June 6, 1899, can secure reduced rates by getting certificates for the same from the local agents when they purchase their tickets. Reduced rates are good from May 29 to June 9.

The lecture of Edward A. Kimball, C.S.D., appearing in the *Christian Science Journal* for May is now published in pamphlet form. One copy or more, each, 10 cents; 12 copies to one address, $1.00; 25 copies to one address, $1.75; 50 copies to one address, $3.00.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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Written by Rev. Mary Baker G. Eddy.

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Published by the Christian Science Publishing Society.

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Founded April, 1883,

By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REVEREND MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

Official Organ of The First Church of Christ, Scientist, in Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., JUNE 1, 1899. | Vol. 1 No. 40

President M. de Staal's Address.

By a process of elimination the work of the Peace Conference is being reduced within practical limits. M. de Staal's speech is accepted as a definite abandonment by Russia of all attempts to secure action toward the limitation of armaments, naval or military, so far as this convention is concerned. The committee on this subject will devote its attention exclusively to the minor points assigned to it, namely, the use of new explosives, projectiles, submarine boats and other engines of destruction. There is little hope of agreement on any restrictions concerning these, and therefore the scope of Count Muravieff's circular is already reduced one half.

The important work will be concentrated on the sole question of arbitration, and one man's opinion is as good as another's regarding the prospect of agreement on any plan. It is probably too much to expect that any complete permanent scheme will be definitely adopted at the present session, but a large body of the delegates hope some progress will be made toward that end. A considerable number believe that a partial or tentative plan of optional arbitration with provisions for the necessary tribunal, can be devised and referred to the governments for their action or taken up at an adjourned session of the conference.

✤

The address of President M. de Staal delivered Saturday, May 20, has been made public and is as follows:—

"To seek the best means of securing the benefits of peace to all nations is, according to the circular of August 17, the principal object of our deliberations. The name of peace conference, which, by instinct, was given in advance of the decision of the governments to our assembly, indicates in the best way the essential aim of our work. Therefore the conference cannot fail to fulfil the task assigned to it and to secure tangible results for humanity. The great willingness with which all countries accepted the invitation to partake in the conference is most eloquent proof of the unanimity with which the pacific proposals were received. It is a most agreeable pleasure to me to express to the delegates the thanks of the Russian government.

"The composition of this meeting is a great guarantee of the spirit with which it will fulfil its mission. It will be a vast gain to the world if diplomacy succeeds in establishing here some rules for the peaceful solution of international disputes, to generalize, to codify the application of arbitration and mediation. It seems to be the essential purpose of our efforts to prevent conflicts by pacific means. It is not our mission to attempt to reach Utopia. We must reckon with what is possible in the work we are going to do, and must not pursue abstractions. Without sacrificing our ultimate hopes, we must keep on the ground of reality, so as to get a solid foundation and a fixed basis.

✤

"No nation can remain isolated even if it so desired. Of course there are rivalries, but only on economical grounds. The different nations seek only to bring the over-production which they cannot consume to other markets. These rivalries are salutary, because they lead to a spirit of human fraternity. If the nations are bound by so many ties, why not study the effects toward which they are tending? When there are disputes between two nations the others cannot be indifferent, because all are affected. Then acts of conciliation should come in. These are old maxims which are always recognized by statesmen and thinkers, but they impose themselves now more than ever, and the fact that they may be proclaimed by such an assembly as this would certainly be of prime importance in the history of humanity.

"The nations have great need of peace, and we owe it to humanity and the governments which have given us their confidence to protect their interests, and it is due to ourselves to accomplish a useful work in settling upon some means of insuring peace.

"Among these means are arbitration and mediation. These have been practised for a long time by diplomacy, but they have not been precisely established, and their employment in cases in which they should be applied has not been defined. It is our duty to do this, sustained by the conviction that we labor for the welfare of humanity and in the direction which was pointed out by preceding generations. But as we are firmly resolved not to approach Utopia, and as we recognize that our present task, however grand, has its limits, we must also occupy ourselves with another phase of the situation. Inasmuch as it is not yet possible to render armed conflicts between nations impossible, we must minimize the horrors of such conflicts. The governments of the civilized States have already taken great steps in that direction, but we want to go further, and the most competent men for the solution of these questions are here.

✤

"Besides other matters of high importance which also enter into the idea of the maintenance of peace, and which the Russian government thinks might be included in our deliberations, there are reasons to ask if the welfare of nations does not demand the limitation of progressive armaments. But it is for the governments to decide in the interest of their respective countries what action to take in this direction. We are sure that we are going to ex-

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amine these questions in an earnest spirit of sincere conciliation, and so go in the ways which lead to the consummation of peace. Thus we shall do a useful work, for which future generations will be grateful to the sovereigns and the chiefs of the States represented in this hall."

It is rumored among the delegates that the Czar himself wrote the above speech.

Items of Interest.

The Washington Peace Jublilee, May 23 to May 25, was pronounced a success in every respect. Numerous parades and patriotic addresses were the chief features. Prominent among the parades were the civic parade on the second day, consisting of all the civil and trade organizations of the city, together with a long procession of floats, and the historical pageant on the third day.

The subjects of the floats in this parade were as follows: "History," "Columbus at the Court of Spain," "Landing of Columbus," "The Birth of our Flag," "Washington Crossing the Delaware," "Liberty and the Thirteen States," "Perry on Lake Erie," "Tableaux of Mexican War," "The North and South War," "Victory," "Peace," "Uncle Sam's Nursery."

President McKinley with his cabinet and a distinguished company, reviewed the parades from a stand in front of the White House. The Jublilee closed with a magnificent display of fireworks, including a representation of the battle of Manila, and a masked ball at Convention Hall.

Queen Victoria's eightieth birthday anniversary was very generally and enthusiastically observed throughout the world. Four generations of the royal family were gathered at Windsor Castle and participated in the ceremonies. Numerous messages of congratulation were received by the Queen. The following was from President McKinley.

Executive Mansion, Washington, D. C., May 24, 1899.
To Her Majesty the Queen, Windsor Castle, England.

Madam:—It gives me great pleasure to convey on this happy anniversary the expression of the sentiments of regard and affection which the American people cherish toward your Majesty, and to add the assurance of my own cordial respect and esteem. May God grant to your Majesty and to the countries under your government many years of happiness and prosperity. WILLIAM MCKINLEY.

The *Westminster Gazette* gives a forecast of the Czar's peace programme which formulates an ideal, practically of a federation of the world, with the disarmament conference as a starting-point. The conference is to become a permanent tribunal, meeting every three or five years. In regard to armaments it is proposed to arrest their increase and to proportion military and naval estimates to the total expenditure.

Ex-President Benjamin Harrison said to a reporter of the *New York Evening World* recently, that "The things which Dewey has done and the things which he has left undone since that memorable May day have made him as great a diplomat as he is a fighter. He is the great hero of the Spanish-American war, and deserves all the praise which the American people can give him."

Mr. James Mortimer, the veteran journalist, for many years connected with the *London Figaro,* has published in the *Anglo-Saxon* a number of kindly letters of approval from Lord Dufferin; Joseph Chamberlain; Alfred Austin, the poet laureate; Algernon Charles Swinburne, and other influential persons commending the object of a closer union of the United States and Great Britain.

Professor Rudolph Virchow, the leader of German liberalism, said in an interview on the subject of the Peace Conference: "Disarmament is in the air. Sooner or later it will be realized by all nations under the law of development. The programme of Emperor Nicholas is comprehensive and complicated, but the fact that the powers accepted his call is significant enough.

The Cologne *Gazette* of Berlin, in publishing a sketch of the American delegates to the Peace Conference at The Hague, praises the tact of President McKinley in avoiding the appointment of political favorites, and says of the Americans: "They are well known and universally respected men of great capacity in their professions and honorable gentlemen of blameless reputations."

Lord Charles Beresford said with reference to the homecoming of Admiral Dewey from Manila: "There is nothing we would like better than to have Admiral Dewey call at an English port on his way home. Every one of us would show him in true British fashion how much we recognize his brilliant work at Manila.

Professor Arthur T. Hadley has been elected president of Yale University. Professor Hadley graduated from Yale in 1876 and is a liberal and progressive educator. He will assume his new duties at the end of the present college year, June 30.

Admiral Dewey has arrived at Hong Kong where he will remain for two or three weeks while his ship is being docked and cleaned. When the Olympia steamed up the bay she was saluted by the ships of all nations in the harbor.

The Central Cuban Relief Committee of New York City has just published its report showing that the total amount collected was three hundred and seventy thousand dollars. There is a surplus of seventy-five hundred dollars.

England is eager to welcome American troops. The Seventh New York regiment has been invited to march with the Westminster Volunteers in Hyde Park when the Prince of Wales reviews the British troops July 8.

Rather than be taken to the pest-house, where the sufferers of small-pox are taken, Charles E. Linsley of Kansas City, Mo., an engineer, held the police at bay and refused to be taken out of his own home.

The rebels have rejected every offer made to them and fighting has been renewed. It is reported that a number of prominent and wealthy citizens of Manila have surrendered and asked for American protection.

Fifty-five years ago the first telegraph message was sent. During the year 1898 the Western Union and Postal Telegraph Companies handled 77,580,767 messages at an average toll of about thirty cents.

Admiral Dewey's last concern before leaving Manila was for the safety of the Yorktown's men held captive by the Filipinos. General Otis is now able to supply them with necessary food and clothing.

The transport Sherman has sailed from San Francisco for the Philippines bearing eighteen hundred men and

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seventy-five officers. General Fred Grant commands the expedition.

American consulates at San Juan, Porto Rico, and Manila are to be abolished after July 1, because Congress did not make an appropriation for their maintenance.

San Francisco proposes to erect a hundred-thousand-dollar monument to commemorate the deeds of the American navy, especially the victory of Admiral Dewey.

According to the latest reports peace prevails in Samoa. It is expected that the commission will be able to complete its labors and return very soon to Washington.

Admiral Dewey started for home on the cruiser Olympia on the afternoon of May 20. It is not expected that he will reach New York before October 1.

The measures to preserve the secrecy of the deliberations at the Peace Conference have been redoubled. Only delegates and their secretaries are admitted.

The Cuban soldiers will surrender their arms to mayors of Cuban cities, who will transfer them to United States armories in Havana and Santiago.

The main portion of Dawson City was destroyed by fire April 26. One hundred and eleven buildings were burned. Loss about four million dollars.

The United States commissioners and many American officers celebrated Queen Victoria's birthday on the British cruiser Powerful at Manila.

The growth of our trade with China has exceeded that of any other country, and now amounts to over twenty million dollars annually.

The desirability of having the Armenian question settled at the Peace Conference has been urged by the Anglo-Armenia Association.

As a result of the great increase in postal receipts, hundreds of postmasters all over the country will receive larger salaries after July 1.

Secretary Alger has agreed to order troops to the Moqui Indian reservation in Arizona to force the Indians to submit to vaccination.

An expedition under Professor Nathorst has left Stockholm for the northeast coast of Greenland in search of Professor Andree.

The New York Assembly has appropriated seventy-five thousand dollars for the state's expenses in the proposed Dewey celebration.

The receipts at Cuban, Porto Rican, and Philippine ports for the first four months of the present year amount to $1,701,600.

A number of American educators have been elected honorary members of the Royal Institution of Great Britain.

The form of government has been proposed to the Filipinos which is similar to that now in operation in Cuba.

With copper at nineteen cents a pound, the use of aluminum is being widely extended, as it much cheaper.

The Czar and council are considering the question of abolishing the Siberian exile punishment.

The application for its new charter will cost the Carnegie Company nearly one million dollars.

Andrew Carnegie has subscribed five thousand dollars to the Gladstone Memorial Fund.

China has consented to Italy's occupation of San Mun Bay as a commercial port.

Gunmaker Krupp of Essen, pays the biggest income tax of anybody in Europe.

Sampson's fleet will be in Boston harbor on Bunker Hill day, June 17.

How Can You Find a Realm?

How can you find a realm where sickness is?
There is no faltering fear in Love divine,
And if you are a child of that great Love
Can you not claim all Good for me and mine?

If Good has always been, and always will
Be constant Love, and boundless as the sea,
Can you not bravely say the "Peace be Still"
And claim the promise now for you and me?

How can you find a realm where sin can be?
There is no dismal darkness in His Light,
For if that One Great Mind could sinful be
Then every sinful son would die to-night.

Ah, no! this Truth is Infinite and All,
There is no other God upon the throne,
There is no sin or sickness to be found,
For this great God is One and One alone.

How can you find a realm where death is king?
Is not your God a God of Life and Love?
Has he created man a living thing,
Then taught him he must die to go above?

No, child; there is no realm where sorrow is,
No place in all the universe for fears;
For Love divine is all, and always is,
And Good has come to wipe away your tears.

Oh! do not seek a seeming realm of sin,
Cling closely to the omnipresent Mind;
There is no place where Love has never been,
And so that realm of fear you'll never find.

EUGENE F. VOORHIES.

Some people think they are keeping the Sabbath when they are not at work; no matter what else they are doing, —talking about their neighbors, gormandizing, or reading some folly, to make themselves and others miserable. Such might far better spend the day in some useful employment.

Otay (Cal.) Press.

The *Sunday School Times* says: "If a man wants to be on the winning side, let him be on the right side. If a man is on the right side he will be on the winning side. The right side is God's side, and God's side is sure of a triumph in the end, however it looks to the world just now."

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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An Amazing Statement.

WE have read somewhere a most remarkable statement to the effect that the Rev. Mary Baker Eddy ostensibly gave up her college and retired to Concord, N. H., at the very period when a Massachusetts district attorney was looking for evidence of that institution's illegally conferred degrees, of which there were thousands, punishable with a fine of five hundred dollars for each offense. This statement is followed by the query: "Is this the reason that for ten years Mrs. Eddy has not visited Boston on a week-day, when she would be subject to arrest?"

It is a sufficient answer to the above anomalous query, that Mrs. Eddy has visited Boston on week-days within the time mentioned. Her visits have been in connection with the Mother Church, and have been limited for time, not for any such reason as that insinuated in this query, but because of her busy life and the necessity of her early return to her duties at Concord. Nevertheless, as we have said, she has been here on week-days.

A very conclusive answer to the above inuendo is the fact that all the certificates ever issued by Mrs. Eddy as President of the Massachusetts Metaphysical College, were authorized by a charter granted to her by the Commonwealth of Massachusetts; hence, all her certificates were legal, and the supposition or charge that they were not is the merest fiction.

We have carefully examined the statute under which the College was incorporated, and also the Articles of Incorporation, and there is no doubt of the authority of the College to issue such certificates as were issued by it.

We herewith republish from page 271 of "Miscellaneous Writings," by Mrs. Mary Baker G. Eddy, the following article published in the *Boston Traveler*, explicitly setting forth the facts with reference to this College and the certificates issued under its auspices.

The Massachusetts Metaphysical College.

Much is said at this date, 1889, about Mrs. Eddy's Massachusetts Metaphysical College being the only chartered College of Metaphysics. To make this plain, the Publishing Committee of the Christian Scientist Association has published in the *Boston Traveler* the following:—

"To benefit the community, and more strongly mark the difference between the true and false teachers of mental healing, the following history and statistics are officially submitted:—

"Rev. Mary Baker G. Eddy obtained a college charter in January, 1881, with all the rights and privileges pertaining thereunto (*including the right to grant degrees*) under Act of 1874, Chapter 375, Section 4.

"This act was *repealed* from and after January 31, 1882. Mrs. Eddy's grant for a college, for metaphysical purposes *only*, is the first on record in history, and no charters were granted for similar colleges, except hers, from January, 1881, till the repealing of said Act in January, 1882.

"The substance of this Act is at present incorporated in Public Statutes, Chapter 115, Section 2, with the following important restrictions:—In accordance with Statutes of 1883, Chapter 268, any officer, agent, or servant of any corporation or association, who confers, or authorizes to be conferred, any diploma or degree, shall be punished by a fine not less than $500, and not more than $1,000.

"All the mind-healing colleges (except Rev. Mrs. Eddy's) have simply an incorporated grant, which may be called a charter, such as any stock company may obtain for any secular purposes; but these so-called charters bestow no rights to *confer degrees*. Hence to name these institutions, under such charters, *colleges*, is a fraudulent claim. There is but one legally chartered college of metaphysics, with powers to confer diplomas and degrees, and that is the Massachusetts Metaphysical College, of which Rev. Mrs. Eddy is founder and president."

A still further evidence of the absurdity of the above intimation is that even if it were true that Mrs. Eddy had issued illegal certificates, or had in any way violated the criminal laws of this commonwealth in such a way as to be subject to arrest, the district attorney or attorney-general could at any time have caused a requisition to be sent by the governor of Massachusetts to the governor of New Hampshire for her arrest, under which she could have been brought to Boston.

The supreme folly of such attempts at falsifying as are involved in the above incident, is of itself a sufficient refutation of this and the many other falsehoods, equally far-fetched and ridiculous, emanating from the same source.

Peterborough, Ont.

In the April, 1899, *Journal*, under the head of "Churches and Societies," we published a statement to the effect that the building on Aylmer Street, recently occupied as Jackson's piano warerooms and formerly a Baptist Church, had been purchased by the Christian Scientists for the use of the local members of that society.

Later, in the *Sentinel* of May 4, 1899, on page 4, under the head of corrections, we published the following:—

"The clipping copied from *The Review*, Peterborough, Ontario, in the April *Journal*, page 47, is, we find, incorrect; the services are held at No. 414½ George St."

We have since learned that the statement, as published in the Peterborough *Review*, was according to the fact. We deem it only fair, therefore, to make this correction of our statement published in the *Sentinel*.

An Apparent Impostor.

Letters are coming to us from Wichita and elsewhere in Kansas, to the effect that a man with deformed feet, dressed as a farmer in working-clothes, and representing himself as a Christian Scientist, has been visiting Scientists, asking for money and other aid. His stories disagree as to the purpose for which he desires the money, and he gives different names, one of which is Armstrong and another Clark. He promises to return the money borrowed, but thus far has failed to fulfil any of his promises.

It is well for Scientists to be wise in the giving of their charities, as there are persons ready to take advantage of the well-known predisposition of Scientists to extend charity to the needy. It is mistaken charity to encourage fraud and dishonesty. We have heard of a similar character in Boston.

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As to Republishing Articles from the Journal and Sentinel.

In reply to inquiries we will again announce that there is no objection to republishing articles or parts of articles from the *Journal* and *Sentinel,* by newspapers or other publications. Scientists causing such articles to be republished, however, will please see to it that due credit is given to our publications, as all matter published in the *Journal* and *Sentinel* is copyrighted. This is necessary to avoid violation of the copyright law, and also is due to our publications as a matter of courtesy and comity.

Human Vivisection.

PEOPLE of normal sensibilities are beginning to question the righteousness of the atrocious experiments that are now being carried on so extensively by doctors of medicine, in the name of science. It is quite generally conceded that the cruel murder of men, women, and little children cannot be necessary to any science that God has anything to do with, if He is longer to be adored as a loving Father.

The American Humane Association, of which Rev. Francis H. Rowley, D.D., of Fall River, Mass., is secretary, has just issued and sent broadcast over the country, a pamphlet, with the startling title: "Human Vivisection." It is an earnest protest against the growing practice of subjecting helpless human beings and animals to torturing experiments, which often prove fatal.

In the introduction to the pamphlet readers are asked to record their opinion of Human Vivisection by writing to the secretary. Then follow seventeen pages, in part reprinted from United States Senate Document No. 78, showing the results of doctors' and surgeons' experiments. Following are a few extracts:—

"In December, 1895, and the early part of 1896, Dr. Wentworth, the assistant physician in a department of Harvard Medical School, performed an experimental vivisection of a considerable number of babies, in order to determine whether tapping of the spinal canal was dangerous or otherwise. He reported his experiments to the *Boston Medical and Surgical Journal.* If that journal ever made any protest against such vivisection of infants, it has not been observed.

The following is a brief abstract of some of these experiments:—

> Case I. Female, aged 29 months. Entered hospital December 8, 1895. Lumbar puncture performed at time of death.
>
> Case II. Female, aged 20 months. First puncture January 16, 1896; second puncture January 23, 1896; third puncture February 16, on the day of the patient's death.
>
> Case III. Female, aged 4 months. Puncture, January 17, 1896. Patient died January 22.

"In a lecture before the Medical Society of Stockholm, May 12, 1891, Dr. Jansen of the Charity Hospital of that city reported certain experiments he had made.

> When I began my experiments with black small-pox pus, I should, perhaps, have chosen animals for the purpose. But the most fit subjects, calves, were obtainable only at considerable cost. There was, besides, the cost of their keep, so *I concluded to make my experiments upon the children of the Foundlings' Home,* and obtained kind permission to do so from the head physician, Professor Medin.
>
> I selected fourteen children, who were inoculated day after day. Afterward I discontinued them, and used calves. . . . I did not continue my experiments on calves long, once because I despaired of gaining my ends within a limited period, and again *because the calves were so expensive.* I intend, however, *to go back to my experiments in the Foundling Asylum at some future time.*

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"In the *Deutsche Medicinische Wochenschrift* (The German Medical Weekly) of 1891 (p. 306), a writer says:

> I am sorry to say that it is very difficult to obtain subjects for such experiments [*i.e.,* inoculation with germs of consumption]. There are, of course, plenty of healthy children in consumptive families, but the parents are not always willing to give them up. Finally, I got a little boy for the purpose. The treatment to which I subjected him was to be a sort of punishment for some slight bit of naughtiness of which he had been guilty at home. I had been entreating the parents to let me have the boy for some time, but the father relented only when the child deserved punishment. He said to him: "Now you shall be inoculated." . . . My patient was *very susceptible to the poison.* After I had given him an injection of one milligramme, *the most intense fever seized him.* It lasted three or four days; one of the glands of the jaw swelled up enormously. *I cannot yet say whether the boy will be consumptive in consequence of my treatment."*

Reference is made to a paper read by Professor Cornel in June, 1891, before the Academy of Medicine at Paris, on the deliberate grafting of cancers, and also to experiments of a similar nature reported in the *Medical Press* (England) of December 5, 1888.

"In the *Bulletin of the Johns Hopkins Hospital* for July, 1897, appears an article entitled, 'Poisoning with preparations of the Thyroid Gland,' by Henry J. Berkley, M. D., of the Johns Hopkins University. Recognizing the fact that the extract of the thyroid gland, when administered to human beings, produces poisonous symptoms, and that 'when this administration is pushed even to a moderate degree, *death is almost invariably the result,'* he decided to experiment upon eight insane patients of the City Asylum. There is not the slightest intimation that the administration of the poisonous substance was given for any beneficial purpose to the patient. On the contrary, Dr. Berkley states that 'it was directly for the purpose of ascertaining the toxicity (or poisonous qualities) of one of the best-known varieties of the thyroid extract that *the following series of experiments* was undertaken. [Several of the patients died during the experiment.]

✠

"Because in the foregoing instances Human Vivisection seems to select for its victims the new-born babe, the deserted or outcast mother, the friendless, the ignorant, the poor, perhaps some reader may fancy that at least no danger of this nature can ever threaten his own loved ones. It may be that he says: 'Let science work her will on these lower orders of humanity; we, at least, are secure, guarded by social position, protected by wealth.'

"If so, one forgets history. Once the foundations of morality are undermined concerning the sacredness of human life, and there is safety for no one.

"Dr. Clifford Allbut, in delivering the Gulstonian lecture before the Royal College of Physicians, London, denounced in no uncertain terms methods of medical practice which certainly have a very close affinity to Human Vivisection. Referring with compassion to the sufferings of women, he mentioned *the morbid chains* and the *mental abasement* into which fall certain patients, 'the women who are caged-up in London back drawing-rooms, and visited almost daily, their brain and active spirits broken under a FALSE *belief*

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in the presence of a secret and overmastering malady, and the best years of their life honored only by a distressful victory over pain.'—*Medical Press,* March 19, 1884."

The foregoing extracts are representative of the contents of the pamphlet. This startling presentation of facts shows the tendency of materialistic medical science, so-called. It is based on the false conception that man is material and that his life is materially created and maintained; and any effort to stay vivisection, to be successful, must attack the foundation and not the superstructure.

Nature's Cures and Christian Science.

GRAVE men of science like Professor James, the psychologist, a member of the faculty of Harvard University, testify that the Christian Scientists have accomplished many wonderful cures. He says that the evidence in behalf of these latter-day miracles is overwhelming. Therefore, he has argued before a committee of the Massachusetts Legislature, this new sect, which professes to bring back the age of Bible miracles, should be unmolested by harassing laws. On the other hand, Mr. Mallock, the famous Catholic writer, a man of brilliant qualities, although alarmingly inconsistent, urges that Christian Science and its alleged cures are a delusion, a nineteenth-century madness. It is astonishing to find an eminent Catholic author, in a century which has seen the rise of Lourdes to the dignity of a world-famous shrine where healing goes on continually (if we may believe not merely Catholic but outside testimony), it is surprising, we say, to find such a man discrediting the cures effected by the Christian Scientists.

We are not arguing for the Christian Scientists; we have neither part nor lot with them, but we are merely trying to look at the matter impartially, and we must repel the unfair attacks of a Mallock who belongs to a vast body of Christians that still holds to the possibility, indeed, the actuality, of miracles of healing. In Russia, John of Cronstadt, a famous priest of holy life, is reported, on credible testimony, to have effected wonderful cures by the power of faith. We have no personal knowledge of his cures, but the array of testimony in their support is sufficient to carry conviction to any court in Christendom.

That something does cure the ailments of man and beast, outside of the usual means, that the healing power of nature, does exist, none will affirm more strenuously than physicians. The best of them only profess to aid it, to give it a chance to work, and this is what underlies the modern antiseptic treatment of wounds.

May it not be fairly argued (and we do not say that this is the right explanation) that Christian Scientists often cure because they give nature, that mysterious power for which we have but a name, a clear field? In Von Hartmann's "Philosophy of the Unconscious," an attempt to show that a great, unconscious intelligence works continually in nature, there are many instances given of the wonderful power of reproduction in the lower forms of life. Spiders throw off injured legs and regenerate them. So do crabs. Fishes likewise regenerate their fins; lizards their tails. The Asterias reproduce their rays; so do snails and beetles their injured and lost antennæ and tentacles. Pigeons, according to Voit, have been known to regenerate their destroyed cerebrum, together with its function. Birds renew lost feathers, fishes their injured scales, and frogs their broken legs.

Some species of animals, belonging to the lower orders of the vertebrata, manifest powers of regeneration of lost or injured parts almost equaling in marvelousness those of the Annelida. For example: "Spallanzani saw among salamanders the four legs with their ninety-eight bones, besides the tail, with its vertebræ, reproduced six times within three months; in others, the lower jaw, with all its muscles, vessels, and teeth, was regenerated." The eye, in this species, according to Blumenbach, has been known to reproduce itself when the optic nerve escaped injury and a part of the eye remained intact. Would any one dare to deny that these marvels of conservation and repair are not due to psychic power?

And not only are lost, or badly injured, organs restored, but the animals know how to cure their diseases. When sick, they refuse to eat, but drink water freely. When suffering from fever, they bathe in water, seek outdoor air, and avoid the light. If likely to die, they seek places of seclusion, where they may be free from annoyance and be at rest. Dogs and cats, grievously wounded, will lie down in a running stream till their flesh heals. A dog run over by a carriage sought a brook and lay down in it three weeks till it recovered. A dog, stung by a viper, held the wounded part in running water several days, thus effecting a cure. All living things, even the most minute, display a profound instinct.

There is something which tends towards health in all nature: doubtless, as the Christian Scientists declare, the idea of being ill, the anticipation of successive symptoms, induces disease, and favors its development according to the expected course thereof. Every doctor employs suggestion; it is half the battle. That disease is always a mere "belief" we do not accept; that wise physicians, employing the resources of science, do cure is an every-day demonstration. But that outside of human science, beyond all our speculation, there is a something which makes for health we fully believe. *Nature tends towards perfection, towards symmetry;* no artist is comparable to that Great Artist who works in silence, carving the delicate shell and coloring it with a delicacy and an imagination beyond all human striving. In the world of nature one sees the Artist ever at work.

There is a Force, or better said, an Intelligence, at work to procure symmetry, harmony, and perfection in all animate things. Does the Christian Scientist invoke this power for curing human ills? Can it, by an act of faith, be enlisted for the healing of the sick? The little band of Christian Scientists who have organized here contain many intelligent people. Perhaps they may give an answer to our questions.

Editorial in the *Mexican Herald,* Mexico.

Enteric and its Cure.

IN an article on "Enteric" on Saturday we stated that "so far medicine has failed, honorably failed no doubt; but that the failure is complete there can be no two opinions." In the same article we advocated a trial of serum inoculation now being proposed by Surgeon-General Taylor. We give admission to the remarks of a contributor, on the subject:—

In the days of the ancient Roman empire, when the world was sick unto death of the moral diseases engendered by corrupt universal domination, a Great Teacher arose who professed to cure all disease. His most striking cures were effected upon those who were epileptics or violently insane, or, as his narrators described it, "possessed with a devil" or demon.

Times change and diseases change with them; we still have epilepsy and violent madness with us as a reminder that what has been may be again, but our thoughts now run, at least in India, upon plague, cholera, and enteric, a list sufficient for our purpose, though it might be almost indefinitely extended. Enteric is a typical European disease. It seizes hold upon unseasoned officers and privates,

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upon those who still have the "fear of the climate" upon them. It is mostly a man's disease. He at last has an attack of country fever. The conversation at mess and in the barrack-room is always upon enteric and cholera. He has always feared enteric since the day he landed in India. Now that he is on his back his thoughts buzz, his brain teems with enteric. "I shall get Enteric! Enteric!! Enteric!!!" His medical advisers and nurses, with their long faces and clattering heels, do not help him. He will get Enteric! Enteric!! Enteric!!! The evil thought dominates him day by day, till within a fortnight the dreaded disease makes its appearance. The doctor feels a professional satisfaction in being able to assure him that he has got Enteric, and so his own thoughts of evil and all those daily in attendance, find their full fruition, and after weeks of struggle he dies, the victim of evil imaginings. A brave man on the field of battle, he has not learned to conquer his thoughts, to *compel* them into a healthful channel. Those about him, dominated by their methods of material cure, do not and cannot help him. He is helpless so long as he fails to realize that "a man's life consisteth not in the abundance of the things which he possesseth." His cure will come; disease will diminish and become nonexistent, when he learns to recognize the Truth as taught by the Master. The appreciation of Truth is a most perfect method of cure when one is laid upon a bed of sickness and the thoughts need to be compelled into sensible courses. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

The disease and the cure are the same also in cholera and plague. Here are the words of the Great Teacher: "These signs shall follow them that believe; In my name shall they cast out devils; . . . if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

All that is needed for this cure is a willingness by physician and patient to believe in the fact of our continued existence on the higher plane, and that it is possible to derive help from above.

X. Y.

Advocate of India.

The Mystery of Evil.

WHY does evil exist in the world? Why doesn't God kill the devil?

These questions, the one as asked by the philosophers of all time, and the other as asked by the children of all time, are still waiting for a conclusive answer.

The latest writer to essay an answer to the questions is Dr. John Fiske, in his little volume, just out, on "Thru Nature to God."

To account for evil, some have gone so far as to conclude that the world was originally created by the devil, and Christ has set himself to purify and reclaim it. Others have held that God is not omnipotent, and is compelled to strive perpetually to eliminate evil from the world. Mill held this view. Others have held to God's omnipotence, but have thought the Creator of the world to be an inferior emanation from God; hence this imperfect world. Others believe that there are distinct sources of existence, the one of good, the other of evil. And still another view has been that God is the Creator of both good and evil, but that His purpose in creating evil is past finding out, because of the limitations of human knowledge.

To this last view Dr. Fiske holds, and he thinks that science, especially evolutionary science, teaches us the same thing. He proceeds, not to disperse the mystery of evil, but to show that its existence is not a dissonance in the harmonies of creation, but is essential to development, and, indeed, to the very existence of a moral nature and of consciousness.

Constant change is essential to consciousness; it is what makes conscious life. Lack of it for an appreciable interval means unconsciousness. "It is only by virtue of this endless procession of fleeting phases of consciousness that the human soul exists at all." And this constant succession of changes that constitutes consciousness is impossible except for antagonistic forces. We cannot know anything except by contrast. If all sounds were one sound, it would be the same as no sound. If we never tasted anything but sugar, we would not know what sweetness means. So, "without knowing that which is morally evil, we could not possibly recognize that which is morally good." If we are to have a world of conscious life, we must have a world of sin and suffering.

But these forces of good and evil must be *antagonistic*. It will not do to sit down and say that since evil is a necessary part of the scheme of the universe, and cannot be destroyed, we will let it alone. It is in the struggle against it that we gain moral consciousness and preserve it.

The theory is interesting, if not altogether new. But what about heaven? The general idea of heaven is a place where this struggle ceases. Does conscious life also cease there. Is Nirvana the condition of future existence?

If Dr. Fiske's theory be accepted, we must dismiss the idea that has widely prevailed that heaven is a place free from sorrow, strife, and pain; or else we must accept the Buddhist idea of unconscious existence.—*The New Voice.*

From What Cheer, Iowa.

CHRISTIAN SCIENCE is growing so rapidly that a great many ministers deem it to be essential for the good and welfare of their "flocks," that they take a "smash" at the new doctrine with the intention of annihilating it, or at least crippling it, so that the Science of Christ cannot pursue the even tenor of its way. There is not a more quiet, law-abiding, unassuming, and unobtrusive faith in existence than Christian Science. It is noticeable, also, that those who believe in the doctrine are a very intelligent, well-to-do, wholesome class of people. Once a man believes that that which is, is right, and that God Almighty is his friend and on his side in the battle of life, he has a wonderful start toward retrieving a wasted life or fortunes wrecked by poor judgment. He ceases to wear out his nervous energy in worry, accepts conditions as they are, and goes to work to make the best of them. We do not understand the new doctrine and have no words of censure or recommendation. It seems queer to us whenever we think of it, that the real article of Christianity should have been hidden so long, but then we know that it is doing good and has done good in the world, and is it not reasonable that any movement accomplishing good in this wicked old world of ours, is worthy of respect? If the orthodox ministry would devote as much of its time and talent to a battle against Satan as it does to picking flaws in some other fellow's creed, the poor old spike-tailed devil would not have so much as a tax-title to any man's soul nowadays. "The ways they are many, the end is but one," and there is no time to be wasted among religious denominations in quarreling about the correct road to the gate of paradise. Let everybody start for the gate and get as many as possible to go along. A unanmious movement will leave mighty few people to "shoot chutes."

What Cheer (Iowa) Reporter.

Greatly begin! though thou have time
But for a line, be that sublime,—
Not failure, but low aim is crime.

J. R. Lowell.

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The Lectures.

At Beloit, Kan.

Mrs. Annie M. Knott of Detroit, Mich., lectured to a large audience in Cooper's Opera House, in Beloit, Kan., May 5. One of the local papers published the address in full. Mrs. Knott was introduced by Attorney F. J. Knight, who spoke in part as follows:—

Ladies and Gentlemen:—We are met this evening to listen to a recital of the history and a statement of the principles of Christian Science. I need not assure you that they will be clearly and ably given.

From what I read in the newspapers of the day it seems to me that ere now your speaker of the evening must be soul-weary of the nightly iteration from the platform by respectable gentlemen that they "don't believe in Christian Science." Out of merciful consideration for her patience I purposely refrain from announcing my predilections. That is a question which can have very little interest for you. As the lawyers say, it is "incompetent, irrelevant, and immaterial." It is a matter of trivial significance to you what I may believe, or what another individual, or many other individuals, may believe, or may not believe, in regard to Christian Science. The important thing for you is to learn what Christian Science is, and what Christian Science does. That I take to be the purpose for which you are here this evening.

I believe it is fair to say that, generally, some judgment of the nature of a principle or a creed may be justly formed from the character of those who espouse it. Character reflects itself, and the character of its sponsors is inevitably reflected upon the cause which they advocate.

In any community you know that the character of the members of an organization or society is an earnest and index of its character and purposes; and in your own community, as in other communities, you know that the Christian Scientists are a body of sincere, intelligent, and earnest men and women, devoted to the advancement and uplifting of their kind mentally, morally, physically, and spiritually.

Once in a while, not so often as formerly, but now and then, you find a very good man saying that Christian Science "comes of the devil." This argument has the advantage of being very easy, much more easy than satisfactory or conclusive. The same argument was used by the same kind of people against the discoveries of Kepler and Galileo. Eliminate from the domain of natural science the things that these good people said "came of the devil," and you leave it a desolate waste, "a howling wilderness." If they want to rest their case and go to the jury on that proposition Christian Science will beat them, "hands down," every time.

All that Christian Science asks is a fair, "open field and no favors." Give it its "day in court." Let it have a fair and impartial trial in the forum of public opinion. If, then, it is, after all, only a fad and a delusion, it will "step through a thin place in the crust of oblivion," and be relegated with other fads and other delusions to a far corner in the lumber-room of forgetfulness. But if it is indeed the Truth which its friends claim it to be, it will live and go on its beneficent way forever to heal and to elevate, to bless and to redeem.

Ladies and Gentlemen, I have the honor to introduce to you Mrs. Annie M. Knott, of Detroit, Michigan, who will address you upon the history and principles of Christian Science. LYDIA E. BROWN, Clerk.

At Olean, N. Y.

There was a large and representative audience at the Academy of Music, Monday evening, May 9, to listen to a lecture delivered by Carol Norton, C.S.D.

Olean Herald.

The meeting was opened by Judge S. M. Norton, a relative of the lecturer, who delivered the introductory address as follows:—

Ladies and Gentlemen:—Perhaps with nothing are people so intolerant as a differing from their religious views. They are usually ready to condemn unheard and untried any departure from the ideas and beliefs they have adopted. All Christians, we assume, have the same object in view, but strive to attain it by different methods, and great good is accomplished through the instrumentality of each denomination. All believe in the Bible, the Christian religion, spiritual healing and improvement, and the forgiveness of sin. The Christian Scientists go further and believe in the healing of physical ills by the same means that the spiritual ailments are cured.

This system of healing is not new. Nineteen centuries ago both sin and sickness were alleviated in the same manner, and although we speak of the demonstrations of that time as miracles, Christ assured us that the works he did we should do also. Can we think of any reason why those who believe in him, and have understanding, should not accomplish now what he promised then that they might do?

There have been within the last thirty years, since this doctrine of Christian healing was promulgated anew, since it was given to the world as a reiteration of the Gospel of Christ as taught by him, many wonderful cures of the so-called diseases of the mortal body, and among those healed have been numerous cases where medical science has proved to be entirely inadequate to afford the slightest relief. Whatever practice, whatever belief, has been able to accomplish such results must certainly be worthy of investigation and arrest the thoughtful attention of all thinking people.

There are to-day a vast number of the inhabitants of the world who are believers in the efficacy of the healing power of Christian Science, and the numerous societies and church edifices of the Scientists everywhere attest the ever growing belief in its divine attributes. The Creator of the universe has the same Love for mankind that He had in that long ago time when healing was accomplished without the aid of drugs, and if He then permitted the development of a science of healing which was effectual, who shall say that He does not do so at the present time?

I have not known of Christian Science long, and do not know much of it now, but am sure that it is a Christian religion in which its students learn to live happier and nobler lives, to grow spiritually better and stronger, to escape the pain and suffering which mankind believes itself heir to, and to alleviate the distress of mortals.

That the people of the world may the better understand the Principle and teachings of Christian Science, that the misrepresentations against it may be dissipated, an International Board of Lectureship has been established which sends lecturers into all parts of the world to proclaim the Truth, that the people may hear and understand for themselves, and a representative of that Board is with us this evening whom I take great pleasure in introducing to you, Carol Norton, C.S.D., of New York City.

At Beverly, Mass.

The meeting at Odd Fellows Hall, Thursday evening, May 19, was well attended. A large and interested audience was present to listen to an explanation of the principles of Christian Science by Rev. Irving C. Tomlinson of Concord, N. H.—*Beverly Evening Times.*

The introductory address by Rev. Mr. Bulkeley was as follows:—

I have learned to-day that it is the custom of the organization under whose auspices this meeting is held often to invite a member of another religious organization than that which calls itself Christian Science to introduce their

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speakers. And so far as this custom represents good fellowship I am very glad to respond to-night and accept the invitation of one of the Scientists of this city to open the meeting and introduce the speaker.

I may fairly say that I represent what all of you ought to represent, a larger body than Christian Scientists, Methodists, Episcopalians, or Unitarians,—namely, seekers after Truth. As such I think I may indicate what I think is the true attitude toward Truth.

I am not here because I have any special interest in Christian Science, not especially as a Unitarian, but I like to represent that attitude toward Truth which I trust all wish to occupy.

There are three attitudes maintained towards Truth. One is indifference; it does not care what Truth is. It makes no difference whether you present one truth or another. The second attitude is that which seizes upon a system of truth and says, this is *my* truth. It does not value the largeness of it, but says it is *my* truth, *my* denomination, *my* party, *my* way of looking at things. It is intolerance. When it is developed to its extreme it is bigotry. The third attitude towards Truth, is that which at one and the same time says not my truth, but that truth which is the opening into a larger vision, throwing open the windows of the soul to the light of God. This attitude is tolerant toward others. It seems to me we ought to take this attitude to-night.

Because of the brevity of our time, the speaker does not claim not to leave anything out, and he is quite willing to have you ask questions at the close of the lecture.

All denominations represented here, and others not represented, might be said to be pilgrims, who in our toiling up the ascent of knowledge are seeking that which Parson Robinson said would come, more light, more light! Yet we must feel, as we get higher and higher, that we come nearer together, till at last we shall become one, because we are seeking to understand God, who "is light and in him is no darkness at all."

The ways they are many and wide,
And no two ways are the same side by side.
We stand at the same little door when all's done.
The ways they are many, the end it is one.

We have here to-night one who is to tell you of one of these ways, and I have the pleasure of introducing to you the Rev. Irving C. Tomlinson, who represents the official Board of Lectureship of the Christian Science Church.

At New Paynesville, Minn.

Judge W. G. Ewing of Chicago was the guest of local Christian Scientists, Tuesday, May 16. He delivered an able lecture to a large audience on the subject of Christian Science at Tuttle's Hall that evening.

New Paynesville Press.

Mrs. Mary Gibson, First Reader of the New Paynesville Church, introduced Judge Ewing. Her address was as follows:—

Friends:—It is my privilege to announce that Hon. W. G. Ewing of Chicago, Ill., will speak to us this evening.

About a year ago the constituted authorities of the Christian Science Church at Boston appointed a board of lecturers, assigning them to different sections of the country. The call to hear the Truth as taught by Christian Science, has become so great that it was impossible for those who were assigned to this section, to meet the demand, hence the recent appointment of Judge Ewing to assist in the work, and it is in this capacity that we have him here to speak to us this evening.

The object of these lectures is to explain something of the Principle of Christian Science, for it is an indisputable fact that the world in general understands this great subject but little. It is misjudged, misrepresented, and ridiculed simply because it is not understood.

It is sometimes asked, If this is the religion which Jesus Christ taught, why is it so hard to understand? It may be answered that Jesus himself met with this same difficulty, for it is written that he sometimes said, "Why do ye not understand my speech? even because ye cannot hear my word." Yet we may suppose that those to whom he spoke had as good physical sense of hearing as we have. Again he says, "The words that I speak unto you, they are Spirit, and they are life." St. Paul tells us that "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," and in many other ways he illustrates the impossibility of grasping spiritual and immortal things from a mortal and physical sense of things. I bespeak for the lecturer your careful and earnest attention. Let me now present to you the Hon. W. G. Ewing of Chicago.

At Grand Rapids, Mich.

The main floor and gallery of Powers' Opera House were completely filled Friday evening, May 19, by a refined audience to listen to Edward A. Kimball's address on Christian Science. Aaron Clark of Middleville, in introducing Mr. Kimball, said,—

The closing years of the century have disclosed many new things to the world. Thoughts that once startled men with their novelty and apparent impossibility have become accepted truths in every department of human activity. As one new thing or new thought after another has developed, mankind has thrown off the self-imposed limitations of the past. While the world still treads on material forces the fact becomes ever more prominent that Mind controls all. Wireless telegraphy and the transmission of photographs by the electric current prepare the mind for further advancement and almost impel faith that a breath shall, erstwhile, scatter the whole dark pile of human mockeries and a reign of Mind begin.

The century has shown marked improvements in forms of civil governments. Republics that have been founded on justice and equal rights, proclaim in a diviner sense than ever before in governmental organization, the brotherhood of man. The winds of time will sweep into oblivion all forms of false government, forms founded on something else than the everlasting foundation of Love, and put a stop to man's inhumanity to man.

No less marked than in other fields have been the changes in theological and religious thought. Among the changes is one that has profoundly moved the Christian world, the founding, during this generation, of Christian Science by the Rev. Mary Baker G. Eddy. Its growth has been unparalleled in ancient or modern times. It teaches us to look through nature up to nature's God. Both the universe and man must be interpreted through their Creator, their God. The revelation has been fruitful of good works, and the lap of the closing century is being piled high with immortal proofs of the truths disclosed.

Grand Rapids Democrat.

At Sharon, Pa.

The lecture given by Mr. Carol Norton, C.S.D., of New York, in Ashton Hall, Wednesday evening, May 17, on the work and scope of Christian Science, was well attended, the audience including many of Sharon's most prominent residents, whose close attention, Mr. Norton, by his eloquence and forcible arguments, held for over an hour. The speaker was introduced by Mr. E. W. Budd, in behalf of First Church of Christ, Scientist, of this place who spoke as follows:—

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There are many people in this community, as well as elsewhere, who have heard of Christian Science, but have never taken the time or opportunity to investigate its teachings, who have, nevertheless, formed erroneous opinions about it; and its premises and fundamental principles have been misunderstood, for popular opinions regarding it are the direct antipodes of what Christian Science is or what it teaches.

The gentleman who will address you this evening comes to us with full authority and commission to speak upon the subject of Christian Science, and will explain what Christian Science is and what it is not. I trust his efforts in this direction will correct many errors and misconceptions that have hitherto obtained among some of the people upon this subject. And now, ladies and gentlemen, I have the honor and great pleasure of introducing Mr. Carol Norton, C.S.D., of New York City, your lecturer this evening.

The Sharon Herald.

At Denison, Iowa.

Edward A. Kimball, C.S.D., of Chicago, lectured here Tuesday evening, May 16, to a large and representative audience.

Professor Van Ness of the Denison Normal College introduced the lecturer as follows:—

Ladies and Gentlemen:—We have assembled here this evening to receive instruction on the subject of Christian Science. Considering the audience gathered here it is not to be expected that we all agree upon all questions, but this fact is always before us: as American people and a people that take pride in our country and the principles of our society, we all believe in listening to what others may have to say regarding what they believe and what their experiences have been. I have the pleasure of introducing to you Mr. E. A. Kimball who will address us.

A. OSWALD, Clerk.

At Malden, Mass.

Rev. Irving C. Tomlinson of Concord, N. H., lectured on Christian Science in Opera Hall Tuesday evening, May 16, to a large audience. He claimed that there was a misconception in the minds of many as to what Christian Science is, and that many people were opposed to Christian Science, not for what it is but for what they think it is. Mr. Tomlinson said that when Christ sent his disciples out to preach he commanded them not only to preach but also to heal the sick, and that one command was as binding as the other. He also claimed that for three centuries the followers of Christ possessed this power. Christian Science, he said, aimed not only to save souls from sin but to free the body from disease. It meant doing good.

The lecture was under the auspices of the First Church of Christ, Scientist, of this city. Mr. Tomlinson spoke for about an hour.—*Malden Daily Mail.*

At Seneca, Kan.

The recent lecture on Christian Science at the Opera House in Seneca, by Annie M. Knott, C.S.D., under the auspices of the First Church of Christ, Scientist, was largely attended, although a wind storm was howling through the town.

Mrs. Knott was introduced by Judge A. Wells of the Kansas Appellate Court. The lecturer spoke for about an hour and a half. The *Tribune* of this city published a synopsis of the lecture, and the other papers referred to it briefly.—*J. P. C.*, Clerk.

At Nebraska City, Neb.

Saturday evening was a gala time for the Christian Scientists, for they listened to a very interesting lecture by Edward A. Kimball of Chicago. The speaker was introduced by the Hon. J. Sterling Morton, ex-secretary of agriculture. There were some two hundred and fifty or more at the Overland to hear the tenets of this order explained. The Scientists were well pleased with the lecture.—*Nebraska City Daily News.*

At Providence, R. I.

Under the auspices of the First Church of Christ, Scientist, of this city, Rev. Irving C. Tomlinson of Concord, N. H., delivered his second address here Friday evening, April 14, to a large audience in Y. M. C. A. Hall. Mr. Tomlinson was presented by Robert Fessenden.

The subject of his address was, "The Unknown God Made Known."—*The News.*

At Austin, Minn.

Mr. Kimball's lecture of April 17, a notice of which was given in the *Sentinel* of May 4, was delivered at Austin, Minn., instead of Austin, Ill., as reported.

Answer to Rev. Mr. Packard's Third Sermon.

WE are pleased to see that our brother in his tirade against Christian Science has to go outside the Bible in his attempted support of drugging and taking medicine, and it is amusing to see how he has "bottled" himself up. While it is well known that the Apocryphal writers, on account of their "doubtful and spurious views," were shut out of the "sacred canons of Scripture" (see Webster's definition of Apocryphal). Christian Science is based upon the Scriptures, whose sacred pages are filled with instances of the power of Mind over matter, and of Truth over error, all teaching the grand lesson of entire dependence upon God alone for health and all things needful, and emphatically denouncing human means and methods. Jesus, our great example, in speaking to the hypocritical Pharisees of that day, said, "Woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God." Can a drug destroy fear or sin, which is the foundation of all disease? "But perfect Love casteth out fear." "By sin came death and all our woes." Christian Science deals with cause instead of effect. Remove the fear and evil thought, then the effects of sin will disappear, and this is scientific. Job found in his dire afflictions the worthlessness of drugging, and said, "But ye are forgers of lies, ye are all physicians of no value." "In vain shalt thou use many medicines" (Jeremiah, 46 : 11). How many to-day there are all over our land who are in the same condition as the woman spoken of in Mark, 5 : 26: "And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." And yet our brother, in his denial of Christian healing, would perpetuate these very conditions, holding the people in bondage; but hear Isaiah, 28 : 16: "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it."

We are pleased, indeed, to have our brother enlighten the public in regard to the thorough and efficient educational system established by the Discoverer and Founder of Christian Science. The Massachusetts Metaphysical college, chartered by the state in 1881, and the institutes for instruction in Christian Science, established by its normal

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graduates in all the leading cities of our land, present a thorough and practical system of education that certainly commends itself to all investigators. It is without a precedent in history, considering its practicability and utility, and every one who is competent to judge, will declare that the value of such education cannot be estimated in dollars and cents. Methinks a well-informed orthodox minister, who is also paid by the people for his preaching and praying, would have had to pay almost as much for theological training. "One of the forms of worship in Thibet is to carry a praying machine through the streets, and stop at the doors to earn a penny by grinding out a prayer; whereas civilization pays for prayers by the clergy, in lofty edifices. Is the difference very great after all?" (Science and Health). But the sick are not healed, but consigned to the doctors. To such do not the Scriptures apply in Matthew, 23 : 23? "And have omitted the weightier matters of the law, judgment, mercy, and faith: these ought, ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

The Christian Scientists, instead of paying out their money for doctors' bills, drugs, tonics, and stimulants, use it in building churches and extending this grand and noble cause of Truth and Love, which is breaking out everywhere like springs in the desert.

Does it not seem strange for our brethren professing to be ministers of the gospel, and followers of the meek and mighty Nazarene, to rise up and denounce Christian healing? We are informed that it is contemplated by the members of the Ministers' Alliance in this city, to take turns in preaching against Christian Science. They do not seem to be at all disposed to take Gamaliel's advice, Acts. 5 : 38: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." And we say again, brethren, you are too late; the edict has gone forth. Christian Scientists believe in expansion, and you can do nothing "against the Truth, but for the Truth;" and "whom the gods would destroy, they first make mad."

Christian Science presents a system of therapeutics which at present is only in its infancy, and yet it is positively known to heal ninety per cent of its cases; when, with a greater development, "what may not the harvest be?" It is destined to supersede all other means and methods.

Our brother's citations of the Harold Frederic case and other instances, are certainly remarkable for their far-fetched and bright (?) conclusions. His many excellent quotations from Science and Health are commendable indeed, and we hope some day he will get weary of "kicking against the pricks" and come over on the right side; then he will not be "dropping buckets into empty wells, and growing old in drawing nothing up," but will draw water out of "the wells of salvation," and "drink the water of life freely," and his "youth is renewed like the eagle's," and "prove all things, holding fast to that which is good." If he had been preaching in favor of Christian Science, he could not have used a better text. CHARLES M. HOWE.

In the *St. Joseph Daily Herald.*

Ingratitude.

BY G. W. DUFFUS.

IF a person who had been rescued from great peril by another person, should fail to appreciate the kindness shown, should repudiate the obligation to be grateful, and instead should vilify his rescuer, the world would stamp such an one an ingrate, some would go so far as to say, he was not fit company for man or beast; but Scientists should know that one who, to sense, manifests in so marked degree, lack of understanding and of love, was not manifesting his true self, but is allowing animal magnetism to becloud his consciousness; and that the real man, God's man made in the image and likeness of Him who is Omnipresent Good, does not speak in the words of error uttered by such a one.

We should regret that our brother had turned his face away from the Light temporarily, for we should know that he was punishing himself by abiding in darkness; for as a plant, which is a manifestation of Life, cannot thrive in darkness, so man, who is a higher manifestation of that Life, cannot thrive without the sunlight of God, Love. And as the eye, denied beneficent light, to mortal sense suffers pain when brought again into it, so mortal man, who shuts out the divine Light, must suffer in contrition when he returns to the intensity of that Light.

The following extract from Science and Health, page 136, shows how mortal man must pay the full penalty before he atones for the evil he has done: "In trying to undo the errors of sense one must pay, here or hereafter, the utmost farthing, until the body is fully brought into subjection to Spirit."

History shows that all great characters have had to meet ingratitude in greater or less measure, according to the degree of their greatness; and one test of their greatness lies in their manner of meeting it. Cæsar shows his greatness over ordinary mortals when, surrounded by those who conspired against him, in place of resorting to denunciation, he with dignity shows his false friend the depth of his ingratitude, in those simple yet noble words, "And thou too, O Brutus!"

The greatest character the world has ever seen, even measured by this test, a character so great in the sublimity of its simplicity and in the tenderness of its love that we might expect ingratitude to have been changed to loyalty by it,—even he has to drain the hemlock cup of ingratitude. He meets it not with reproaches or denunciations, but with loving looks and that sublime supplication for the ingrates, "Father, forgive them, for they know not what they do."

How she who stands as a sentinel on the watch-tower of Science, and is a mark for the shafts of malice, meets the atacks of ingratitude, needs no explanation, for thousands, yes, hundreds of thousands, of those who have been lifted from the depths of sin and sickness and set on the sunlit heights of duty, testify with an eloquence which neither pen nor tongue can utter. By their fruits ye shall know them."

There is no sadder picture in the gallery of the world's history than that night scene in the garden of Gethsemane, in which the lonely, self-sacrificing Nazarene who, after three years of assiduous labors and self-denials for mankind, leaves the little band which, out of all the multitudes that had received his bounty, might have been expected to have shown gratitude by compliance with his request, "Tarry ye here, and watch with me;" and returning finds them all asleep, not one having watched with him. Then realizing in its fulness the nothingness of human friendship, he utters these plaintive words which will echo through time while man is thrilled by them, "What! could ye not watch with me one hour?"

If the recipient of the love of Jesus of Nazareth, if one who was trusted by him above his brethren with the care of that which the world prizes most, could fall so deep in ingratitude as to betray his friend who trusted him, should we be surprised if mortal man to-day proves ungrateful?

It behooves us to avoid attempting to controvert the

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deep things of God, lest we be overwhelmed. The humble Nazarene, brought by envy and ingratitude before the power of the Roman tribunal, demonstrates a force which the benighted ones who brought him there, had no conception of, for lo! the majesty of Truth changes the prisoner into the judge, and for the moment the role of power is transferred from the shoulders of Pilate to those of Jesus; and we see the spectacle of this man, the representation of a power so despotic that our own age presents no parallel to it, trembling on that borderland which separates Spirit from matter, and showing that a glimpse of Truth has revealed to him that the man before him is not like unto other men, for in tones of mingled awe and admiration he cries, "Ecce homo!" "Behold the man!"

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Though the mills of God grind slowly, yet they grind exceeding small:
Though with patience he stands waiting, with exactness grinds he all.

Not in the sense of resentment are these words used, but in that of a sad commentary on retributive justice, for those who are protected by the shield of Truth are not injured by the shafts of malice or ingratitude, these shafts rebound off that shield and wound only the one who hurled them. Christian Scientists do not worship the personality of Mrs. Eddy, nor do they make an idol of her, but they do feel a deep sense of gratitude to God for the clear light of His Truth that is reflected for them by the individuality of the author of Science and Health.

Patience.

BY PAUL R. MAYBURY.

WEBSTER defines patience as, "Endurance without murmuring or fretfulness. The act or quality of waiting long for justice or expected good." When one "waits long for justice or expected good," his faith in the existence of that justice or good, must be very real. Such a faith, which by degrees becomes understanding, the student of Christian Science possesses in the Principle and laws of this Science. And this is why sincere Scientists are becoming more and more generally acknowledged to be just, charitable, and patient—without self-righteousness.

The Christian Scientist needs prayerful patience in handling specifically the errors that seem to form an actual part of his true being, and, in a general sense, those that appear to belong to his neighbor. When in earnest, he constantly strives to know that evil is no part of God's creation; that it neither has influenced, nor ever can influence, his true selfhood, or that of his brother. It is to be regarded simply as an illusion—nothingness. Therefore he must instantly cast out these subtle suggestions of evil, as a startled dreamer turns from the thought of some terrible nightmare, and thankfully turns his awakened sense to the assured realities about him.

The mother is patient with a fretful or fearful child; and because she understands that this inharmonious condition will soon disappear, she tenderly quiets it with her presence. In like manner do we need forbearance and wisdom in dealing with those who are new-born of Spirit. We should not become discouraged or neglectful because of their apparent weakness or slowness of growth; but should encourage and help them until they are strong enough to stand alone. Then they will help and cheer us along the upward way.

*Im*patience shows failure to suffer without murmuring; and *un*willingness to wait for justice or expected good. This state of mind clearly indicates a belief in the actuality of some power that can intervene between the individual and the goal of his efforts, preventing its attainment. But since God is Good; since "Justice and judgment are the habitations of thy throne" (Psalm 89 : 14); and He is Omnipotence, what power can exist to deprive man of eternal justice and infinite Good? For the true Christian then, the slightest sense of impatience is inadmissible, because it implies a lack of faith in God's almightiness. On the other hand, patience includes charity, love. Possessing it, we may press steadily onward, no matter even though the true image may seem to be hidden for a season.

And what an example of Christlike patience we have in our midst to-day! For how many long, weary years has our beloved Mother prayerfully striven to bring again to a starving world her understanding and demonstration of the spiritual Life! Because of her self-immolating love, we may truly say, in the words of our hymn, "The Truth to-day, to us has been by word and deed attested." What gratitude and inspiration there is in the knowledge that we can best repay her lifelong sacrifice and wise guidance by faithfully laying hold of man's divine birthright, which she has so fully revealed to this age!

In Common Justice.

THE charge that Christian Scientists have so often to meet and refute is that they "worship Mrs. Eddy." That such is not the case we know, and that the tendency has been a subject of warning and loving admonition her writings attest.

This tendency to exalt and worship personality has been one of the strongest impulses of the human race. But as a matter of fact, the Founder of Christian Science has been one of the wisest of all leaders of any movement, in that she has eliminated her personality as far as is consistent with the success of the Cause.

On the other hand, looking abroad over the history of the world from earliest times up to the present day, we see religious, philosophic, and other systems so identified with the personality of their founders as to be called by their respective names, a pitfall which in common justice it must be acknowledged Mrs. Eddy has avoided.

Let us look at the list of religious systems. Among them we find the Mohammedan, Buddhist, Calvinist, Lutheran, and Swedenborgian. The early Church carried this so far as to deify and worship the personality of the man Jesus, so that branches of the orthodox church of to-day consider as heretics all who do not.

We commonly hear the churches called by the names of their respective idolized pastors, and yet there is no remonstrance nor any such charge as is laid at the Christian Science doors.

We hear of Platonics, of Roentgen rays, of the Edison lights, and so on, *ad infinitum*, without a murmur from the public.

George Washington is called the Father of his Country in loving recognition of his services in establishing the freedom and independence of this our beloved land. Shall Christian Scientists be criticised because they give the reverent name of "Mother" to the sweet woman who, in all love, meekness, and selflessness, has shown the way of freedom to the human race?—a freedom much larger than political freedom,—a freedom, moral, spiritual, and physical,—freedom from all evils of sin, illness, and the "grim enemy" himself.

S. EDITH MOSES.

Miscellany.

Has Flourished in Spite of Opposition.

The lecture on Christian Science by Edward A. Kimball, at the Academy of Music, suggests a retrospective view of a denomination which is unique in the annals of contemporaneous religious history, declaring, as it does, that the theology and healing of Christianity are inseparable.

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Mr. Kimball is an official lecturer of the denomination, and comes here under the auspices of the local Church of Christ, Scientist, which holds services at Parson's Business College. His purpose is not to proselyte, but rather to convey to his hearers some conception of what Christian Science is, what it is not, and what it has accomplished.

It has been said that no prophet ever came to earth without finding that the first thing across his path was a stone wall—a wall whose mason was prejudice, the half-witted child of ignorance. Christian Science has found that this rule has no exception. Discovered by a New England woman, Mary Baker Eddy, it was by her presented to the world in the text-book of Christian Science, "Science and Health with Key to the Scriptures." This book has been cannonaded by the press, denounced by the pulpit, and derided by the medical fraternity, yet it has passed its one hundred and sixty-fifth edition, and is the text-book of a denomination numbering over a million and a half of adherents. In its ranks are to be found ministers, doctors, and lawyers.

There is no effect without an antecedent cause, and the question inevitably arises, What does Christian Science contain that attracts so large and representative a following?

Its professors know that Christian Science is Christian; its beneficiaries know that Christianity heals.

Kalamazoo Daily Telegraph.

A Handsome New Organ.

The Christian Scientists of this city have taken another step to demonstrate the permanency of the denomination by installing a handsome new vocalion organ in their place of worship in the Masonic Temple. The exercises attracted a good audience on Sunday morning, a number being present from Brooklyn.

The voluntary by Organist John C. Miller brought out the fine mellow tone of the instrument, and the heartiness of the singing by the congregation showed that the instrument gave a great impetus to the musical service. J. E. Smith, C.S.B., gave a history of the new organ, and how it was purchased. He spoke of the part which music had in the worship of God, the harmony of the earth giving some conception of the greater harmony above.

The new organ, which is of beautiful light green, was manufactured by Mason & Resch, at Worcester, Mass. It has two manuals and twenty-five stops and couplers. Its distinguishing characteristic is the fine mellow quality of its tone. The method of tone production is entirely different from that of any other instrument of its kind, it being guaranteed to be free from defects and objections common to other systems. The method employed gives the pitch as a fixed quantity, free reeds being used for the purpose. In connection with each reed, however, there is a pipe, or chamber through which the tone passes, and this determines the quality of the tone. By this means the reed is given a smooth, fluty quality of tone as well as resonance and remarkable power.—*Poughkeepsie (N. Y.) Daily Eagle.*

The Great Microbe Terror.

Theodore Roosevelt, Governor of New York, has approved an important act of the Legislature which then became the law of that State.

It was an act "to prevent the spread of disease by kissing the Bible."

The bill was generally supported by magistrates, although some of them were not fearful of microbes. They thought the custom foolish and unnecessary. One said, "There are cases of fatal results from kissing, but I've never come across one. The danger has been exaggerated. We are made of dirt, and we are of the earth, earthy. There is nothing like good, clean dirt.

How refreshing this is in these days of the great microbe terror. "Good, clean dirt"—how wholesome that thought is! The microbe has no hold on the man who can think of dirt in that fashion. He who thus defied the microbe superstition and spoke his mind on it, deserves to become as a little child and be permitted to go out and make mud pies.

St. Louis Post-Dispatch.

Lincoln's Advice.

Ex-Governor Oglesby was a lifelong friend of Abraham Lincoln and told with pride of the advice given him forty years ago by this friend. "Dick, keep close to the people," said Lincoln, "they are always right and will never mislead you." It was not so very many months ago that the ex-governor aroused the greatest enthusiasm at the University of Chicago by telling his reminiscences of Abraham Lincoln. When he entered on the arm of President Harper the aged statesman seemed bent and feeble, but once on the platform his spirit became young again and he spoke with evident pride of his age and his good health. He had dined with Lincoln at the last dinner of his life, and had stood at his bedside until he had breathed his last.

Boston Evening Transcript.

A Comical Anecdote.

Apropos to the contest over the ordination of the Rev. Dr. Briggs, a funny anecdote is reported as having been told at a recent meeting of the alumni of Union Theological Seminary. It was anent a boy who undertook to baptize by immersion a cat, after the manner of the denomination with which he was familiar. Pussy, true to her instincts, put up a strenuous resistance. Twice the boy strove to accomplish complete immersion, and was each time foiled. On his essay for the third time to put pussy under water, she turned upon him and gave him a sorry scratching. Then his patience gave out. He threw her down in disgust, with the despairing remark: "Well, go ahead and be an old Episcopalian, if you must." He had no other way of excommunicating his proposed neophyte.

Boston Herald.

Governor Rollins of New Hampshire gave an address at a united Fast Day service in Concord, recently, in justification of the statement in his proclamation that religion in that state is at a low ebb. "When," said the governor, "we take hold of religious matters in as practical a way as we do our business affairs, New Hampshire will blossom as the rose, and not before." In this connection he asked, "Why shall we men allow the women to do all the church-going?"—*Boston Evening Transcript.*

Colonel R. H. Thomas, editor Farmers Friend, Mechanicsburg, Pa., was a caller on the News Letter Monday. Colonel Thomas is Secretary and Treasurer of the Pennsylvania Editorial Association, and visited Washington to arrange for the June excursion of that society. The Colonel was healed with Science from what was regarded as an incurable disease, and naturally he loves the "little book" and Mrs. Eddy, the Discoverer and Founder of Christian Science.—*Washington News Letter.*

A history of the English Bible, just published, states that less than one hundred years ago only about twenty million people spoke the English language. To-day it is the mother tongue of more than one hundred and twenty million. The Bible has been the chief source of their enterprise, growth, and prosperity.

Boston Evening Transcript.

Justice Brewer of the Supreme Court of the United States says, "I predict that the twentieth century will be noted for greater unity in Christian life. The present century has been one of denominational rivalry and strife. The next will be one of Christian unity."

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Questions and Answers.

Is Christian Science an enemy of orthodox denominations?—An Investigator.

The attitude of Christian Science toward the orthodox church is clearly expressed in the words of its Discoverer and Founder, the Rev. Mary Baker G. Eddy. "I love the orthodox church; and, in time, that church will love Christian Science." Again she exhorts the members of her church to "Love all Christian churches for the Gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in Heaven."

Many Christian Scientists were numbered among the most faithful members of orthodox churches, and only left those churches because they had found that which gave them a higher and more practical Christianity. Christian Science is in perfect accord with all that is true and good, wherever it is found, and likewise opposed to all forms of evil. Christian Science rejects much of the teachings of the orthodox churches, especially that which relates to the reality and power of evil; but it cannot be rightly called an enemy of these churches. It duly recognizes the good they have accomplished and are still accomplishing, but Christian Scientists have an assurance, born of experience, that if these churches understood the Science of Christianity they would be able to add to their good work of preaching the Gospel, that of healing the sick as well.

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Why are the Ten Commandments and the Sermon on the Mount given such an important place in Christian Science teaching?—A Reader.

Obedience to the teachings contained therein imparts that true spirituality which enables one to overcome sin and heal sickness. Because this power can be gained in no other way, it is a matter of greatest importance that the Ten Commandments and the Sermon on the Mount be understood and obeyed. It would be difficult, if not impossible, to conceive of a single question that could arise in human experience, which does not find its proper answer in these most wonderful presentations of Truth.

One does not always see just why he should live in accordance with these Divine rules; but when he obeys, the harmonious results which follow show him why he should obey. Thus by putting into practice what he has learned in the letter, he gains the spiritual understanding thereof, and is able to prove his faith in God by overcoming the works of evil.

Another Lawyer Heard From.

BY WM. HOLMAN JENNINGS.

It had been the cherished desire of my mother that I should become a preacher in the Presbyterian Church; but at the age of twenty-one, when I was prepared for a course in theology, my ideas of election, eternal punishment, and a personal devil were radically different from the accepted articles of that denomination. Also, all truths seemed in unity, and all days were the Lord's days; hence there was no distinction between sacred and secular rights, duties, and science. However, in the fall of 1892, I went from Virginia to New England and attended for one session a well-known divinity school. In the summer of 1893 the conclusion came irresistibly that I could never preach with sincerity any of the schemes or plans of salvation known to "Comparative Theology." A year before this thought had come to me:—

> Let Theologues lull drowsy heads to rest,
> He best knows God who loves his Maker best.

In time the thought of Love became dominant, and my heart's desire was to promote the brotherhood of man in politics and in business, thus bringing religion into everyday life. Later I was led into the practice of law, as a place to stand, while studying sociology—with special study of political and religious ideas and organizations.

In August, 1897, I came to Tecumseh, Nebraska; and Mrs. E. O. C. handed me a copy of a text-book that I had never seen before, entitled "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. We also had a conversation on Christian Science, and I consented to read her text-book. Before reading very many pages in the "little book," it dawned upon me that the teaching therein was inspired by Truth, or else there was nothing in the marvelous claims of Mind-healing. For several years I had cherished the thought that the sons of God ought to be able, by virtue of their sonship, to overcome sickness as well as sin; for the nature of God is the same as ever, and human nature is the same, and God is not a respecter of persons, and hence not a respecter of generations; man's relation to God being the same as of old, and man's needs the same, and God's good will being constant and unchangeable, and His promise being to supply one's needs, and one of our needs being health,—hence it seemed that Divine healing was in accord with reason and revelation. But I had not looked to God for healing of my own disorders, nor did I know of any Christian that relied on God for healing.

But Christian Science taught the practical power of God unto salvation from sickness as well as sin; and so I was intensely interested and uplifted by its teaching. My eyes were weak and I wore glasses. The first glasses were prescribed by an oculist in Virginia; and the second pair of glasses were prescribed by an oculist in New England, who told me I was far-sighted. When I read without glasses the letters would seem much smaller and soon began to blur, especially when reading at night. After reading a few chapters in Science and Health, I told Mrs. C. that, if the teaching of the text-book were true, then it was not necessary for me to wear glasses. She advised me to go on reading and the Truth would show me what to do. The next day I put off the glasses and kept on reading Science and Health. About ten days later I was reading the life of Lincoln and the foot notes were in fine print. Presently the letters became blurred and I turned to Mrs. C., who works with her husband in the law and abstract offices, and told her I could not make out the letters, and asked her if I had to go back to glasses. She silently denied the error and asserted freedom for me, and instantly the blurred letters were plain, and I have never gone back to glasses. Since then I have been a constant reader of the writings of the Rev. Mary Baker G. Eddy, and of the *Journal*, and lately of the *Sentinel*. Many claims of my own and of my people in Virginia have been healed. Last month my mother, who lives in Virginia, was taken suddenly very sick. She asked me to treat her, which was done, and she came out of the claim promptly. The Omnipresence and Omnipotence of Infinite Mind, Spirit, God, who "giveth to all Life and breath and all things" needful to the development, use, and enjoyment of life, is now made plain beyond all contradiction. As children of Spirit, we have spiritual thoughts, powers, and attributes, just as the sons of mortals have the feelings and motions and characteristics of their parents. Like begets like; hence as the offspring of Spirit, man is in the likeness of Spirit—Godlike—having dominion and power to overcome all obstacles and fears and to abide in the harmony of His Presence. God is with us, and we are within Him.

The self-constituted medical trust for the purpose of tyrannizing over the people, now covers forty states. The trusts seem bound to make a man's living and life as dear as possible. Has human liberty fallen out of the bottom of the republic, and greedy gain on a gold base taken its place?—*Otay (Cal.) Press.*

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Patients Healed.

John L. Roberts, a trustee in the Church of Christ, Scientist, and one of the most prominent healers of the cult in this city, in defending the doctrine, admitted that he had treated persons who were dangerously ill. He claims to have made some miraculous cures, as follows:—

No. 1. Case of a man with cancer, on the operating table and given up to die by seven doctors; cured in three months; weighs one hundred and eighty pounds now.

No. 2. Case of woman eighty-two years old; doctor said she could only live one night; healed in a week.

No. 3. Case of pneumonia given up by doctors to die.

No. 4. Case of boy of fifteen, suffering agonies from rheumatism for four years; healed in two weeks.

No. 5. Case of boy run over across abdomen by an ice wagon; healed in two days.

No. 6. Case of injury to a man's knee, where the doctors had advised amputation.

New York Evening Journal.

Mayor Martin Endorsed.

At the mass meeting in the Opera House, Sunday night, held under the auspices of the New Hampshire Anti-Saloon League for the purpose of considering the situation in Concord, and endorsing the work of Mayor Martin in closing the saloons, the following resolution was unanimously adopted by a rising vote:—

"Recognizing that the complete abolition of the saloon, as the deadly foe of industry, good morals, and general prosperity, would be of incalculable benefit to our community,

"Therefore, Be it resolved, That we most heartily commend the mayor in his brave and vigorous action, that we pledge him our sympathy and every support in our power which may aid him in his endeavors; and that we call upon all citizens who have the highest welfare of this city at heart, whatever their political affiliations, and whatever their particular views as to the best methods of enforcing the temperance prohibitory laws, to lend him encouragement, both by word and act, that he may be most successful in the performance of his important and sacred trust."

The meeting was the most enthusiastic held in recent years. On the platform was seated a majority of the ministers of Concord. The audience room was crowded to the doors with Concord's best people of all shades of political belief, but they were a unit in endorsing the action of the mayor in closing the saloons, and every mention of his name and the work in which he is engaged was loudly applauded.

Rev. J. H. Robbins was the first speaker. He said that when the League found an official who tried to do his duty it was the object of the League to hold up his hands and aid him in the work.

Mayor Martin has shown his purpose to suppress the liquor traffic in Concord. We all know that this is a difficult undertaking,—a tremendous task. It is a hydra-headed monster; a combination and confederation of all evil, grinding under its cloven hoof the lives of men, the hearts of women, and the joys of children. How important it is then that the people should stand behind him and sustain him.

Rev. John Vannevar said in part: "There has come to us a brave man, whose courage is born of his devotion to his sacred oath. This man said when he was inaugurated as mayor that he would do his best to enforce the law; and unless all signs fail he is doing his duty. That man is Mayor Martin.

The fight before him is a hard one, and he should above all others have the co-operation of every man and every woman in the city, in his efforts.

This is not a question of politics. It is a question that appeals to every individual in the community. Let us all take this subject to heart and let us stand shoulder to shoulder with Mayor Martin in the brave fight which he is making and aid him in every way.

Rev. F. K. Chase of the Curtis Memorial Church said, "This is not a question of politics. It is a question of fundamental importance, and every man or woman who would put a straw in opposition in the path of Mayor Martin, or hinder him in his work, should forever renounce their claims to be patriots."

Rev. Mr. Tomlinson said this was the first city in which he had resided where there were strict temperance laws and where there was a mayor who considered it his duty to enforce them. He had seen evidence of that enforcement. The question before us is not the enforcement of, but obedience to, law. Non-enforcement of law leads to mob law. It is a healthy sign that the people of the capital city stand for the enforcement of the law. In closing he thanked the city and its people for giving him a home in a community whose people believed in the enforcement of law and the dictates of Almighty God.

People and Patriot, Concord, N. H.

Distinguished visitors have arrived in Boston the past week in the person of the Countess of Dunmore, with Lady Mildred Murray, her daughter, who have come over from England to attend the Christian Science session on the 4th of June. Another eminent person, Lord Fincastle, heir to the earldom of Dunmore, is expected in Boston shortly for the same purpose. Lord Fincastle comes directly from India, where he was with his regiment. He distinguished himself last year, both in the Nile campaign and in the recent Indian outbreak, receiving for his services the Victoria Cross from the Queen, which, as is well known, is the highest honor her majesty can bestow in recognition of brave deeds. Social attentions await Lord Fincastle as well as the Countess of Dunmore from people who knew them in London.—*Boston Herald.*

Notices.

The J. C. Derby Co. of Concord, N. H., who have brought out the photographs of the Rev. Mary Baker Eddy, have, for the convenience of Scientists visiting Boston, opened a show-room at 203 Huntington Avenue corner of Norway St., where a complete line of photographs and all sizes of paintings and crayons are on exhibition. These rooms are open to visitors at all times during the day and on Wednesday evenings.

Visiting Scientists are welcome at all times.

The lecture of Edward A. Kimball, C.S.D., appearing in the *Christian Science Journal* for May is now published in pamphlet form. One copy or more, each, 10 cents; 12 copies to one address, $1.00; 25 copies to one address, $1.75; 50 copies to one address, $3.00.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., JUNE 8, 1899. | Vol. 1 No. 41

MESSAGE OF THE PASTOR EMERITUS,

MARY BAKER EDDY,

To the Mother Church, Boston, Mass., on Communion Day, June 4, 1899.

My Beloved Brethren:—Looking on this annual assemblage of human consciousness, health, harmony, growth, grandeur, and achievement, garlanded with glad faces, willing hands, and warm hearts,—who would say to-day "What a fond fool is hope"? The fruition of friendship, the world's arms outstretched to us, heart meeting heart across continents and oceans, bloodless sieges and tearless triumphs, the "well done" already yours, and the undone waiting only your swift hands,—are enough to make this hour glad. What more abounds and abides in the hearts of these hearers and speakers pen may not tell.

Nature reflects man, and art pencils him, but it remains for Science to reveal man to man; and between these lines of thought is written in luminous letters, O man, what art thou? Where art thou? Whence and whither? And what shall the answer be? Expressive silence, or with finger pointing upward,—Thither! Then produce thy records, time-table, log, Traveler's companion, *et cetera,* and prove fairly the facts relating to the thitherward,—the rate of speed, the means of travel, and the number *en route.* Now what have you learned? The mystery of godliness—God made manifest in the flesh, seen of men, and spiritually understood? And the mystery of iniquity—and how to separate the tares from the wheat—that they consume in their own fires, and no longer kindle altars for human sacrifice. Have you learned to conquer sin, false affections, motives, and aims,—to be not only sayers but doers of the law?

✙

Brethren, our annual meeting is a grave guardian, it requires you to report progress, to refresh memory, to rejuvenate the branches, and vivify the buds, to bend upward the tendrils and incline the vine toward the parent trunk. You come from feeding your flocks, big with promise: and you come with the sling of Israel's chosen one to meet the Goliaths.

I have only to dip my pen in my heart to say, All honor to the members of our Board of Lectureship connected with the Mother Church. Loyal to the divine Principle they so ably vindicate, they earn their laurels: history will record their words and their works will follow them. When reading their lectures I have felt the touch of the spirit of the Mars Hill orator, which always thrills the soul. I have the great pleasure to report that within the last month there have been added to this Board the talent, influence, and experience of the distinguished Hon. William G. Ewing of Chicago, Ill., and Judge Joseph R. Clarkson of Omaha, Neb.

The members of the Board of Education, under the auspices of the Massachusetts Metaphysical College, have acquitted themselves nobly. The students in my last class in 1898 are stars in my crown of rejoicing.

We are deeply grateful that the church militant is looking into the subject of Christian Science; for Zion must put on her beautiful garments—her bridal robes;—the hour is come: the bride (Word) is adorned: and lo, the bridegroom cometh! Are our lamps trimmed and burning?

✙

The doom of the Babylonish woman, referred to in Revelation is being fulfilled. This woman, "drunken with the blood of the saints and with the blood of the martyrs of Jesus" "drunk of the wine of her fornication,"—would enter even the church, and retaining the heart of the harlot and the purpose of the destroying angel, pour wormwood into the waters—the disturbed human mind—to drown the strong swimmer struggling for the shore—aiming for Truth—and if possible poison such as drink of the living water. But the recording angel, standing "with right foot on the sea and his left foot on the earth," has in his hand a book open (ready to be read); that uncovers and kills this mystery of iniquity, and interprets the mystery of godliness,—how the first is finished, and the second is no longer a mystery or miracle but a marvel, casting out evil and healing the sick. And a voice was heard, saying, "Come out of her, my people" (hearken not to her lies) "that ye receive not her plagues for her sins have reached unto heaven, and God hath remembered her iniquities."

"Double unto her double, according to her works: in the cup which she hath filled, fill to her double," . . . "For she saith in her heart, I am no widow. . . . Therefore shall her plague come in one day, death, and mourning, and famine; for strong is the Lord God who judgeth her." That which the Revelator saw in spiritual vision will be accomplished, the Babylonish woman is fallen; and who should mourn over the widowhood of lust, of her "that hath become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean bird"?

One thing is eternally here: it reigns supreme to-day, tomorrow, forever. We need it in our homes, at our firesides, on our altars, for therewith win we the race of the centuries; and we have it only as we live it. This is that needful one thing—Divine Science, whereby thought is *spiritualized,* reaching outward and upward—to Science in Christianity; Science in medicine, in physics and in metaphysics.

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Happy are the people whose God is All in all; who ask only to be judged according to their works; who live to love. We thank the Giver of all good for the marvelous speed of the chariot-wheels of Truth, and for the steadfast, calm coherence in the ranks of Christian Science.

On comparison, it will be found that Christian Science possesses more of Christ's teachings and example than all other religions since the first century. Comparing our scientific system of metaphysical therapeutics with materia medica, we find it completely overshadows and overwhelms it, even as Aaron's rod swallowed up the rods of the magicians of Egypt. I deliberately declare that when I was in practice, out of one hundred cases I healed ninety-nine to the ten of materia medica.

✤

We should thank God for persecution and for prosecution, if thereby ensue a purer protestantism and monotheism for the latter days of the nineteenth century. A siege of the combined centuries, culminating in fierce attack, cannot demolish our strongholds. The forts of Christian Science, garrisoned by God's chosen ones, can never surrender. Unlike Russia's armament, ours is not costly as men count cost;—but it is rich beyond price; staunch and indestructible on land or sea;—it is not curtailed in peace surrendered in conquest nor laid down at the feet of progress through the hands of Omnipotence. And wherefore? Because it is "Peace on earth, good will towards men,"—a cover and a defence adapted to all men, all nations, all times, climes, and races. I cannot quench my desire to say this: and words are not vain when the depth of desire can find no other outlet to liberty. "Therefore . . . let us go on unto perfection; not laying again the foundation of repentance from dead works" (Hebrews, 6 : 1).

A coroner's inquest, a Board of Health, or class legislation is less than the Constitution of the United States; and infinitely less than God's benign government, which is no respecter of persons. Truth crushed to earth springs spontaneously upward, and whispers in the breeze man's inalienable birthright—*Liberty*. "Where the spirit of the Lord is, there is liberty." God is everywhere, nor crown nor sceptre, nor rulers rampant can quench the vital heritage of freedom—man's right to adopt a religion, to employ a physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding. Man cannot punish a man for suicide—God does that.

Christian Scientists abide by the laws of God and the laws of the land; and following the command of the Master they go into all the world, preaching the gospel and healing the sick. Therefore be wise and harmless, for without the former the latter were impracticable. A lack of wisdom betrays Truth into the hands of evil men as effectually as a subtle conspirator; the motive is not as wicked but the result is as injurious. Return not evil for evil, but overcome evil with good. Then whatever the shaft aimed at you or your practice may be, it will fall powerless, and God will reward your enemies according to their works. Watch and pray daily that evil suggestions, in whatever guise, take no root in your thought, or bear fruit. Ofttimes examine yourselves and see if there be found anywhere a deterrent of truth and love, and hold fast that which is good.

✤

I reluctantly foresee great danger threatening our nation,—imperialism, monopoly, and a lax system of religion. But the spirit of humanity, ethics, and Christianity sown broadcast—all concomitants of Christian Science—is taking strong hold of the public thought throughout our beloved country and in foreign lands, and is tending to counteract the trend of mad ambition.

There is no night but in God's frown; there is no day but in His smile. The oracular skies, the verdant earth—bird, brook, blossom, breeze, and balm—are richly fraught with Divine reflection: they come at Love's call. The nod of Spirit is nature's natal.

And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust!—and how he presses to his original, never severed from Spirit! O ye who leap disdainfully from this Rock of Ages, return and plant thy steps in Christ, Truth, the Stone that the builders reject. Then will angels administer grace, do thy errands, and be thy dearest allies. The Divine law gives to man health and Life everlasting—gives a soul to Soul, a present harmony wherein the good man's heart takes hold on Heaven—whose feet can never be moved. These are His green pastures beside still waters, where faith mounts upward, expatiates, strengthens, and exults.

Lean not too much on your Leader: trust God to direct your steps. Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and the teachings and example of Christ Jesus. Refrain from public controversy; correct the false with the true—then leave the latter to propagate. Watch and guard your own thoughts against evil suggestions, and against malicious mental malpractice, wholly disloyal to the teachings of Christian Science. This hidden method of committing crime—socially, physically, and morally—will ere long be unearthed and punished as it deserves. The effort of disloyal students to blacken me and to keep my works from public recognition—students seeking only public notoriety, and whom I have assisted pecuniarily and striven to uplift morally—has been made too many times, and has failed too often, for me to fear it. The spirit of Truth is the lever which elevates mankind. I have neither the time nor the inclination to be continually pursuing a lie—the one evil or the Evil One. Therefore I ask the help of others in this matter, and that according to the Scriptures my students reprove, rebuke, and exhort. A lie left to itself is not so soon destroyed as it would be with the help of the truth-telling. Truth never falters nor fails; it is our faith that fails.

✤

All published quotations from my works must have the author's name added to them; quotation-marks are not sufficient. Borrowing from my copyrighted works without credit is inadmissible. But I need not say this to the loyal Christian Scientist—to him who keeps the Commandments. "Science and Health with Key to the Scriptures," has an enormous strain put upon it, being used as a companion to the Bible in all your public ministrations, as teacher, and as the embodiment and substance of the Truth that is taught;—hence my request that you borrow little else from it should seem reasonable.

Beloved, that which purifies the affections strengthens them, removes fear, subdues sin, and endues with Divine power; that which refines character humbles, exalts, and commands a man; and obedience gives him courage, devotion, and attainment. For this hour, for this period, for spiritual sacrament, sacrifice, and ascension, we unite in giving thanks. For the body of Christ, the life that we commemorate and would emulate—for the bread of Heaven "whereof if a man eat he shall live forever"—for the cup red with loving restitution, redemption and inspiration—we give thanks. The signet of the great Heart, given to me in a little symbol, seals the covenant of everlasting Love. May apostate praise return to its first love, above the symbol seize the spirit, speak the "new tongue"—and may thought soar, and Soul be.

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Items of Interest.

The American plan of mediation has been unanimously adopted by the sub-committee of peace delegates. It provides that, in the event of a difference arising between two powers, each shall choose another power to act as its second. The powers thus selected shall do all they can to reconcile the opponents. These seconding powers shall, even when war has broken out, continue their efforts, with a view of ending hostilities as soon as possible.

The correspondent of the *London Daily News* has the following to say concerning Mr. Holls, the author of the plan:—

"Mr. Frederick Holls, secretary of the American delegation, is the author of the American mediation proposals. In one of the most forcible and lucid speeches the conference has yet heard, he argued the utility of special mediation, as illustrated by the lessons of the Hispano-American war. He said that had Spain and America been each assisted by a mediator, peace would probably have been arranged, after the battle of Manila."

Memorial Day was appropriately observed in Massachusetts. Many instances illustrated the fact that the North and South are drawn closer together than ever before. Confederate veterans joined with the Grand Army men in the duties of the day. At Boston the oration of the day was delivered by General Wheeler, a Confederate general. This was the first instance where a Confederate officer was the principal speaker at Memorial Day exercises. General Wheeler received an enthusiastic reception, and his address was frequently interrupted by applause. The culminating point was reached when he closed his address with the sentiment: "My country, may she always be right; but, right or wrong, my country."

President McKinley received the following cablegram from Queen Victoria, in response to his message of congratulation:—

Windsor, May 25.

The President of the United States:—

I am deeply touched by the words of your telegram of congratulation. From my heart I thank you and the American people for the sentiments of affection and good will therein expressed. V. R. I.

The text of the Russian proposals regarding mediation and arbitration has been published. Part one deals with the desirability of seeking a solution of international disputes by the mediation of friendly powers. Part two deals with international arbitration, which it declares "the most efficacious and equitable means of settling questions regarding the international application of treaties." Part three outlines a plan for a commission of inquiry and provides for the selection of its members.

Information is received from Manila that the rebels have again dishonored their own flag of truce. The cable ship Recorder recently landed a party in a launch at Escalaute on the island of Negros after a flag of truce had been hoisted by the rebels. The rebels waited until the party had landed and then fired upon them. It is feared that Captain Tilly of the signal corps was killed.

At the National encampment of the Grand Army of the Republic at Washington, D. C., May 11, 1870, an amendment to the rules and regulations was added making it compulsory upon the Posts to arrange special services for May 30, and decorate the graves of every comrade whose grave can be found. The day is now a legal holiday in thirty-four states.

May 31 bids were to have been opened by the Navy Department for armor for battleships, monitors, and armored cruisers now authorized by law, but no bids were received within the price fixed by Congress, which limited the amount to be paid to four hundred dollars per ton.

Rear-Admiral Sampson, officers, and men were given a grand reception at Newport, R. I., on Memorial Day. One thousand bluejackets joined in the procession, and their marching and deportment were superb.

The report of the Nicaraguan Canal commission has been presented to the President. The report favors the Lull route and estimates the cost at about one hundred and twenty-five million dollars.

The Duke d'Arcos, the new Spanish minister to Washington, has arrived. He spoke unreservedly of the outcome of the war and said, "That is past, and Spain looks only to the future."

A number of leading women have issued an appeal to the women of the country asking them to sign a petition to the President expressing disapproval of the present course in the Philippines.

Chief Justice Fuller and Associate Justice Brewer of the United States Supreme Court, members of the Venezuelan Boundary Commission which meets in Paris, have sailed for Liverpool.

M. Ballot de Beaupre has completed his report on the review of the Dreyfus case, and strongly urges a new trial. He recited ten important facts in favor of the prisoner.

It is reported that Admiral Dewey has decided to stop at Piræus, from which port he will go to Athens and pay his respects to King George of Greece.

It is reported that the Czar has ordered that the Don Cossacks shall not hold their usual manœuvres this year, owing to the Peace Conference.

The British War Office has placed exceptionally large orders for munitions of war, including one hundred thousand six-pound shells.

There seems to be but little enthusiasm over the Dewey home project. Less than five thousand dollars had been received up to June 1.

Mr. John Elijah Blunt, C. B., has been appointed consul of Great Britain for the states of Maine, New Hampshire, and Massachusetts.

While in Boston, General Joseph Wheeler became a member of the George J. Whitten Camp of Spanish War Veterans.

Swift & Co. of Chicago, have received the contract for furnishing fresh beef to the army in Cuba and Porto Rico.

The total ordinary treasury receipts for the month of May were $44,786,013 and the expenditures $40,509,000.

Rear-Admiral Schley recently visited Salt Lake City and made a short speech in the Mormon tabernacle.

Archbishop Ireland recently said, "The United States is sure to be first in peace as well as war."

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Communion Service at the Mother Church.

THE annual Communion service of the Mother Church was observed on Sunday, June 4, 1899. Next to the Mother's visits, this service was the most important event since the dedication of the Mother Church. The occasion was a most inspiring one, and will prove to be memorable in the annals of Christian Science history. The thousands of visiting Scientists coming from all parts of the country—between Maine and California—and a number from England, Australia, and Canada, is strong evidence of the progress being made by the cause of Christian Science in spite of persecution and prosecution.

The most important feature of the service was the Mother's message which is published in full on the first page of the *Sentinel*. The message was finely read by Mr. John W. Reeder, the First Reader of the branch church at Roxbury, Mass.

The following Boston papers published good accounts of the meetings, and most of them published the Mother's message in full: The *Herald, Transcript, Traveler, Globe, Journal, Post*, and *Advertiser*. Space will not permit us to republish the accounts given by all these papers. The following extracts are from the *Boston Herald:*—

Four great congregations in succession filled the edifice of The First Church of Christ, Scientist, the Mother Church of Christian Science, yesterday. Morning, noon, afternoon, and evening witnessed the gathering of multitudes around this monumental structure. They came from near and far: from Oregon and California, from Maine and Florida, the four corners of the republic, and from almost every state between. They gathered from the Bahamas and from transatlantic countries, and from Australia and India in the antipodes.

From avocations crowded with large responsibilities and decorated with distinctions, and from humble callings wherein the only glory to be won is the sense of duty done, they gathered to this shrine upon which the only relics laid are the tender memories and hallowed associations that cluster around the cradle of a faith, reared out of the loving gifts of many lands to her whom they revere as Founder, Leader, and spiritual Mother.

A simple service, the annual Communion of the Mother Church, drew these thousands from their distant homes.

No gorgeous ritual, no panorama of ecclesiastical pageantry, no splendors of art no enthralling oratory, no magnetism of great personalities, nor even the expectation of spirited debate on questions of moment to their faith, attracted this host to Boston. A few minutes of silent prayer and a few words of exhortation, admonition, and instruction from their Leader alone marked yesterday's exercises different from the ordinary Sunday morning service in a Christian Science temple of worship.

Strangers to the faith looked on with surprise as, early in the morning, the streets around the Mother Church were filled with waiting multitudes, eager to gain admission to the edifice. Nearly three hours before the hour announced for the first service the throng began to gather, and no sooner were the doors opened than every pew and every aisle and every corner of the large auditorium was filled.

And then another throng began to gather in the street. As the hour for the noon service approached, the crowd extended up Norway Street a block away, and along Falmouth Street almost an equal distance. The first service was finished at 11.45 A.M., and those within the church poured out through the side doors, while the waiting throng were admitted through the main entrance.

Throughout the day this arrangement prevailed, and despite the great numbers in attendance, there was no confusion, no indecorum, nothing unfitting the sacred place or the occasion.

Within the auditorium the scene was as beautiful as it was unostentatious. The Sabbath morning sunshine drifted in through the stained windows, throwing a mellowed light over chancel, pews, and galleries. A wealth of hydrangeas, lilies, and palms adorned and almost concealed the front of the pulpit platform, while in the centre, beneath the Readers' desks, a large vase of beautiful cut flowers rested. Tall palms half concealed the columns on either side of the platform which support the clusters of electric lights, and a number of splendid ferns relieved the choir balcony above the platform. These flowers constituted the only attempt at decoration, the soft and harmonious colorings of the walls and windows assisting of themselves to lend a simple, refined, and fitting effect to the ensemble.

But perhaps the most pleasing color effect of all was that gathered from the compact congregation in the pews. The bright-hued June toilets of the women dominated the mass, and were aided in their effectiveness by the sober garments of the men. The circle of humanity in the large gallery, which sweeps around three sides of the auditorium served to prevent the quiet beauty of the upper walls and ceiling from being overpowered by the stronger colorings on the main floor. The bright morning light happily emphasized every pleasing feature of the scene, and it is safe to say, that rarely has a more beautiful spectacle greeted the eye of an occupant of a Boston pulpit than that which was gazed upon from the platform of The First Church of Christ, Scientist, yesterday morning.

The arrangements for seating the congregations were entirely democratic in character. Except a couple of pews in the gallery intended for representatives of the press and a single pew on the main floor, every seat in the house was at the service of whomsoever might first reach it. The reserved pew on the main floor was held for and occupied by the Countess of Dunmore, her son, Lord Fincastle, and her daughter, Lady Mildred Murray, who had come to America especially to be present at this annual communion. The countess and her husband, the Earl of Dunmore, are Christian Scientists, as are also their children. Lord Dunmore did not accompany his family.

Lady Dunmore and her daughter came from England, and Lord Fincastle, who is a gallant young officer in the British army, and who recently received the Victorian Cross in recognition of his services to his country, left his regiment in India to join his mother at this service. He will return to his duties immediately.

The reservation of a pew for the Countess of Dunmore and her family was wholly a matter of international courtesy, and not in any sense a tribute to their rank. It was intended simply as a compliment to the country of which the party were distinguished representatives. It was evi-

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dently accepted in this sense, for when the church became crowded, and the aisles were filled, Lord Fincastle and his sister, who is a young woman about nineteen or twenty years of age, arose and surrendered their seats to two older women. They stood in the aisle during the remainder of the service.

At the ten o'clock service, Judge Hanna, the First Reader of The First Church of Christ, Scientist, made the announcement that the Rev. Mary Baker G. Eddy, the Founder of the denomination, would not be present during any of the services. This announcement was scarcely unexpected, as it has been Mrs. Eddy's almost invariable custom to remain away from the great gatherings of the denomination. Even on the occasion of the dedication of the Mother Church, when many of her followers ardently hoped to have her with them, and when the occasion was peculiarly a testimonial of love and reverence for her, she remained at her home in Concord, N. H.

It was then explained that she wished to discourage personal adulation as much as possible, and to direct the thoughts of those who accept her teachings to the faith rather than to the Founder of the denomination. Familiarity with this constant purpose on Mrs. Eddy's part prepared those present yesterday for the announcement that she would not be present at the services.

There was very little in the order of exercises yesterday to indicate the exceptional character of the occasion. Even the great size of the congregations is no unusual feature at The First Church, for every Sunday the services are attended by a throng which exhausts the capacity of the church. The main point of difference was the scene upon the streets outside the edifice and in the vestibules and corridors, which, before each service, were as crowded as the sidewalks.

Some of those who came to attend the exercises were prepared for the possibility of not being able to obtain admission to the morning services, and brought luncheon with them. After the noon service quite a number of these thoughtful worshipers could be seen seated on the church steps and at other points of vantage, quietly refreshing themselves with sandwiches and cake, preparatory to the opening of the doors for the afternoon service.

Each of the four services was exactly like the others. Perhaps, to a stranger, the least conspicuous feature was that which gave the occasion its name—the annual Communion. It consisted only of a brief period of silence, followed by the repetition of the Lord's Prayer.

No material elements lay upon the altar, no bread nor wine passed from hand to hand and lip to lip. With bowed head and bended knee, and in a silence so profound that it seemed itself to proclaim the resolving of substance into spirit, the multitude which had made this pilgrimage from distant states and countries to their mother shrine received the spiritual sacrament for which they had come so far. And high over organ arch and pulpit and the heads of the worshipers, the painted words of the beloved apostle reflected back the Sabbath light upon the congregation, laden with the message, "God is Love."

The dominant note of the Christian Communion service is Love. The word pervades all that the church teaches concerning the feast. There are no material elements present. The idea is communion with a living Christ, and not a memorial of Christ dead. Prior to extending the invitation to commune, Judge Hanna read the following exposition of the nature of baptism and the eucharist from the text-book, "Science and Health with Key to the Scriptures:"—

"Our baptism is a purification from all error. Our church is built on the divine Principle of Christian Science. We can unite with this church only as we are new born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love,—casting out error and healing the sick. Our eucharist is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross, our wine the inspiration of Love,—the draught our Master drank, and commended to his followers."

The noon service may be taken for purposes of detailed description, as representative of all the others. After the congregation at the first service had departed, and the second congregation had been seated, the exercises began with an organ voluntary, followed by the singing of the 163d hymn of the Christian Science hymnal, the words of which were written by Mrs. Eddy.

In the pulpit were seated Judge Septimus J. Hanna, First Reader of the Mother Church; Mrs. Eldora O. Gragg, the Second Reader, and Mr. John W. Reeder, the First Reader of the Roxbury Church of Christ, Scientist, who had been selected to read the message of Mrs. Eddy to each of the four congregations.

In the choir gallery were the precentor, Mr. J. Melville Horner, and the soloist, Miss Marcia Craft, while Mr. Charles Albion Clark presided at the organ.

After the singing of the hymn, Judge Hanna read the Scripture lessons. They were Psalm 91 : 1–6; Isaiah, 54 : 11–17, and Revelation, 12 : 12–17. Then came silent prayer, after which the Lord's Prayer was recited, with interpolations giving the Christian Science interpretation from "Science and Health with Key to the Scriptures," the text-book of the denomination.

At this prayer the congregation does not kneel, but participates with bowed heads. Hymn 36 from the hymnal, "The lifted eye and bended knee," was then sung.

At the annual Communion it is customary to admit new members to the Mother Church. There is no ceremony attending this feature. Not even the names are read out. Yesterday Judge Hanna simply announced that upward of twenty-four hundred and fifty new members had been received. This makes the membership of the church at the present time about 14,843.

The tenets of the Mother Church were next read, and also a rule, recently adopted.

At the offertory which followed the reading of this rule Miss Marcia Craft sang with much feeling and expression the beautiful communion hymn of the denomination, "Saw ye my Saviour," etc., the words of which were written by Mrs. Eddy.

At this point in the services Judge Hanna said:—

"Our Mother and Leader is not physically present with us to-day. This fact, however, her thoughtful and loving kindness has compensated for by the message she has sent us; a helpful and strong message—strong in the strength God supplies through his appointed one."

Judge Hanna then presented to the congregation Mr. John W. Reeder, who, he explained, had been invited and was glad for the privilege of reading, the "Mother's message" at the services.

The reading of the message was listened to by the congregation with the closest attention throughout.

Hymn 166, "Here, oh my Lord, I'd see thee face to face," etc., was sung by the congregation at the close of the reading, and then came the communion service proper. Judge Hanna gave a brief and simple invitation. He said:

"I now invite all present, whether members of this church or not, and communicants of other churches if there be any present, to enter with us into the inner sanctuary of Soul, for a brief moment, into the Holy of Holies, into the secret place of the Most High and the most nigh, for there is nothing so near as infinite Love. Let us now kneel in silent, peaceful, joyous communion with our Father and Mother God."

The great congregation, which had not knelt at the earlier prayer of the service, with one accord arose and assumed the attitude of supplication. Only a few persons

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in the church remained seated, indicating the fact that there was a comparatively small number of persons present who had been drawn to the service through mere curiosity.

During the period of silent prayer the breathing of the congregation could almost be heard. At its close, the congregation still kneeling, and led by Judge Hanna, repeated the Lord's Prayer with great distinctness and solemnity.

The "Scientific Statement of Being," a quotation from the text-book of the denomination, was given, and then the full, round, rich voice of Judge Hanna pronounced the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

And then the service, which had drawn thousands of men and women from regions thousands of miles away, was over.

The afternoon and evening services were attended by throngs almost as great as the earlier ones. Many persons waited in the vicinity of the church for the opening of the doors through the latter half of the afternoon. At the evening service there were numerous strangers present, among them several clergymen of other denominations. It was estimated last night that the aggregate number of attendants at the several services was nearly six thousand.

The Annual Church Meeting.

To meet her faithful followers face to face and to speak a few words of encouragement to them, the Rev. Mary Baker Eddy attended the annual meeting of The First Church of Christ, Scientist, in Boston, Tuesday afternoon, June 6. The meeting was held in Tremont Temple, in order to permit as many of the members as possible to attend, the Mother Church being much too small for such a meeting. This was the largest meeting in the history of the Church, fully three thousand persons being present.

At the last of the four Communion services held at the Mother Church on Sunday, June 4, S. J. Hanna stated that it would be best for those who had arranged to go to Concord, N. H., the home of Mrs. Eddy, to defer their visit until after Wednesday. It was then taken as a hint that some opportunity might be afforded the visiting Christian Scientists of seeing their Leader in Boston.

Mrs. Eddy arrived in the city Monday afternoon at half past four. A carriage was waiting for her at the depot, which took her to her town house, 385 Commonwealth Avenue, where Judge and Mrs. Hanna reside, and was hospitably entertained by them.

At a quarter past two o'clock, Mrs. Eddy entered the auditorium of Tremont Temple escorted by Judge S. J. Hanna. The audience arose and remained standing respectfully until she was seated. Mrs. Eddy was attired in a quietly elegant gown of gray satin covered with exquisite black lace. Her remarks were very brief.

Mrs. Eddy returned to Pleasant View, Concord, N. H., on the five o'clock train Tuesday afternoon.

The appearance of Mrs. Eddy at the annual meeting in person, her reception at her Commonwealth Avenue house, and her return journey to New Hampshire in one day, indicate that she is not at all paralyzed.

Judge S. J. Hanna presented Mrs. Eddy to the audience with the following words:—

Beloved Friends:—Whatever the disappointment we may have felt because of the absence of our Leader and Mother from our Communion service is more than compensated for by the fact that she is now here. You all know her and you all love her. She knows you all and loves you all; and perhaps it will not be amiss for me to remark, by way of parenthesis, that she is in the enjoyment of excellent health. (Laughter and applause.) I regret to say, so far as I am personally concerned, that she is here rather to hear than to be heard. Nevertheless, possibly we may hear from her before the meeting closes. I hope so, and yet I have no authority to say so. Now will the audience join in singing, "Shepherd, show me how to go."

After the singing of this hymn and also the Communion hymn, "Saw ye my Saviour?" both of which were written by Mrs. Eddy, the report of the Treasurer was read, after which Rev. Mr. McKenzie said:

I do not think that it has been customary to have a formal vote of acceptance of the reports from the Treasurer, so that with this reading of it we shall consider it accepted. The interruptions in our order of business are a perfect delight to us. I have to announce another interruption, that is, it means that the real order of business will be taken up, and our beloved Leader will speak a few words to her children.

Mrs. Eddy then addressed the audience as follows:—

My Beloved Brethren:—I hope I shall not be found disorderly, but I wish to say briefly that this meeting is very joyous to me. Where God is we can meet, and where God is we can never part. There is something suggestive to me in this hour of the latter days of the nineteenth century, fulfilling much of the Divine law and the gospel. The Divine law has said to us,—

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfilment of divine Love in our lives is the demand in this hour—the special demand. We begin with the Law as just announced, "prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing," and we go to the Gospels, and there we hear,—

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here—bitter waters; but he also knows they embark for infinity and anchor in Omnipotence.

O, may this hour be prolific, and at this time, and in every heart, may there come this benediction: Thou hast no longer to appeal to human strength, to strive with agony. I am thy deliverer. Of His own will begat He us with the Word of Truth. Divine Love has strengthened the hand and encouraged the heart of every member of this large church. O, may these rich blessings continue and be increased! It hath opened the Gate Beautiful to us, where we may see God and live, see good in Good, God All, One, one Mind, and that Divine, love our neighbor as ourselves, bless our enemies. Divine Love will also rebuke and destroy disease, and destroy the belief of life in matter.

It will waken the dreamer; the sinner, dreaming of pleasure in sin; the sick, dreaming of suffering matter; the slothful, satisfied to sleep and dream. Divine Love is our only physician,—never loses a case. It binds up the broken-hearted, heals the poor body, whose whole head is sick and whose whole heart faint; comforts such as mourn, wipes away the unavailing, tired tear, brings back the wanderer to the Father's house wherein are many mansions, many welcomes, many pardons for the penitent. Ofttimes I think of this in the great light of the present, the might and light of the present fulfilment thereof. So shall all earth's children at last come to acknowledge God, and be one, inhabit His Holy Hill, the God-crowned summit of Divine Science, the Church militant rise to the Church triumphant, and Zion be glorified. (Prolonged applause.)

At the conclusion of her remarks Mrs. Eddy retired

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from the platform, while the congregation rose and joined in the singing of the Doxology.

ORDER OF EXERCISES.

The meeting was called to order by the President of the Church, Mr. Albert Metcalf. The hymn, "O'er waiting harpstrings of the mind," by Rev. Mary Baker G. Eddy, was sung. The twenty-seventh Psalm was then read. This was followed by selections from the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

Then came the usual silent prayer followed by the Lord's Prayer.

It was announced that the following persons had been elected to fill the offices of the Church for the ensuing year. Rev. William P. McKenzie, President; William B. Johnson, Clerk; and Stephen A. Chase, Treasurer.

The retiring president, Mr. Albert Metcalf, then introduced Rev. William P. McKenzie, president-elect, as follows:—

Friends, it affords me exceeding pleasure to present to you the president-elect for the current year, the Rev. Wm. P. McKenzie of Cambridge.

Mr. McKenzie addressed the meeting as follows:—

Ladies and Gentlemen:—You have come from the north and from the south and from the east and from the west up to this Mount Zion, this height of spiritual exaltation heretofore unreached, and it is my pleasing task to give you greeting. I might have found many objections to myself as a candidate for this office of responsibility as the servant of the whole church. Such a position might seem to require greater age and experience and wisdom than I possess; but when I recognize that you are the elect of Christ, the chosen light-bearers for this age and for the world, I know in my heart that I love you all, and perhaps lowly love will compensate for other lack. I know that we all pray to our loving Father that we may have, through Divine graciousness, the strength to emulate the example of our beloved Leader, since through the meekness and the majesty of her love she has become the greatest in the whole world because she is the servant of all. (Applause.) For many years she has been bearing all things and enduring all things that she might protect the laborers in this great cause.

We have all watched with delight the patience and the zeal of the birds as they build their nests, as with twigs and threads and straws and locks of wool they make a protection for their little ones. Think of the fidelity of the mother bird! When the nights are chill with frost she warms her nestlings with her own heart. With her own body she shelters them from the drip of the rain or the beating hail; and that makes us understand the picture of the poet who gives us a description of the unseen Mind and lets us know the quality of the divine Love, when he says,—

"He shall cover thee with his feathers, and under his wings shalt thou trust."

And that picture makes us think also of the protecting care of our visible Leader and Teacher, who during these many years has been perfecting various organizations for the protection of the unfledged broods; but from the inclemency of human thought, and from the insidious approach of the serpent, herself has been our protection. And now the time is coming for us to understand that, as the bird must learn to use his wings, and must find his home in the whole heavens, so we must rise out of the limits of organization, out of that which is limited and temporal, into a higher glory of life. We read in "Miscellaneous Writings," by Mary Baker Eddy, that what mortals hear, see, taste, feel, smell, constitutes their present earth and heavens. But we must grow out of even this pleasing thraldom, and find wings to rise into the glory of supersensible light, even as the bird that soars into the clear ether of the blue temporal sky.

Why is it necessary for Christian Scientists to rise to higher glory of life and to greater beauty of holiness? Because Christian Science is the great active force in human consciousness to-day. There is not one thought or movement that claims leadership in human thought which has sufficient coherence and consistency to lead the van of progress. Everything else that is being presented to mankind to-day is a house divided against itself.

REPORTS OF OFFICERS.

The Treasurer's report was read showing a balance on hand of $10,098.26.

The report of the Clerk was then read as follows:—

To the Members of The First Church of Christ, Scientist, —the Mother Church.

Dear Brethren and Sisters:—Since the last general assembly of this Church, held October 6, 1896, events have taken place which are of utmost importance to the welfare and progress of the cause of Christian Science from both a material and a spiritual point of view. These have come to us through our beloved Leader and Mother, the Rev. Mary Baker Eddy; through her ceaseless love, her continued sacrifices, and her labors for the uplifting of all mankind.

As the time allotted for this meeting will not admit of giving to you a detailed account of all the good that has come to us from our Leader, and as these may be found in full in the back numbers of the *Christian Science Journal,* only a brief reference to them will be made here.

A MUNIFICENT GIFT.

January 15, 1898, Mrs. Eddy caused an instrument to be executed by which she gave to this Church the real estate of the Christian Science Publishing Society, which comprises the buildings now occupied by the Society at Nos. 95 and 97 Falmouth Street, Boston, Mass., and valued at that time at no less than $22,000. In this gift Mrs. Eddy has reserved for herself only the right to occupy such room as may be necessary to carry on the publication and the sale of the books of which she is the author, and the literature connected therewith.

By this instrument she also gave to this Church the *Christian Science Journal,* the *Quarterly,* and all the publications of the Society, and also every right and privilege whatever connected therewith, saving only the right to copyright the *Journal* in her own name. All the moneys and assets thereof are to be held in trust by three trustees, who are to manage the business affairs of the Society. All accruing profits over and above the actual running expenses of the business are to be turned over to the Treasurer of the Mother Church (February *Journal,* not Verbatim). At the time this gift was made the value was estimated at $50,000, but at the present date is very much increased. The following is a copy of the letter sent to our Mother acknowledging the gift.

January 18, 1898.

REV. MARY BAKER EDDY.

Beloved Mother:—Without formality, but with hearts overflowing with gratitude inexpressible, we hereby tender you our deepest thanks for your munificent gift to our beloved Church, The First Church of Christ, Scientist, in Boston, Mass.,—The Mother Church,—and thanking God meanwhile for His infinitely greater gift to us in you, our Mother in Christ, our divinely appointed Teacher, Leader, and Guide who leadeth us indeed "beside still waters."

This letter bore the signatures of those present.

THE DEAR CHILDREN REMEMBERED.

May 20, 1898, Mrs. Eddy deeded in trust to the Mother Church the sum of four thousand dollars to be invested in

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safe bonds for the "Dear Children contributors of the Mother's Room," the said sum to remain on interest till it is disbursed in equal shares to each contributor when he or she shall arrive at the legal age to receive his dividend with interest up to that date.

SPIRITUAL PROVISION.

By the direction of Mrs. Eddy a Board of Education has been created consisting of four members:—a president, a secretary, treasurer, and a teacher in obstetrics. This Board is to act under the auspices of the President of the Massachusetts Metaphysical College which was chartered by the state in 1881. The object of this Board is to prepare for teachers of Christian Science those persons whose Christian lives and the fruits thereof—healing the sick and reforming the sinner—give proof of their worthiness to receive the honors conferred by the President of this college and thus be legally authorized to teach Christian Science Mind-healing. The first session of this Board was held in January, 1899.

BOARD OF LECTURESHIP.

Also by the direction of Mrs. Eddy a Board of Lectureship has been established by the advice of our Teacher and in accordance with a Church By-law, and under the supervision of the Mother Church.

Lectures have been delivered in more than two-thirds of the states and territories in the Union, and in Canada. These lectures have generally been attended by very large audiences, and in many instances the largest auditoriums were crowded to their utmost capacity. The newspapers in the places where the lectures have been delivered have printed copious extracts, and in several localities the entire lectures have been published.

The good that these lectures have done cannot be estimated to-day, but one result is clearly apparent, that through them the masses of the people are afforded opportunities to learn the facts about Christian Science and the practicality of its teachings,—healing the sick and destroying the desire to sin. Furthermore, misrepresentations, either through ignorance or wilful intent, in regard to Mrs. Eddy and her book, "Science and Health with Key to the Scriptures," are constantly being corrected by these lectures. Under the auspices of the Mother Church three lectures have been delivered, two in the church and the third, owing to the crowded condition of the church at these lectures, was given in Music Hall, which was filled to its utmost capacity, and many were obliged to leave the hall because of the lack of even standing-room.

Although our beloved Pastor Emeritus has not visited the Church in person since we last met, her love for her children has not been without a visible manifestation. Many here to-day remember with what joy the Church received her invitation on Communion Sunday, July 4, 1897, to visit her at her home in Concord, and the message of thankful acceptance that was telegraphed to her. The pilgrimage of the two thousand five hundred who went to Concord July 5, the many happy incidents connected therewith; the welcome by Mayor Woodworth; the address by our Pastor Emeritus, as well as remarks by other speakers were reported in the Concord and the Boston newspapers, and were also published in the August number of the *Christian Science Journal*, 1897. But these reports cannot express the unspoken joy and the feeling of gratitude for this great and unexpected privilege. Many who were present on that day, for the first time beheld the face of the one through whose love and labor they had been raised from hopeless invalidism to perfect health, and were enabled to greet her as she arose to deliver her address on that memorable occasion. Truly their cup of joy was running over.

SERMON.

June 5, 1898, our Pastor Emeritus preached to the whole world through that great message to this Church, "Christian Science *vs.* Pantheism," which was read at both services to overflowing audiences.

BRANCH CHURCHES.

Since January, 1899, three branch churches have been established in the suburbs of Boston: Chelsea, Cambridge, and Roxbury. These were organized for the purpose of supplying a need that was felt in their respective districts, and also to relieve the overcrowded condition of the Mother Church. The aggregate membership of these churches is 186 with an average attendance of 609. Notwithstanding the opening of these three churches, the attendance at the Mother Church is very large, and often the standing-room is severely taxed.

The total membership of the Mother Church to-day is 14,843. Of this number 2,469 were admitted at the last semi-annual meeting June 3. This membership includes residents of every state and territory in the United States; Canada, Mexico, England, Scotland, Wales, France, Germany, Hungary, Russia, Norway, Australia, India, Hawaii, and the Bahama Islands.

Truly the prophecy of Isaiah is being fulfilled: that the earth shall be full of the knowledge of the Lord as the waters cover the sea, and the isles that have waited for his law have received it. This law that is written in the hearts of men is that which bringeth forth fruits meet for His kingdom.

The members of this Church are preaching in many lands the gospel of Jesus Christ with the signs following. And this Church is the fruit of the life and the labors of one God-led woman, whose members love to call her Mother and themselves her children; and wherever Christian Science is taught and practised in obedience to the teachings of "Science and Health with Key to the Scriptures," the name of Mary Baker Eddy, its author, who has given to the world in this book the spiritual, practical, and demonstrable interpretation of Jesus' teachings will be revered, for Jesus himself has given his word that whosoever will serve him, his Father will honor.

The following report of the work in the Sunday School was read.

Report of the Children's Sunday School of the Mother Church from October 6, 1896 to May 31, 1899.

The Children's Sunday School of the Mother Church was organized October 5, 1895, by the Christian Science Board of Directors, and the following rule was adopted by them:—

"Children under twelve years of age shall be admitted to the Sunday School; but none shall remain therein as scholars after they are fifteen years old."

Since the last report was given there have graduated from the Sunday School twenty-four scholars.

Six new classes have been formed, making the total number of classes at present ten.

Nine teachers have been elected, three to fill vacancies caused by resignations.

The average attendance has been 109. The largest attendance was 162. The smallest attendance 44.

The average collection was $3.67. The largest collection was $6.51. The smallest collection was $1.52.

On Communion Days there have been no sessions of the Sunday School.

On two Easter Sundays the children of the Sunday School have visited the Mother's Room.

Officers elected for the ensuing year are:—

Superintendent, Thomas W. Hatten.

Assistant Superintendent, Miss Rachel T. Speakman.

Secretary, Miss Lillian Brainard.

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"Shepherd, show me how to go," written by Rev. Mary Baker G. Eddy, was sung by Miss S. Marcia Craft, the solo singer of the Mother Church.

An hour and a half was then spent in hearing the most encouraging reports of the progress of the work in the Field. Reports were received from all parts of the United States and from Canada, England, Dawson City, and Australia.

Letters received from Kansas City, Mo., and Edinburgh, Scotland, and also a telegram from South Bend, Ind., were read.

After a most interesting and profitable session which lasted nearly three hours, the meeting closed by singing hymn No. 1, and the members of the Mother Church separated to go into their respective fields of labor feeling greatly strengthened and encouraged to labor unceasingly for the good of humanity by healing the sick, comforting the sorrowing and reforming the sinner.

Wrath Turned to Praise.

CAROL NORTON delivered a lecture on Christian Science in Carnegie Hall, New York City, December 19, 1898, which was attended by three thousand people and the event was ignored by the entire daily press of the city, with the exception of *The Postscript*, an afternoon paper published in Harlem.

The lecture was given at the time when the newspapers of the world were filled with stories and comments on the Harold Frederic case, and the metropolitan press almost unanimously condemned Christian Science.

An address of the Rev. Mary Baker G. Eddy to First Church of Christ, Scientist, Concord, N. H., read February 22 last, contained the following prophetic assurance: "Rest assured that the injustice done by press, and pulpit, to this denomination of Christians will cease, when it no longer blesses it. This I know, for 'God is for me.' Psalms. And in the words of St. Paul, 'If God be for us, who can be against us?'" Mrs. Eddy also quoted the following Scripture, as a reason why she could be patient with the press: "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

In New York, this prophecy has been splendidly fulfilled, for the wrath of the newspapers has been turned to praise, and the remainder of wrath seems to have been restrained.

The totally unprovoked attack on Christian Scientists in New York lately by officialdom, doctors, and press, is current history. The leading journals were filled with sensational stories purporting to prove that Christian Science is the most transparent of frauds. They went so far in their effort to uproot Christian Science that they left public sentiment behind them, and, to their discomfiture, began to be hotly pelted by their subscribers. By reason of the prominence given to these slanders of Christian Science and Christian Scientists, they created a general public demand to hear the other side of the question, and so they were compelled to give prominence to the great meeting at the Metropolitan Opera House, Sunday afternoon, May 28, which Carol Norton, C.S.D., an official member of the Christian Science Board of Lectureship, addressed.

The Rev. William P. McKenzie of Boston, member of the International Board of Lectureship, presented Judge S. McArthur Norton of Allegheny County, N. Y., who introduced Lecturer Carol Norton. On the stage were Mrs. Laura Lathrop, C.S.D., member of the Board of Education of the Christian Science movement, and the Readers and trustees of fourteen churches of the Metropolitan district, as follows:—

First Church of Christ, Scientist, New York City.
Second Church of Christ, Scientist, New York City.
Third Church of Christ, Scientist, New York City.
West Side Church of Christ, Scientist, New York City.
First Church of Christ, Scientist, Brooklyn.
Brooklyn Church of Christ, Scientist, Brooklyn.
First Church of Christ, Scientist, Jersey City, N. J.
First Church of Christ, Scientist, Newark, N. J.
First Church of Christ, Scientist, Mt. Vernon, N. Y.
First Church of Christ, Scientist, Port Richmond, Staten Island, N. Y.
First Church of Christ, Scientist, Orange, N. J.
First Church of Christ, Scientist, Cranford, N. J.
First Church of Christ, Scientist, Englewood, N. J.
First Church of Christ, Scientist, Poughkeepsie, N. Y.

All the daily papers of New York published accounts of the lecture, and so did the newspapers of the East generally. *The New York Mail and Express* printed the lecture in full, and editorially gave its reasons for so doing, as follows:—

Christian Science—What Is It?

Sincerely believing that there is a widespread and intelligent popular interest in the spiritual movement known as Christian Science, *The Mail and Express* considers that it is rendering a commendable service to the cause of Truth in publishing to-day a full report of the lecture delivered in the Metropolitan Opera House yesterday by Carol Norton, of New York. It should be understood at the outset that this publication does not imply that *The Mail and Express* approves the doctrines and practices in which Mr. Norton and his associates believe. On the contrary, they have been more than once criticised in these columns, and the Christian Science profession of physical healing we have as frequently condemned as a peril to society. But the meeting in the Metropolitan Opera House was an event of public importance. It numbered upward of three thousand persons. It represented fourteen distinct Christian Science organizations in the metropolitan district, and the address of Mr. Norton was such in text and temper that no honest truth-seeker, be he friendly or hostile, will care to ignore it. For this reason we accord it this unusual space.

Mr. Norton has certainly made the strongest presentation of the philosophy and method of Christian Science that has thus far come to public notice. He holds that it is in harmony, not only with true science, but also with Christianity itself, and that it simply gives a broader and higher interpretation to the Scriptures. That the doctrines of this new creed have appealed to thousands of highly intelligent men and women is beyond question. The growth of the movement is remarkable and the spread of its influence is a fact which its opponents have nothing to gain by denying. If its teachings are false they will be disproved in due time by the inexorable tests of truth, and the way to the truth lies through the frank, free, and devout discussion which the leaders of the movement invite.

Following are brief extracts from the reports of the lecture in the prominent New York papers of Monday, May 29:—

Mail and Express.

The Metropolitan Opera House was well filled yesterday afternoon by an audience of upward three thousand people who gathered to listen to a lecture on Christian Science, by Carol Norton, C.S.D., of this city.

The lecture was under the auspices of the fourteen Christian Science churches in the metropolitan district. About one-third of the audience were Christian Science believers, who applauded generously at times. The rest gave the lecturer undivided attention. Almost every seat in the parquet, balconies, and in the boxes was occupied before

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the lecture began. On the stage one hundred trustees and Readers of both sexes of the Christian Science churches occupied chairs.

Concerning the request of the lecturer for all in the audience who had been healed by Christian Science to stand up, and the response, the *Mail and Express* report is as follows:—

"In order to present a dignified confirmation of the claims set forth in this lecture, with no intention of presenting any spectacular effect, I now ask all who have been healed by Christian Science to stand."

[At this point about one-third of the Metropolitan Opera House audience, or about a thousand persons, arose.]

"In order to carry this confirmation further, and make it more convincing, I now ask all who have been healed of organic diseases through Christian Science to rise."

[Some four or five hundred persons arose.]

"This confirmation is unanswerable and presents a practical object-lesson in the argument for the system."

From the Herald.

Fully twenty-eight hundred listeners sat in the Metropolitan Opera House yesterday afternoon and patiently heard Carol Norton talk for nearly two hours on Christian Science. It was said to be the largest and most representative meeting in the interests of the Christian Science movement ever held in this city, and in view of the recent strictures put upon the Christian Scientists by the District Attorney and the Board of Health it was considered to be of unusual interest.

A singular test was made as to what proportion of the audience was composed of Christian Scientists. Members of the New York, Brooklyn, and New Jersey churches, by common consent, seated themselves in the box tiers and upper galleries, leaving the main floor to other visitors. When, toward the close of his lecture Mr. Norton asked all in the audience who had received any benefit whatever from Christian Science treatment to stand, the persons in the galleries and boxes rose almost *en masse,* while those on the main floor were nearly all seated. The result of this test was received with applause.

"Now," said Mr. Norton, "will all who have been cured of organic disease by Christian Science treatment please rise?"

The number of persons who rose to their feet was not so numerous as on the first call, but it represented fully one quarter of the audience.

From the World.

Carol Norton, C.S.D., lectured yesterday afternoon in the Metropolitan Opera House under the auspices of the fourteen Christian Science churches in the metropolitan district. Every seat in the spacious theatre was filled. It was the largest audience the preachers of the faith have ever gathered in this city, numbering thirty-five hundred persons.

It is doubtful if a gathering more intelligent in appearance was ever assembled beneath the same roof. For nearly two hours they sat and listened intently to the speaker. Sometimes they applauded by the clapping of their hands. It is estimated that one third of those present were professed Christian Scientists, and when toward the close Mr. Norton asked all who had been healed by Christian Science to rise, about five hundred responded. And then, while the organ pealed, the congregation arose and with one voice joined in singing the Doxology.

From the Times.

The Metropolitan Opera House was yesterday afternoon crowded to its doors on the occasion of a lecture on Christian Science by Carol Norton. The lecture was under the auspices of the fourteen Christian Science churches of the metropolitan district, and each of the churches was well represented.

The two upper galleries had been set aside for the exclusive use of the members, but these were wholly inadequate to accommodate all who sought admission to them, and many were forced to seek seats in other parts of the house. This was no easy matter, as a full quarter of an hour before the time appointed for the meeting, 3 P.M., every seat in the orchestra and in the boxes had been taken, and many people were standing in the aisles. On the stage were about 150 persons—leaders in the Cause—who sat behind the Chairman and the speaker.

Men and women, old and young, in every walk of life were present, and the interest which they took in the proceedings and the signs of approval which greeted the remarks of the speakers left no doubt in the mind of the layman that most of those in the gathering were Christian Scientists.

Probably the most remarkable feature of the meeting was when, in order, as he said, to prove the excellence and the direct and lasting benefits of Christian Science, Mr. Norton asked all those in the house who had been cured by Christian Science of any disease to stand up. In an instant over seven hundred people in the orchestra and the first three balconies—not including the regularly recognized Christian Scientists on the platform and in the two upper galleries—rose to their feet. This was the signal for a great outburst of applause. The applause was renewed a moment later when, in response to a second invitation from the lecturer, at least two hundred people rose from their seats to give standing evidence to the fact that they had been cured of some sort or other of organic disease.

"And that," said the lecturer, "is what you will find wherever you go among Christian Scientists. We have cured, and we will cure, thousands. Every time we fail that fact is published the wide world over and heralded as a sign that our science is a dangerous fad; yet when we cure hundreds upon hundreds not a word is said."

From the Press.

Christian Scientists of the metropolitan district, comprising fourteen churches, held a general meeting in the Metropolitan Opera House yesterday afternoon. The Opera House was packed to the doors, and the stage was filled.

From the Sun.

Carol Norton, C.S.D., delivered a lecture on Christian Science, yesterday afternoon at the Metropolitan Opera House to an audience of over three thousand persons. About one third of the audience appeared to be in sympathy with the speaker. The rest were attentive but undemonstrative listeners. The lecturer spoke for two hours, lauding Mary Baker Eddy, the Founder of this faith.

Near the close of the lecture the speaker asked all those in the audience who had received benefits from Christian Science to stand up. About one hundred and fifty men and women responded.

"Now let all those who have been cured of some organic disease rise," he said. About fifty persons stood up.

The lecturer was loudly applauded, and at the close of the lecture a crowd of men and women thronged about him in a room at the rear of the stage and extended congratulations.

The Tribune.

This paper published a brief abstract of the lecture without referring to the testimony of the audience to having received benefits from Christian Science.

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The Evening Telegram.

This paper is virtually the evening edition of the *Herald* and republished the substance of the report from that paper.

The Journal.

The Journal published a brief extract of the lecture with a sketch of Mr. Norton as he appeared on the stage.

From the Daily News.

The lecture on Christian Science by Carol Norton at the Metropolitan Opera House has attracted much interest.

The lecture was given yesterday afternoon under the auspices of the Christian Science churches. Each church was well represented. It was evident that most of those in the audience were Christian Scientists. When Mr. Norton requested all those who had been cured of disease to stand up, more than seven hundred responded.

This is the history of an important victory for Truth in the Metropolis of the western hemisphere.

The Lectures.

At Toronto, Ont.

Mr. Carol Norton, C.S.D., of New York City, a distinguished Christian Scientist, lectured to a large and representative audience in Massey Hall, Friday evening, May 26. At a conservative estimate twenty-eight hundred people were in attendance. Mayor Shaw presided, and from his introductory address it must be inferred that his Worship has not only studied the tenets of Christian Science but is a believer therein.

To the believers in the audience, as well as to those who were present from mere desire to hear what Mr. Norton had to say, the lecture proved of exceptional interest. His address was entitled, "Christian Science alias the Healing and Saving Power of Christianity." He spoke clearly and dispassionately, and made no attack upon other religions or creeds. He laid down the principle that Christian Science is not the discovery of a new thing so much as the recovery of a temporarily lost element of the Christian religion, and upon this basis he proceeded to place concisely before his hearers the authorities upon which the religion is founded.

In opening the meeting Mayor Shaw said, "I accepted the invitation to be present here this evening with a very great deal of pleasure, partly because the distinguished lecturer is an American citizen, and we are desirous of showing our American cousins that we reciprocate the cordial feelings which they express toward us, and partly because the subject is an interesting one, namely, Christian Science, whose adherents are numbered to-day by millions. Christ, as you know, commanded his first followers to heal the sick and give alms to the poor; and his commands are just as binding on the Christians of this age as on those who followed him about, gathered around him, and sat at his feet and listened to his teachings. I do not know if there is any authority in the Scriptures for the use of medicine for the curing of diseases. With authority came power to heal, and the sick were healed without medicine, and the same power is given to those who believe in Christianity to-day. The believers in the teachings of our Lord have the same power to heal as had his first followers. To the patient, I suppose, it makes not a great deal of difference how he gets better. But the grand benefit of Christian Science in healing the body is that the mind also is healed, the mental condition is improved, and the moral system elevated."

His Worship then called upon the lecturer to address the gathering.—*The Globe.*

At San Jose, Cal.

Wednesday evening, May 10, the First Church of Christ, Scientist, in this city, had the pleasure of giving to the people of San José and vicinity the privilege, for the second time, of hearing a lecture on Christian Science.

September 7, 1898, Mr. Kimball of Chicago, delivered the first lecture to a full house, and Dr. Fluno of Oakland, gave the second just eight months later to a crowded house, some few even going away because they could not find seats, and both of these lectures were attended by many of our leading citizens, including a few ministers and doctors.

Mr. Armstrong, the First Reader of the Church here, introduced Dr. Fluno with the following remarks:—

This is the second time it has been my privilege to introduce to a San José audience a lecturer on the subject of Christian Science. The object is to state clearly the origin, character, and aim of Christian Science, to see that amid all the din of statement and counter-statement about it, there shall be occasionally a voice raised—not in defence but simply in explanation of what it is and does—this being understood, no defence is needed.

Christians generally concede that the only way of salvation is through Christ Jesus. Students of Christian Science not only believe, but understand, how true this is; they know that the oil and wine which is to revive the poor traveler fallen among thieves and half dead, flows not from any material source, but must still be of the same divine origin and nature as when it blessed humanity so plentifully centuries ago.

Jesus said to his disciples at one time, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Christian Scientists believe that the time is come when the disciples or students of the Christ may, if they will, follow him more closely than at any time since the third century, when ignorance and superstition sought to take the life of every representative of the then new Truth. This is made possible through the discovery of Christian Science stated in "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy. The world never needed this knowledge more than it does to-day. It is with great pleasure that I now introduce to you one who taught me Christian Science some years ago, F. J. Fluno, M. D., C.S.D.

HERBERT D. EUSTACE, Clerk.

At Milwaukee, Wis.

A large audience assembled at the Pabst Theatre Tuesday evening, May 23, to hear Edward A. Kimball speak on Christian Science. A very nice class of people attended the lecture and listened attentively throughout.

Mr. Kimball was introduced by Joshua Stark, who in his introductory remarks said that this was an age of surprises and that the century just closing, especially the last half of it, was marked by inventions and discoveries which had advanced the interests of the human race physically, mentally, and morally. The accomplishments of the past fifty years were such as to challenge the admiration of thoughtful people. All these new things were judged solely by their ability to enhance the well-being of the human race. In the field of education scientific instruction is superseding the study of the classics, and manual training is taking a place side by side with mental work. Coming to the subject of the evening, Mr. Stark said that the large audience present proved the interest taken in the new faith—Christian Science. This Science promises great things for the human race, he said. It would lift mankind to a higher realm of thought, feeling, and action. The American people would give the new faith a respectful hearing, and would adopt it when it was thoroughly tested. If it exerted the influence which is claimed for it; if it alleviated human suffering as it was said it would, then it

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will abide. Mr. Stark closed by saying that the audience would then listen to one of its teachers, and he introduced Mr. Kimball.—*The Evening Wisconsin.*

At West Chester, Pa.

There was an audience of probably five hundred people in the Assembly Building Monday evening, May 22. It was a representative gathering, too. Many of West Chester's leading people were there, and some people who had come in from the country for miles around. The announcement that Carol Norton, C.S.D., of New York City, was to lecture upon the theme, "Christian Science—It is Christian; It is Scientific," had brought the people together. Many were there to listen for the first time to a lecture on this theme by one of its advocates.

Mr. Norton was here under the auspices of the Christian Science Church, which has been maintained in West Chester for a long time past.

The speaker was introduced by Burgess Talbot, who took occasion to say, "Ever since the dawn of human intellect there has been an effort to solve the questions of disease and its causes. How to overcome the weaknesses to which humanity is subject has occupied the attention of many minds. There have been many theories, many schools of medicine. Experiments on human subjects have been numerous. At last Mrs. Eddy comes with a solution and Christian Science as the true way of deliverance. Mr. Norton is an able exponent of those teachings, and I take pleasure in introducing him to the audience tonight."—*Daily Local News.*

At Elyria, O.

Mrs. Annie M. Knott lectured in Elyria, Monday evening, May 15, under the auspices of First Church of Christ, Scientist, of Elyria, the Church of Christ, Scientist, of Rocky River Hamlet, and the Christian Science Association of Oberlin.

The Opera House was well filled, and the lecture was listened to with closest attention. Two papers noticed the lecture very kindly, and we have heard many appreciative comments from those present. One gentleman said he went in expecting to stay a few moments—would have stayed two hours longer, and would have liked to have gone the next evening.

There were present from Cleveland, three "specials"—cars containing one hundred and thirteen Scientists—one special from Rocky River Hamlet, and one from Oberlin.

This demonstration of Unity and loving-kindness, made quite an impression, "and we know that all things work together for good to them that love God," and that good always comes from being obedient. Our hearts overflow with love and gratitude to our beloved Leader, who has made all these blessings possible for us. Already, new interest has been manifested, and new work come to us, from the effects of the lecture.—M. THERESA BRUSH.

At Whitewater, Wis.

An audience of over four hundred people listened to a lecture delivered by Edward A. Kimball, C.S.D., of Chicago, on Christian Science, Monday evening, May 22.

The lecture was given under the auspices of First Church of Christ, Scientist, of this city, and was held in the Congregational Church. Rev. Dr. Johnson of the Episcopal Church introduced the speaker.

About thirty Scientists from Madison, Janesville, Beloit, Fort Atkinson, and Oregon, were in attendance, bringing their love-offering with them, showing us that, although our number is small, we thoroughly demonstrate that Love is the source of all supply. After all expenses were paid we have quite an amount left in the treasury.

It has been a great time of rejoicing with us, because we have been able to help spread this great Truth, by being obedient, trusting, and faithful, and we *know* that the seed sown will bring forth much fruit.

GRACE F. STEPHENS, Clerk.

At Peterborbough, Ont.

The doctrine of the Christian Scientists was clearly, forcefully, and eloquently expounded in a lecture delivered Thursday evening, May 25, in the Sons of England Hall, Hunter Street, by Mr. Carol Norton, C.S.D., of New York City. The address was given under the auspices of the First Church of Christ, Scientist, 414½ George Street. J. C. Parker, Reader, presided. The audience was fairly large, the rain doubtless deterring many from attendance, and all present were deeply interested.

Mr. J. C. Parker introduced Mr. Norton to the audience. He spoke a few words. Christian Science inspires us, elevates us to the Temple not built with hands. It helps us to look into the realm of Spirit, raising humanity above self into purer and holier desires. It gave Mr. Parker great pleasure to introduce a member of the Board of Lectureship, Mr. Carol Norton, C.S.D.

Daily Evening Review.

At Salem, Ore.

An audience of about seven hundred people attended the lecture at the Opera House, Wednesday evening, May 17, given by Dr. F. J. Fluno, one of the national official lecturers of the Christian Scientists.

Dr. Fluno was presented to the audience by Hon. R. S. Bean, associate justice of the Supreme Court. The lecturer is a middle-aged man and an accomplished speaker. He held the undivided attention of his audience during the delivery of the lecture, which required about ninety minutes. He very clearly outlined the belief of Scientists, and by illustrations, argued the world's great need of Christian Science as the sole medium through which true civilization could be attained, and by the application of which only, could the Golden Rule be successfully practised.

A synopsis of the lecture appears on the sixth page.

Oregon Statesman.

At Nashua, N. H.

The Rev. William P. McKenzie, C.S.B., delivered a lecture Tuesday evening, May 23, at Beasom Hall, under the auspices of the First Church of Christ, Scientist, of this city. The audience was a good-sized one, and was by no means composed of Scientists alone.

The Rev. Enoch Powell, minister of the Unitarian Church, introduced the lecturer with a few brief remarks. He stated that he knew but little of Christian Science aside from the fact that it is arousing a great deal of interest throughout the country of late. He said in substance that he believed it should be given a hearing just as other religions were, and that the citizens should decide for themselves upon its merits.—*Nashua Daily Telegraph.*

At Grand Forks, N. D.

A large audience gathered at the Metropolitan Theatre, Monday evening, May 22, the occasion being the delivery of a lecture by Judge Ewing of Chicago, on "Christian Science." Judge Ewing is an elderly man, somewhat spare, of fine, scholarly appearance, an eloquent, impressive speaker, and a man who is evidently thoroughly in earnest. No better evidence of the latter fact could be given than his resignation of a position on the bench of the Superior Court of Illinois to take up his present work. He was introduced last night by Hon. Willis A. Joy, and for over

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an hour he discussed in clear and forceful language the doctrines of Christian Science.—*Daily Herald.*

At Los Angeles, Cal.

At Simpson Auditorium Thursday evening, May 4, Dr. F. J. Fluno lectured on Christian Science, explaining its origin and aims. The keynote to his address is contained in this paragraph:—

"That spirit of investigation in man, which can find a flaw in a solution of his being, naturally and necessarily demands a solution that will bear investigation; a solution that has no flaw, a solution that will bear the closest scrutiny, and yet no imperfection can be found."

"Such a fabric," said he, "is Christian Science—the Science of Being—that comes to-day to fill the world's great need."—*Los Angeles Record.*

At Erie, Pa.

Thursday evening, May 18, a representative audience assembled at the Tabernacle to hear a lecture by Carol Norton, C.S.D., of New York City. The lecture was given under the auspices of the First Church of Christ, Scientist. The subject was, "Christian Science—It is Christian; It is Scientific."

The profound attention given was a marked feature of the evening. In a very pleasant manner, and a few well-chosen words the speaker was introduced by the Rev. Leon Harvey, pastor of the Unitarian Church.

ALICE M. CAREY.

At Winnipeg, Man.

The noted Christian Scientist, Hon. W. G. Ewing of Chicago, lectured before a large audience at the Winnipeg Opera House on Sunday afternoon, May 21. Mayor Andrews occupied the chair, and introduced the lecturer with a few appropriate remarks, to the effect that while he, with perhaps the majority of those present, had given but little study to the ethics of Christian Science, they were nevertheless gratified at having the opportunity of learning from so distinguished a citizen of the United States as Judge Ewing undoubtedly was.—*The Daily Tribune.*

At Weeping Water, Neb.

Edward A. Kimball, C.S.D., of Chicago, one of the leading Christian Science demonstrators of the country, delivered a free lecture on the doctrines and beliefs of the Scientists, at the Opera House here, Monday evening, May 22. The attendance was large and the audience for two hours listened with marked attention to the words of the speaker. Mr. Kimball is a good talker and explains very plainly the principles of this new Science which is being investigated by some of the brightest minds all over the country.—*Weeping Water Republican.*

At Riley, Kan.

A large audience which completely filled the Opera House listened to the lecture on Christian Science delivered by Mrs. Annie M. Knott, Monday evening, May 1.

The lecture was well received even by those who thought they were opposed to Christian Science. Delegations from Junction City, Clay Center, and Leonardville came over to hear the lecture.

We thank Mrs. Eddy for sending out those who reflect so much divine Love.—IDA E. NIXON, Clerk.

At St. Louis, Mo.

Mrs. Annie M. Knott, C.S.D., of Detroit, Mich., who for fourteen years has been a pupil of Mrs. Eddy, Discoverer and Founder of Christian Science, and who is regarded as one of the ablest lecturers, delivered an address at the Olympic Theatre, Sunday evening, May 7, on the doctrines of Christian Science. The house was well filled.

St. Louis, Globe-Democrat.

At Evanston, Ill.

Saturday evening, April 29, Mr. Edward A. Kimball, C.S.D. of Chicago, lectured on Christian Science, in the First Baptist Church. The lecture was given under the auspices of the First Church of Christ, Scientist, and the church was well filled with a very appreciative and intelligent audience.—MRS. EMILY D. PIERSON, Clerk.

The Joys of Jesus.

BY WALDO PONDRAY WARREN.

So much has been said and written about the sufferings of Jesus that many people imagine his earthly career must have been one perpetual thrill of pain. But this is certainly far from true, and the contemplation of the Christ-life from such a standpoint must necessarily cloud the sense of the omnipotence of Love, and hinder the demonstration of it.

While it is well known that Jesus suffered many things, going as he did directly across the evidence of the senses and the established creeds and opinions of the world, yet the possession of such a priceless understanding of the allness of Truth and the nothingness of error as made possible his marvelous works must certainly have made his life far more joyful than the world has been accustomed to think. He lived the precepts which he taught, and he taught that "the Kingdom of Heaven is at hand," "rejoice always," "my yoke is easy and my burden is light," "be of good cheer, I have overcome the world," and referred to himself as the "Son of Man who is in heaven." These sayings, and the necessary presence of that spirit of triumphant joy which inspired them, put to flight all doubt but that his life was bathed in joys of which the world has not yet tasted. In his prayer to the Father (John, 17 : 13), he said, "These things I speak in the world, that they might have my joy fulfilled in themselves."

Love slapped in the face by the beloved—this was the suffering of Jesus. The distrust and misunderstanding of those for whom he labored, the meagre appreciation of his message to mortals, and the bitter censure from those he sought to inspire with the joys of a higher life,—this filled his cup.

Paul, who partook in a great measure of the spirit of the life of Christ, and like his Master suffered many things from the malice of the world, wrote, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us dwell less on the sufferings "which are not worthy to be compared," and see in the Christ-life the Way of salvation, even the way out of all suffering. Acknowledging the inability of evil to accomplish aught but its own destruction, let us see through the clouds the divine process of the destruction of evil, and know that at every step Love is triumphant, and so "count it all joy," knowing that our labor is not in vain. The Christ-life saith unto every suffering one, "Come unto me, and I will give you rest."

It appears from the tables of statistics of the churches of the United States, prepared by Dr. H. K. Carroll that the total number of ministers for 1898 is 143,320, churches 187,100, and communicants 26,651,969.—*Boston Traveler.*

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Questions and Answers.

What authority have Christian Scientists for believing that all will be saved when the Bible declares that no murderer shall enter the kingdom of heaven?—A. C. B.

The Scriptural declaration is that "no murderer hath eternal life abiding in him." In the same passage a murderer is defined as one who hates his brother. There are but few, if any, persons who have not at some time hated a brother, but must we conclude that the great majority of mankind are forever lost? No murderer, or one who hates his brother, with or without cause, has eternal life, or has the true sense of Life which is eternal. Jesus defined eternal life as the knowledge of God (John, 17 : 3), and John declares that God is Love. He who has a sense of hate is not conscious of the presence of divine Love which is infinite; but it does not follow that such an one must forever dwell in a sense of hatred. When man ceases to hate he ceases to be a murderer.

It is generally admitted that even a murderer may receive pardon and enter heaven, but he must first be purified and every murderous thought be destroyed. This is in perfect accord with the teaching of Christian Science. He who sins in thought, word, or deed is not ready for heaven. He must depart from his evil way; be saved from all unrighteousness before he has eternal life.

That all *may* be saved if they will avail themselves of the plan of salvation is in accordance with all religious teaching of the present day. The question of universal salvation, then, depends upon whether all *will* avail themselves of the opportunity afforded them. Christian Scientists believe they will. If their love for the true and good does not cause them to do so, suffering for sin will at length compel all to forsake sin. Suffering will become so great as entirely to destroy the sense of pleasure in sin, and when mortal man forsakes his sin he is no longer a sinner. It is the sin and not the man which is to be destroyed. This fact is clearly presented in 1 Corinthians, 3 : 15, "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

In support of the statement that all will turn to the Lord we quote Romans, 14 : 11: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

❧

Where it seems necessary to do so, is it not the proper thing for a branch church to have two female Readers?
A Church Member.

The Church Manual provides that the Sunday services shall be conducted by two Readers, a male and a female, but we presume that in the smaller fields, where it is impossible to comply with the rule entirely, it may justly be considered as one of the things we must "suffer to be so now," to have the services conducted by two female Readers. This arrangement would of course be only temporary, or until a suitable male Reader could be provided. No impossible thing is required, and it is better to have services conducted by two female Readers than not at all. The members of such churches will improve the present opportunity to the best of their ability and, working together in harmony, will wait patiently for divine Love to supply all that is needed to enable them to conduct their services in strict accordance with the rules.

The *Register* asks, "What is practical preaching?" and replies, "It is an exposition of the way in which a thought may be transformed into a sentiment, a sentiment into a law of conduct, an impulse of the will into a deed, the translation of a thought into life. The beatitudes represent practical preaching in its highest form."

Abiding in Love.

BY R. McCLYMONT.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—JESUS.

BEFORE coming to Science how few of us believed that these precious words of our Saviour could ever be proven to be true in this age. But now those who have touched the hem of this Christ-robe know that these immortal words of our Master were as much intended for each and every follower of the Christ, as they were for those whom he immediately addressed.

The mistake of the ages has been in relegating to the early years of the Christian era the monopoly of healing the sick and reforming the sinner through the divine power.

Yet, as our beloved Leader says, "This healing power of Truth . . . is as ancient as the Ancient of Days. It lives through all Life, and extends through all space" (Science and Health, p. 40, lines 12, 13).

As yet we have but dimly comprehended the priceless import of the teachings of our great elder Brother, as illustrated in his life-work and explained to us in this age by Christian Science, which is the Comforter, promised by him. One thing is certain, however, that this Comforter, this divine Guide, is leading, and will continue to lead, all who follow its effulgent rays, into all Truth, when sickness and sin will fade from our consciousness, like the mist melting into nothingness before the sun's bright radiance, leaving in our enlightened thought nothing but the everlasting and supernal realities of God's creating. Let us consider what the Messiah meant when he gave us this immortal and beautiful promise.

In order to be able to demonstrate this word of his, we must first be abiding in him, and his words, or teachings, must be abiding in our consciousness as the sole law of our being. Mark well what Jesus says, that we must abide in his word and his word in us.

It will not do for us to have but a wavering or doubting trust in his word, but it must be incorporated in our very being in order that we may receive the reward. If we are abiding steadfastly in Love, and Love's teachings are being thought and acted through each day, then indeed we shall ask what we will and it shall be done unto us.

Dear brothers and sisters in Truth, if each and every one of us who have named this holy name of Christian Science, were but abiding in Love's pure teachings, we should revolutionize the world. We should then prove our great Way-shower's words, by doing the wonderful works that he did and which he said we should do. Error of every sort would then be as naturally and instantaneously destroyed as it was by Jesus and his apostles; for if we were abiding in that consciousness of Good, we should reflect health, holiness, harmony, as readily as the sun reflects light, or the rose emits fragrance.

This is indeed the goal to which we must attain before we can reach the perfect Science of healing. Love must have the first and only place in our consciousness, ere we can emulate Jesus' mighty works. If our thoughts are permeated with this Love-light that guided his every footstep, we too shall do the glorious works which he did; but if instead our minds are filled with error,—envy, sin, and discord,—we shall be helping no one to a higher sense of Life, but shall be blocking our own progress heavenward. Let us each, then, give up our earth-weights, and press forward to the Mount of Vision, where pure reality is revealed, where the mist evaporates, and the radiant images of our Father's creation dawn on our understanding.

And in this struggle to be perfect let us not forget that infinite Love is ever with us to guard and guide us out of this mortal vale of tears to our God-bestowed inheritance,—eternal Harmony.

Though error seems to thunder with a thousand tongues, it but sounds its own death-knell, for above, around, and

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about us the divine Love reigneth omnipotent, and the God who guides the starry legions doth also watch over each and every one of His children well, delivering them from the wild beasts of mortal mind, and guiding them safely up the mountain steeps up to our home in Love.

May we all strive daily to express in every thought the Love and Truth which is our eternal birthright, perpetually striving to realize the ever-presence of that divine Love who is our God and Father as indicated so beautifully in this stanza of our beloved Mother's "Evening Prayer:"—

Love is our refuge; only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

Missionary Work.

SOME months ago my daughter and I sent the names of three persons as subscribers to the *Sentinel* for six months, hoping thereby to interest them in Christian Science.

A few weeks since my daughter received a letter from one of these persons on a matter of business. In closing she said, "Some kind friend has been furnishing me for some time with the *Christain Science Sentinel*, and I have suspected it came from your mother. Whoever it is, I think I feel toward her (I am sure it is a woman) as some of the Christian Scientists do toward Mrs. Eddy, for it has furnished me with excellent reading, and I understand and accept much of it. When I have an opportunity to do so, I shall read Science and Health."

What Scientist would not be glad to plead guilty to such a charge? I hastened to write her, and acknowledge my part in the matter, and offered her the loan of a copy of Science and Health.

She gladly accepted the offer, and in a more recent letter expressed great pleasure in what she has read. She said that the name Christian Science attracted her, and that while she had never talked with a Christian Scientist on the subject, she found much in Science and Health and the other reading, that she had long been impressed with and believed. "Whence cometh it but from the Father?" were her words concerning it.

Soon after this the second person brought me a dollar and asked if I would send for the *Sentinel* for her. She is one who has a great many places for all the dollars she gets, but she did not want to give up the paper, and this dollar was of her own earning and must be used for this purpose. As soon as she can spare the money she intends to have more Christian Science reading. We have not heard from the third person and may never know the results in that case, but trust that some one has been helped by that effort also.—*Mary M. Gallup, Palermo, Cal.*

Miscellany.

Largest Business Concern in the World.

Many people will be surprised to learn that the postal establishment of the United States is the greatest business concern in the world. Postmaster-General Charles Emory Smith, writing in the May Cosmopolitan, tells us that it handles more pieces, employs more men, spends more money, brings more revenue, uses more agencies, reaches more homes, involves more details, and touches more interests than any other human organization, public or private, governmental or corporate. The Postoffice Department directs 73,570 postoffices, musters an army of 200,000 employees, spends this year $105,000,000, and counts receipts of nearly the same amount. It handled last year 6,214,447,000 pieces of mail matter, of which 2,825,767,000 were letters, so that every minute confides 12,000 new messages to its hands. It manufactured and delivered postage stamps to the number of 3,623,821,608, and the value of $71,788,333. It carried 2,069,742,000 newspapers.—*Boston Evening Transcript.*

Thoughts for Busy Men.

Christian Science teaches how to live, not how to die.

If there were no sick thoughts there would be no sick bodies.

Don't reject anything good just because it is old. Nothing is older than truth.

Endeavor each day to bring a little more of Heaven—Harmony—into the lives of those about you. This is the highest form of Christian Endeavor.

When mankind understands and practises Christian Science, the jails, asylums, and hospitals will be empty and stay so. This can also be said of true Christianity—and that is just what Christian Science is.

The mind that habitually sends forth thoughts of goodness and love is like a battery of guns using smokeless powder. The effect is seen and felt but whence it comes you cannot tell; there is this difference, however, the guns have to be aimed and sometimes miss. Good thoughts do neither.—*Florence (Col.) Daily Tribune.*

A Boy Sentenced.

Perhaps the most peculiar sentence ever passed upon a person in the courts of Ohio was passed upon James Firsden in Bowling Green by Mayor A. R. Campbell, who made himself widely known by fining himself for a misdemeanor. Young Firsden, although thirteen years of age, has just finished a thirty-days sentence in jail. When arraigned before Mayor Campbell he was sentenced to attend Sunday School and church for eight weeks every Sunday or go to jail for twenty days. Upon presenting a certificate from his Sunday School teacher at the close of the time he is further to be paid one dollar by Mayor Campbell for his good conduct. On refusal to attend church the boy is to be locked up and the sentence carried out.—*New York Times.*

An Idea of Abraham Lincoln's.

No man is good enough to govern another without that man's consent. When the white man governs himself, that is self-government; but when he governs himself and also governs another man—that is despotism. Our reliance is in the love of liberty which God has planted in us; our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it.

Buffalo Evening News.

Notices.

The lecture of Edward A. Kimball, C.S.D., appearing in the *Christian Science Journal* for May is now published in pamphlet form. One copy or more, each, 10 cents; 12 copies to one address, $1.00; 25 copies to one address, $1.75; 50 copies to one address, $3.00.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

We are requested to announce that Edward A. Kimball, C.S.D., of Chicago, will continue in the lecture work. His address is 5020 Woodlawn Avenue, Chicago, Ill.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., JUNE 15, 1899. | Vol. 1 No. 42

Testimony to Cures.

From the Boston Herald, June 8.

THE First Church of Christ, Scientist, commodious as it is, was not large enough to hold the thousands of visiting Christian Scientists who wished last night to attend the testimony meeting which is a weekly feature of the church work. The meeting was therefore held in Tremont Temple, and the large auditorium of that edifice was scarcely able to accommodate those who sought to enter. Every seat was occupied, and hundreds of persons stood in the aisles and corners.

Many remarkable instances of recovery from apparently hopeless illness through the instrumentality of Christian Science were related by persons in the congregation, and were listened to with almost breathless interest. But perhaps the most dramatic feature of the evening was an impromptu confession of faith by the congregation in the distinctive claims of Christian Science, and also in several of the fundamental principles which are held by other bodies of Christians. This occurred at the close of the testimonies.

Judge Septimus J. Hanna, who presided over the meeting, addressed the congregation in these words:—

"I would be glad to extend this meeting, but I think the time has arrived when we should bring it to a close. These testimonies could continue all night, and many of us would be glad to hear them, but it is not wise to prolong it much longer. Before closing, however, I will ask those present who know of a certainty that they have been healed through Christian Science to please rise."

Almost every one on the main floor, in the two galleries, on the platform, and in the choir gallery, promptly stood up. When they had resumed their seats, Judge Hanna said,—

"Now, I wish to ask those who know that they have been healed through simply reading 'Science and Health with Key to the Scriptures,' and the Bible, in the light thrown upon it through the reading of this book, to rise."

In response to this request about three hundred persons scattered throughout the house, arose.

"Our beloved friends of the churches, and especially of the pulpit,—some of them,—have been somewhat in the habit of charging Christian Scientists with being a Godless people," Judge Hanna said. "Will those who believe in God as the *only* saving power in their lives, please rise?"

Promptly everybody stood up.

"Our good friends have also charged us with being a Christless people, with denying Jesus Christ. How many are there here—Christian Scientists—who believe in Jesus Christ, absolutely and unqualifiedly?"

So far as the reporter could see, not more than a dozen persons remained seated.

"We are also sometimes charged with being a prayerless people. Will those who believe in prayer, and in the power and efficacy of prayer to heal the sick as well as to destroy sin, please rise?"

In response to this request, almost the entire audience rose.

"I will ask those who believe that prayer, in the highest and best sense of the word, is the only healing efficacy, to rise."

There was the same general response to this request.

The meeting opened with a brief religious service. On the platform with the presiding officer, were about fifty of the First Members of the Mother Church, who constitute the governing body of the congregation. The Countess of Dunmore and her daughter, Lady Mildred, also occupied seats on the platform.

The method of procedure in the giving of testimonies was simple. Judge Hanna opened this portion of the evening's exercises with a few remarks.

"I will," he said, "detain you with but one word, and then we shall be pleased to hear from the field and to receive testimonies as to what Christian Science has done for you and can do for the whole world. May I ask you to speak distinctly, so that you may be easily heard. And, inasmuch as there are many visiting Scientists present, we would be glad if you would make your remarks short and concise, so as to give an opportunity to as many as possible to speak.

"I will say that we have heard, of course, of the return to her home of our beloved Leader and Mother, refreshed and strengthened as the result of her visit to her church. We are all glad to know that she had a most enjoyable occasion with us, one which she will never forget, and certainly one which we shall never forget. I might also remark here that, strange as it may seem to some, although she arrived in Boston during the business hours of Monday, and remained in Boston all day yesterday, she was not arrested. [Laughter and applause.] I think the world will come to understand some time, and that very soon, that eternal Truth and its representatives cannot be arrested. [Applause.] The meeting is now in your hands."

Some thirty or forty persons arose in succession and spoke. Most of the testimonies lasted but a couple of minutes. A few of the speakers occupied five or ten minutes. Some of the experiences related were very interesting. A convincing air of sincerity marked all of them, the voices of several indicating deep emotion.

Among the afflictions designated as having been relieved by the power of Christian Science were spinal meningitis, cancer, consumption, gouty deposits in the hand, the liquor habit, defective vision, nervous prostration, and numerous other troubles. One speaker said that he had

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been a cripple, and that Christian Science had cured him.

One of the most interesting speakers was an ex-medical student.

"In justice to Christian Science," he said, "as well as from a heartfelt desire, I wish to give a personal experience—a personal experience which typifies the growth of an individual consciousness living in darkness and ignorance, and coming into the light, the glorious light of Christian Science. Four years ago found me with all preparations made to enter a medical college. At the time I was attending operations as an assistant.

"For eighteen years my mother had been an invalid. Throughout this time physicians and surgeons in New York, Boston, Chicago, Omaha, Cleveland, in number twenty, had striven, but vainly, to cure her of a complication of chronic and organic diseases. The doctors had said that a surgical operation might aid her, and that there was a slight possibility of her recovery. Through fear of this operation she went to a Christian Scientist and was healed in six weeks. I began investigating.

"At the end of a year, having found cases which, to my consciousness, seemed to be cures of consumption and cancer, as well as the cure of my mother, I desired to become a Christian Scientist. From that time to this I have been endeavoring to live the life of a Christian Scientist, and what have I found? I have gained an understanding which enables me to partake of three harmonious meals a day, I obtain the requisite amount of sleep at night, and the other hours of the twenty-four I am living in harmony with divine Principle. My mother gave her testimony in the Mother Church on February 1 last. At this moment she is giving her testimony in a Church of Christ, Scientist, in New York city."

A man from North Dakota said,—

"Christian Science found me a physical wreck in 1888. I had been to six or eight different physicians. Each of the physicians said that I had a different disease. To the last one I said I thought it was something else, and he agreed with me. This completely destroyed my faith in *materia medica*.

"As a last resort I turned wholly to Christian Science. The first thing I noticed was that it was a new tongue, that it was not in learning. There was no Christian Scientist within fifty miles of where I then lived. While I was praying to God in the ordinary way I began to reason, and I saw that in Christian Science God is Love; and, getting a glimpse of the spiritual idea of God as taught in the little book by the Rev. Mary Baker G. Eddy, I was healed instantaneously, while believing that I had not one hour of life. I had not been able to turn over in bed, nor move any of my limbs one inch. But I got out of bed and walked to the window, and the next day rode seven miles on horseback."

A lady from Spokane, Wash., said that five years ago she was given up by the best physicians in the city to die. A friend visited her, and said, "Dear, Truth will heal you." A Christian Science healer visited her the next day, and in three weeks she was healed. Three years later, error again assailed her. A terrible hemorrhage came upon her. Her husband said to her, "You will soon be at home; you will soon be with your God." She realized instantly that life was not in the blood, and replied, "No, God is my Life, and Life is eternal. I have work to do here, and I dare not pass on."

This speaker said, in conclusion: "Science and Health has taught us that sickness is a temptation, as well as sin; that it is weakness for us to yield to sickness, and even to yield to death. This is what our Leader, our beloved Mother, has given to the world to-day through Science and Health. And, think of my great joy yesterday that I was able to look on her face and hear her speak in the power of Truth, to hear her loving words that filled this house with love and harmony. I cannot tell you what it was to me. I crossed the continent for this; for the church communion, and in holy, happy expectation that I might look upon her face."

A speaker from Fort Worth, Texas, said that six years ago she was ready for the operating table. She went to a Christian Scientist and was instantaneously healed. Last winter there was an epidemic of spinal meningitis in Fort Worth. The doctors lost every case, but not one case treated by a Christian Scientist was lost.

These testimonies are fair samples of the numerous others related last evening. At the close of the meeting there appeared to be no lack of others willing to speak, and the exercises ended only because the hour was late.

Three Thousand Cured.

Brief Extract from the Boston Globe, June 8.

THE "testimony meeting" of the Christian Scientists, held in Tremont Temple last evening, proved quite a prodigious affair to those who took part in it, despite the modest characterization, as the regular Wednesday evening meeting of The First Church of Christ, Scientist.

The whole edifice was decorated from top to bottom with fresh, bright-colored bunting, flags, and streamers in a way that showed not only a liberal disposition as regards quantity, but really superior artistic taste also; and with such a gay background the audience made perhaps the most brilliant picture that has ever been seen in the new temple.

There were surely three thousand people present, for besides all the seats every foot of standing room, even where not a glimpse of the stage could be had, was occupied. It was a splendid looking audience. The first part of the meeting was much like any ordinary week night church gathering—Scripture reading, prayer, and congregational singing.

Then followed a good account of the meeting.

Pulpit Charges Refuted.

Brief Extract from the Boston Post, June 8.

TREMONT TEMPLE has been the scene of many remarkable gatherings. Within its walls men of nearly all faiths or phases of belief have met and given hearty assent to the proclamation of their creed, yet never in the history of the revered hall, revered because of association, has there ever been a more remarkable demonstration than that of last evening, when the Christian Scientists met to give testimony of their belief.

It was at the close of the interesting service that the great altitude was reached, that fairly seemed to carry the vast audience into the seventh heaven of blessedness. The faces of the throng were aglow with a great aspiration and conscious joy; and the close of the day came to the assembled people like a benediction fraught with consecration. They were exalted because they believed in the triumph of their faith, and it seemed like the coronation day of "Love divine." They had just heard testimony after testimony of the power that had healed from sin and had restored to health, and, above all this, they had just witnessed more than two thousand people rise and publicly refute certain charges that had been made against the tenets of their faith.

For an hour and a half people from all over the country, those who had come to attend the annual communion of the Mother Church, had been telling of the power of this "Love divine" through personal experience and experimental knowledge. This might have continued all night,

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but Judge Hanna, the presiding officer, deemed that there had been sufficient expression.

Some of the testimonies given were as remarkable as the wonderful closing demonstration. Any person was allowed to speak who so chose, and from all parts of the building men and women rose to give utterance. Frequently two and three were speaking at one time, so that Judge Hanna had to designate who had the floor. They told of the growth of the Church in all parts of the country, as well as of the healing that had been accomplished.

A gentleman from Rochester, N. Y., who occupied a seat in the upper gallery, said that some time ago his father and brother had passed on, being taken away by tuberculosis, and that he had been given up on account of the same disease. It was then that he had called upon a practitioner in Rochester to be healed by Christian Science, and that in eight months he had gained twenty pounds, and now the symptoms of the dread disease had entirely gone. He had been led into the way of Truth, and had found God, for whom he had been seeking.

A lady from California told of having been a sufferer from organic troubles for ten years, and of having lain for four months in the hospital in San Francisco, acquiring strength to undergo an operation. At the end of that period it was agreed that she was too weak to stand the operation, and she was removed to her home in Louisville. There, as a last hope, she consulted with a Christian Scientist, having been led to do so by reading a book on the subject, with the result that she was completely cured. She wanted to return thanks to God and to Christian Science for the great light and health and beauty that had come into her life.

A lady on the platform said that Christian Science had found her an invalid and a cripple, and that it had set her free. Several others followed and testified to the power of Christian Science as a redeemer from the curse of strong drink, by convincing the sinner that there was no pleasure in sin.

A man in the first gallery said that fourteen years ago he had stood in the old temple and witnessed Mrs. Eddy defend herself against the accusations of others. Then there had been not more than fifty Christian Scientists in the temple, and now the building was full of them. Christian Science had saved him twice from death, and his wife once. "The effort," he said, "was due to myself, the praise to Mrs. Eddy, the glory to God."

And thus did many more offer testimony to the healing power of Christian Science.

Tributes to Christian Science.

Brief Extract from the Boston Journal, June 8.

THE weekly meeting of The First Church of Christ, Scientist, of Boston, was held in Tremont Temple last night, in order to accommodate more fully than could be done at the church edifice the large number of visiting Scientists from all parts of the country.

Judge S. J. Hanna, the First Reader, presided, and as he looked out over the hall he saw an audience which filled the place entirely from floor to upper gallery, between twenty-five hundred and three thousand being present. There were some thirty or forty speakers, representing all parts of the United States, and some forty-three testimonies of healing, about a third being of organic diseases.

Among the testimonies was one of healing from nervous prostration, one from consumption, one from cancer, meningitis, paralysis, dyspepsia, typhoid fever, scarlet fever, and numerous other diseases, while two or three testified that they had been saved from the operating table by this agency.

Scientists Declare Faith.

Extract from Boston Transcript, June 8.

IF it had not been for the great crowd which filled Tremont Temple at the testimony meeting of the Christian Scientists, last evening, there would have been little of interest or significance in the declaration of faith that came as the result of several questions asked by Judge Hanna, the presiding officer, at the end of the meeting. As it was, the declaration was noteworthy. Just before closing the meeting, Judge Hanna said,—

"These testimonies could continue all night, and many of us would be glad to hear them, but it is not wise to prolong the meeting much longer. Before closing, however, I will ask those present who know of a certainty that they have been healed through Christian Science, to rise."

The audience rose almost unanimously on the main floor, in the two galleries, on the platform, and in the choir gallery. There must have been nearly three thousand standing. He then asked them to be seated.

"Now I wish to ask those who know that they have been healed through simply reading 'Science and Health with Key to the Scriptures' and the Bible, in the light thrown upon it through the reading of this book, to rise." About three hundred people scattered throughout the house stood up.

"Our beloved friends of the churches, and especially of the pulpit—some of them—have been somewhat in the habit of charging Christian Scientists with being a Godless people. Will those who believe in Almighty God as the only saving power in their lives please rise?" Apparently everybody stood up.

"Our good friends also have charged us with being a Christless people, with denying Jesus Christ. How many are there here—Christian Scientists—who believe in Jesus Christ absolutely and unqualifiedly?" It seemed to one upon the floor that not more than a dozen people remained seated throughout the house.

"We are also sometimes charged with being a prayerless people. Will those who believe in prayer, and in the power and efficacy of prayer to heal the sick as well as to destroy sin, please rise?" In response to this request, almost the entire audience rose. "I will ask those who believe that prayer, in the highest and best sense of the word, is the only healing power, to rise." There was the same general response to this request.

In opening the testimony part of the meeting, in which every one in the audience was invited to tell something of what Christian Science had done in the way of healing them, Judge Hanna spoke incidentally of Mrs. Eddy as follows:—

"I will say that we have heard, of course, of the return to her home of our beloved Leader and Mother, refreshed and strengthened as the result of her visit to her church. We are all glad to know that she had a most enjoyable visit, one which she will never forget, and certainly one which we shall never forget. I might also remark here that, strange as it may seem to some, although she arrived in Boston during the business hours of Monday, and remained in Boston all day yesterday, she was not arrested. [Laughter and applause.] I think the world will come to understand some time, and that very soon, that eternal Truth and its representatives cannot be arrested."

There were thirty or forty testimonies in all, the meeting continuing from half past seven until about nine o'clock.

In the evening edition of the *Herald* and *Journal* the reports of the meeting given in the morning editions, were republished in full.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Retrospective.

THE events of the past few days, beginning with our preliminary meetings of Saturday, June 3, and continuing to the close of the Wednesday evening meeting in Tremont Temple, have a deeper significance than we are now able to comprehend. They mean much for the cause; much to the workers in the Field, whether present or absent. The wave of Truth and spiritual power which went out as the result of this series of meetings will reach and encourage and uplift every laborer in the vineyard, however isolated or remorte from the headquarters and busier centres of the movement. Let each take courage therefrom, and press on with renewed zeal in the line of true Christian endeavor —healing the sick and saving the sinner.

We can speak from personal knowledge of the intensity of joy which welled up in our Mother's heart, as she beheld the great sea of faces before her at Tremont Temple, radiant with love for her, to whom, through God, they are indebted for the blessings of this festal occasion.

She remembered that all present in the Temple were members of the Mother Church and most feelingly referred to that fact; although her heart went out none the less to those who have not yet reached the point of admission to the Church, but who are looking with eager expectancy toward that happy event in their lives. It is not strange that she should have been delighted with such an audience, for truly, to behold it was an inspiration. Those present stood as the representatives of the great host all over this country and other parts of the world, who, though not physically there, were looking intently Zionward, and were present in spirit and in truth; and all will share in the joyousness and blessings of the occasion.

It was a Pentecostal season, full to the brim, and yet only dimly prophetic of the many more glorious Pentecostal Days yet in store for the faithful and true.

"The white wings of the Holy Ghost stooped unseen" but not unfelt, over that great assemblage. The spirit of Truth was there; "Love was reflected in love" there; Good radiated from heart to heart there, and all was peace, harmony, and heavenly hope.

It was our Leader's original purpose to have been present at the Communion service, but at the last moment she was led to defer her coming until the Annual Church Meeting. Did not the finger of God point her thither? What so appropriate as that she should have appeared before the great multitude of her own Church members—more than three thousand in number—in a new temple recently rebuilt on the very spot where stood the temple (since burned) in which, about fourteen years ago, she was grudgingly accorded ten minutes to define the infinite subject of Christian Science, and to the audience filling the same, was introduced by the Rev. Joseph Cook as the "so-called" Christian Scientist. The discourtesy—amounting almost to insult—then shown to her, is sufficiently atoned for by this recent grand demonstration, and is another striking fulfilment of the prophecy we read with so much delight in Isaiah, 54: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Him."

Two of the silly falsehoods recently set afloat by malicious hearts have thus been most effectually silenced, namely, first, that she was too feeble by reason of ill health to appear in public, and second, that she did not dare to appear in Boston during week days for fear of arrest, because of having issued illegal certificates as President of the Massachusetts Metaphysical College. The fact is, she never appeared in better health, and there was abundant opportunity for the administrators of the law to have enforced its mandates against her, if, as a matter of fact, she had been guilty of any violation thereof.

In her conversation with the writer, she spoke in terms the most magnanimous and loving of those who have assumed the role of her detractors and defamers, for she declared that the only power they possessed was to drive her nearer to God, and to compel her the more closely to wrap about her the mantle of divine Love.

At the Annual Meeting.

At the Annual Meeting of the Mother Church held in Tremont Temple, June 6, 1899, letters of congratulation and telegrams were received from Edinburgh, Scotland; Kansas City, Mo.; and South Bend, Ind.

Interesting reports of the present condition of the work were also made, either in writing or verbally, from various parts of the Field, including the following places:—

Wilmington, Del.; Chicago, Ill.; New York, N. Y.; Brooklyn, N. Y.; Buffalo, N. Y.; Montreal, Canada; Parkersburg, W. Va.; Kansas City, Mo.; Philadelphia, Pa.; Washington, D. C.; Pittsburg, Pa.; Fort Wayne, Ind.; Troy, N. Y.; Newark, N. J.; Denver, Col.; Rochester, N. Y.; St. Louis, Mo.; Melbourne, Australia; Dawson City, Klondike; London, England; Leavenworth, Kan.; Utica, N. Y., and Toronto, Canada.

Christian Science and the Press.

WITH the majesty of meekness, and clothed in the beauty of holiness, our consecrated Leader stood before nearly three thousand of her rescued ones, at the Annual Meeting, June 6, and declared that God's promised blessing was in that hour bestowed upon His children. Standing in "the watch tower in the wilderness" (2 Chronicles, 20 : 24), she saw the destruction of the enemy before her followers realized that God had gone before.

Our Leader said, "The divine Law hath said to us, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and, prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' There is with us at this hour this great, great blessing."

How great that blessing is we are just beginning to see. The news—the health-giving news—first of the Communion service and the Gospel Message, then of the visit of our Leader to Boston and her address, then of the magnificent choral testimony for Truth at Tremont Temple—all this news of peace and health on earth and good will toward men, flooded the press of Boston, and was

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sent reverberating over telegraph wires to the uttermost parts of the earth through the instrumentality of the Associated Press. This was the best news the daily press of the world ever published, for it went forth from the Great Heart of Love fraught with power to heal the sick.

The daily newspapers have in times past championed many a good cause, and nations have been saved from calamities through their fearless exposure of the evil machinations of selfish public servants, but now they enter a field of higher usefulness. What a glorious mission for the newspapers is opening! To be publishing words of love that will heal the sick and redeem the sinner!

Some of the reporters who wrote the accounts of the different meetings for the Boston papers, had never attended Christian Science meetings before, and yet they were so imbued with the Truth that they unconsciously wrote from the spiritual point of view. God has poured out His blessing to all the world through the newspapers.

For a week before Communion, the newspapers of Boston contained advance accounts of the event, telling of the crowds that were coming and of the character of the services to be held. The Associated Press also sent out advance reports. The day following Communion, the Boston papers had excellent accounts of it, three of them publishing the Message of our Leader in full, accurately following her method of capitalization and punctuation. All the papers treated our cause respectfully and fairly. The Associated Press sent out to nearly all the daily papers in the United States and Canada, the full text of the Message with a good account of the day's proceedings.

Again, after the Tuesday meeting at which our Leader was present, the Boston papers gave much space to reports of the meeting giving her impromptu address word for word. The Associated Press also sent out a full report to the newspapers of the world. Many representatives of the press were present at the meeting and they both heard and saw Mrs. Eddy, and their testimony through their papers having an aggregate circulation of nearly a million in New England, and the testimony that went out to the world through the Associated Press, reaching many millions of people, in *one day* sweeps away the accumulated falsehoods of years about our beloved Teacher.

The great Wednesday evening meeting at Tremont Temple constituted another falsehood-destroying tidal wave. Newspaper men were again present and saw and heard for themselves, and they wrote about it with minds inspired by the same Spirit which brooded over the meeting.

The editorial comment so far has also been very favorable. Newspapers that are daily arriving from all parts of the country contain accounts of our Communion, varying from two hundred words to four columns. In the succeeding pages will be found press extracts showing the general attitude of the newspapers of Boston and elsewhere in reporting the recent events in connection with the Mother Church and its Pastor Emeritus.

Mrs. Eddy's Visit.

THE Boston press gave a great deal of space to accounts of the visit of Mrs. Eddy and her address to her followers assembled at the Annual Meeting of the Mother Church, Tuesday afternoon, June 6. Three leading papers published the address in full.

Following are brief extracts from the afternoon papers:

Transcript.

If one asks these people why a visit from Mrs. Eddy means so much to them, he will find that they associate no element of worship with her personality. They evince for her a love and regard that might at first seem inexplicable when many of them have never seen her, but such reverence as is shown her is the reverence by which a loyal body of followers recognize the fitness of the Leader to lead, and her insight and wisdom in pointing out the way that must be followed. It is to be remembered, too, that hundreds of the people who heard and saw Mrs. Eddy for the first time to-day, associate her name and the Truth as she has stated it with their own healing from physical infirmities and ills that they once thought incurable, and it seems hardly strange that such persons should feel an eagerness to see one to whom they feel they owe present immunity from the ills that flesh is heir to, or that their eagerness to see and hear their acknowledged Leader, should be mingled with a deep personal sense of gratitude. So far as Mrs. Eddy herself is concerned in the matter, as was said at the Communion service on Sunday, her reluctance to appear among her followers publicly is based on the desire to turn their allegiance altogether away from her own personality, and rather toward the Principle of life which she enunciates.

Evening Journal.

The fondest hope of the Christian Scientists, which has been an undercurrent ever since they began to come into this city from almost every corner of the globe for their annual Communion week, has been realized, for to-day their Leader, and the Founder of Christian Science, was in Boston. She spoke at the annual meeting in Tremont Temple. It was to Christian Scientists the greatest event that could characterize their annual gathering.

Evening Herald.

There was a very large meeting of Christian Scientists at Tremont Temple this afternoon. Every seat in the big auditorium was taken and the scene was inspiring.

To meet her faithful followers face to face and to speak a few words of encouragement to them, the Rev. Mary Baker Eddy attended this meeting, which was held in Tremont Temple in order to permit as many of the members as possible to attend, the Mother Church being much too small for such a meeting.

Traveler.

Something of the feeling which must have saturated the whole beings of those blessed enough to gaze upon the living features of Jesus, the Christ, was stamped upon the features of three thousand or more Christian Scientists who yesterday in Tremont Temple heard from the lips of their Leader, Rev. Mary Baker Eddy, from the woman whom they look upon as the authorized revealer of God's word, an inspiring message of love and faith.

The words spoken were not many, at times the tones of delivery were far insufficient to reach to the majority of those present, but all heard some of the sentences, and best of all the vast congregation was blessed with an opportunity of seeing the woman in whose works they have rested all their faith, all their hope, all their expectations.

During the congregational singing of the Christian Science Communion hymn every person in the Temple rose, except Mrs. Eddy. She was seated in about the centre of the platform near Judge Hanna the First Reader of the Boston Church. Directly in front was a mass of flowers of as many colors as the bright gowns of the Christian Scientists who stood before her on the floor, and in the two large balconies which extended on three sides of the auditorium.

Behind her on the platform stood the leaders in the Christian Science movement from all over the country, taking up every inch of space on the commodious stage. Higher up the organ loft was crowded to its utmost capacity with singers.

In the singing of the Communion hymn all joined, for

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everybody present, with the exception of several newspaper reporters, was a member of The First Church of Christ, Scientist, Boston, and hence knew the words of the hymn by heart.

The scene when one comprehends its underlying meaning and spirit must be taken as altogether the most remarkable that Boston has seen. Women predominated in the audience. The great chorus, which swelled from three thousand throats, for everybody appeared to be singing, seemed the victorious, triumphant song of beings who believed, were saved, and were happy in their salvation.

A smile of inexpressible ecstasy dwelt upon every face. The eyes contained a light akin to that which imbues and makes Christian Science transcend the ordinary—the light of the spirit. An unspeakable joy seemed to have transformed the Temple and all it bore.

Mrs. Eddy, a slight, elderly woman, rose from her chair and looked at her people. Features and attitude showed the passage of time, the white hair told the usual story, but an expression of peace rested on the countenance which caused one to forget Rev. Mary Baker Eddy's age and think only of the character of the one who had borne witness to the truth of infinite Spirit, Wisdom, and Love. It was not, then, Mrs. Eddy whom the people heard, but they listened instead to the voice of God.

She spoke of the power of infinite Love and of the hope and certainty of salvation. When she had done her people gave her an enthusiastic and continued greeting, recognizing that applause but illy expressed the nature of their feelings.

Evening Globe.

At quarter past two this afternoon Mrs. Eddy entered the auditorium of Tremont Temple. The audience arose and remained standing respectfully until she was seated. Mrs. Eddy was attired in a quietly elegant gown of gray satin, covered with exquisite black lace. Her remarks were very brief.

The following extracts are from the morning papers:—

Morning Herald.

The presence of the Rev. Mary Baker Eddy at the Annual Meeting of The First Church of Christ, Scientist, which was held yesterday in Tremont Temple, was probably the most interesting feature of the annual Communion season to the members of the Church.

The appearance of Mrs. Eddy at the Annual Meeting, her reception at her Commonwealth Avenue home, and her return journey to New Hampshire, all within twenty-four hours, furnished convincing proof of the fact that she is in the enjoyment of excellent health.

Apart from the presence of Mrs. Eddy, the Annual Meeting was simply a gathering similar to the annual meetings of other churches, except that the attendance was extraordinarily large. This was due to the peculiar nature of the membership of the Mother Church, embracing, as it does, thousands who live at a distance, many of whom come to Boston at this season for the annual Communion.

Morning Journal.

While Mr. McKenzie was making his address there was a sound of hundreds of people turning in their seats, and watching eagerly for the coming of Mrs. Eddy.

Up the platform steps she came, under the escort of Judge S. J. Hanna, and showing no signs of weariness or inability. She walked with as sprightly a step as a girl, and only by her white hair showed signs of age. Her eyes were very bright, and her face showed no mark of the rough hand of time.

As she entered and was given the place of honor on the platform the entire audience rose, and remained standing until she was seated. She was dressed in a rich gray silk dress, covered with black lace and jet trimming. Her hat was a small but tasteful gray, which was very becoming. She wore a small black veil, which she soon removed. Her coming had been very warmly applauded by the audience.

Mrs. Eddy sat beside Judge Hanna, to whom she occasionally turned and spoke, and as she did so her face lighted up with a smile.

Morning Globe.

To the surprise of many of the Christian Scientists who attended the Annual Meeting of The First Church of Christ, Scientist, in Tremont Temple yesterday afternoon, but to the intense satisfaction of the great audience, Rev. Mary Baker G. Eddy, originator of the faith and Founder of the new religion, appeared on the platform and made a short address.

Her hearers hung upon her words as if they dropped from the lips of a prophetess inspired from on high. After witnessing the attitude of the great congregation assembled in the Temple, the splendid outburst of enthusiasm when the Mother walked upon the platform, the intense interest with which each pair of eyes watched her slightest movement before and after she began to speak, and the reverent and almost breathless attention which were given the words she uttered, no one, not even the most pronounced cynic, could doubt their whole-hearted devotion or absolute loyalty.

The newly elected president of The First Church, Rev. Wm. P. McKenzie of Cambridge, was in the middle of his address when some one behind him on the platform touched his arm. Those in the audience saw the signal and they knew just as surely as though it had been announced in so many words that Mrs. Eddy was then upon the platform and was making her way to the front, where she could see her followers and be seen by them.

In a moment she made her appearance accompanied by Judge Hanna and took her seat. The audience had risen and were applauding with something deeper than noisy enthusiasm. Mrs. Eddy allowed the hand-clapping to echo for the briefest space and then with a faint smile on her face arose and bowed.

While Judge Hanna was making an explanatory address, Mrs. Eddy leaned back in the stuffed chair in which she was sitting, waving her fan to and fro and smiling now and then at the words of the speaker. She was dressed in pearly gray satin, covered with exquisite black lace, and wore a hat to match. The dress harmonized well with the silver hair, which circled her head, and with the pallor of her face. She looked as she sat there the ideal of a gentle, kindly old lady, who had led an uneventful life, and who was enjoying the peace and quiet of a conscience-clear old age. The lines of her face were soft, and there was absolutely nothing about her in repose to indicate the force of character and the genius which she is credited with possessing.

Post.

Since Sunday, Boston has been crowded with Christian Scientists, many of them from remote parts of the world. Although it was not definitely known that Mrs. Eddy would be present at yesterday's meeting, eager and expectant members of the Scientist Church began to gather at the Tremont Temple doors three hours before the meeting.

Mrs. Eddy was driven in a carriage to the doors of the Temple at quarter past two, and remained at the meeting scarcely thirty minutes.

As soon as she was recognized the vast audience arose spontaneously and remained standing until Judge Hanna had addressed them before being seated.

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About the Communion.

ALL the Boston daily newspapers the day after the Communion services at the Mother Church published excellent reports of the day's proceedings. The *Herald* report was reprinted almost entire in the *Sentinel* last week. The attitude of the other papers may be gathered from the following brief extracts from their reports:—

Globe.

There were twenty-four hundred and fifty persons admitted to membership in The First Church of Christ, Scientist, corner Norway and Falmouth Streets, yesterday, making the total membership of the church at present nearly fifteen thousand.

During the day there were four Communion services to accommodate the enormous number of people who desired to be present to hear the annual message from Mother Eddy, and the church was crowded at each service.

At the first service were many notable Christian Scientists who had made the annual pilgrimage. Among these were the Countess of Dunmore, Lady Mildred Murray, and Viscount Fincastle Edward, from London, Eng., who had a reserved seat, which, however, the two latter resigned to an aged couple before the exercises began.

Morning Journal.

Several thousand Christian Scientists worshiped in Boston at The First Church of Christ, Scientist, yesterday, filling the spacious church at four separate services, the occasion being the annual Communion of that body.

There were many so anxious to attend the services that a large number were quite willing to stand up during the entire time it was going on, and all the standing-room available was well occupied. Long before the time for the opening of the services, at ten o'clock, that being the hour set for the first one, the entire space inside the church was taken, and about the sides of the church and a great deal of space at the sides of the Readers' desks was filled with those who elected to stand during the hour, because there was not room to sit. Meantime large numbers outside waited the conclusion of the services that they might get inside the church themselves.

As soon as one service was over the audience inside was encouraged to vacate the room for the benefit of another waiting outside to take its place. So the process went during the day, services having been planned and held at ten, twelve, three, and half past seven. The street was full most of the time as well as the sidewalks.

Traveler.

One of the most remarkable religious movements of the nineteenth century yesterday experienced what was probably the most glorious day in the period of its being. Four times was the original church edifice of the Christian Scientists, called the Mother Church, on Norway and Falmouth Streets, filled even to its utmost standing capacity, and, in spite of this, many were turned away unable to secure seats. Setting aside all sectional consideration, Boston should possess a feeling of pride that she contains within her limits a structure destined to draw to her city thousands of believers from the world without so long as the religion of Christian Science may last.

So on yesterday, as in years to come, at least six thousand Christian Scientists attended service in the edifice where meets the Church founded by the Rev. Mary Baker G. Eddy. To the stranger to Christian Science the services must have been unusual but extremely interesting. Primarily noticeable, however, was the apparent high grade of intelligence in the worshipers, the majority of whom had journeyed from distant corners of America, and some of whom had come from Europe, merely to attend the service and the remaining exercises of the week, showing, at least, that Christian Science does not find its sponsors in the ignorant.

Post.

Like pilgrims worshiping at a sacred shrine, thousands of men and women, many bringing children with them, gathered in and about the Mother Church of Christian Science on Falmouth Street yesterday and patiently awaited an opportunity to attend the several services held there in connection with the annual convention which is to be opened to-morrow in Tremont Temple.

Four services were held, all identical in form and character, thus giving an opportunity to all of the five thousand visitors to the city, as well as most of the local adherents of the church, to be present and hear among other matters of vital interest in their faith the annual address of the Rev. Mary Baker G. Eddy, Founder of the sect.

Transcript.

Probably six thousand people attended the annual Communion service at The First Church of Christ, Scientist, yesterday. All day long there was a throng of people in Falmouth and Norway Streets, near the church, for though the Christian Scientists who wished to attend the service included men and women from England, Canada, Mexico, the Bahamas, and Australia, as well as many points less distant, only thirteen hundred or so could be crowded into the auditorium at one time, and those who did not get into the early services attended those held later. Four services were held, at ten, twelve, three, and half past seven. At each service the church was crowded, with many persons standing, but the greatest number was in attendance at the first service. This was over at half past eleven, and while the congregation was asked to take its departure promptly by the side doors, another congregation, that had been gathering in front of the main entrance in the street, was ready to be admitted. Many who did not succeed in getting inside the church at the noon service took up places on the steps or porches where they might be in line for the third service, and not a few took advantage of the wait to fortify themselves with a bit of luncheon. There was plenty of room at the evening service until the very moment of beginning, when the incoming of those who had been lingering outside took up all available space.

Advertiser.

The annual Communion service of The First Church of Christ, Scientist, the Mother Church, was held yesterday. Owing to the great number desiring to attend, four services were held, at 10 A.M., 12 M., 3 and 7.30 P.M.

The church was crowded at each, it being estimated that nearly six thousand were present at the combined services.

In that number were visitors from California, New Mexico, England, Australia, and New South Wales, who had come to Boston for the express purpose of being present at the Communion and becoming members of the Mother Church. Countess Dunmore, Viscount Fincastle, and Lady Mildred Murray were the ones from England.

More than twenty-four hundred names were put on the list of members, including forty-two from England.

Scientists Gathering.

Boston Transcript, June 3.

The gathering of Christian Scientists in Boston reaches its climax to-day and to-morrow. Strictly speaking, it is only sentimental reasons which cause thousands of the followers of the doctrines of Rev. Mary Baker G. Eddy thus to make the long pilgrimage from some of the uttermost

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parts of the land. They do not come as delegates to a convention, for there is no convention; and they are charged with no mission, for there is no business awaiting their attention; they come solely because of their individual enthusiasm and faith in a cause which has brought them health and happiness, and whose praises they never tire of singing. Nor did the element of hero-worship enter into the spirit which prompted them to come, for they all know that it is very doubtful if their Leader will attend any of the services in person, and that their only hope of seeing her may lie in making individual journeys to her quiet home in New Hampshire.

Back Bay hotels and lodging-houses are filled with Christian Scientists. By special train of nine sleepers, two hundred came from Chicago yesterday. Two trains from New York brought one hundred each; two parties, the smaller of sixty, came from Kansas City, and there are delegations from Washington, Baltimore, Cincinnati, Buffalo, Cleveland, Portland, Or., San Francisco, Nebraska, Toronto, Can., Atlanta, Ga., Michigan, and Wisconsin—indeed, from almost every State in the Union. It is estimated that there will be seven thousand Christian Scientist visitors in Boston to-morrow, and with the resident members and those from the suburbs there will be ten thousand eager to attend the four services to-morrow. The Countess of Dunmore, her son, Lord Fincastle, and her daughter, Lady Mildred Murray, have been in Boston several weeks awaiting the meetings, at which they will represent the movement in England, and they leave at home the Earl of Dunmore, an ardent Scientist, and the eldest daughter, who is a practitioner of Christian Science.

The headquarters of the gathering are not formally established, but they are naturally the beautiful First Church of Christ on Falmouth Street, and the fine building of the Publication Society beside it. The Society building was filled all day to-day, and it seemed as if a reception of some kind were going on; but there were only the regular employees to receive, and there was no one to pay special honor. There are no "prominent speakers" announced, and there is no special programme of exercises prepared, yet ten thousand persons have come from the Pacific slope, the sunny South, and the rugged borders of Canada to assist in this informality.

There will be four services in the church to-morrow, at ten, twelve, three, and half past seven, and they will be exactly alike. The church will seat only eleven hundred, and perhaps five hundred persons may stand. The exercises are known as the annual Communion and semi-annual admission of candidates to the Mother Church, as it is always called, and they will not vary greatly from the regular services. No symbols are used in the Communion service, and in place of the wine and bread there is silent prayer. There are no ministers in the churches of the Christian Scientists—all are Readers. After an organ voluntary there will be the singing of a hymn and then Scripture reading by the First Reader. Silent prayer will next be followed by a repetition of the Lord's Prayer, with its spiritual interpretation as given in the text-book, "Science and Health with Key to the Scriptures," written by Rev. Mary Baker G. Eddy. Then a hymn, and the Scripture lesson will follow, the First Reader, Hon. S. J. Hanna of Boston, announcing the subject and alternating with the congregation in reading the responsive lesson; and the First and Second Reader, Mrs. Eldora O. Gragg, will alternate in reading passages from the Bible and Science and Health bearing on the subject of the day. A vocal solo, written by Mrs. Eddy, a congregational hymn, and then the congregation will be dismissed with reading the "Scientific Statement of Being" (the fundamental statement of the faith) and benediction. The annual address of Mrs. Eddy will be read at all these services, which may, therefore, be somewhat curtailed. The 2,520 candidates for admission to the Mother Church will be admitted merely by announcement, the First Members of the church, its governing board, having passed upon their application to-day.

Mrs. Eddy is always expected to attend the services and rarely does, because, as she says, she fears that her presence would be misconstrued by outsiders, and that the gratitude which her followers would be only too eager to show, might be mistaken for personal idolatry. She prefers, therefore, to remain away, as a rule, although no one has authority to state that she will not be present to-morrow.

The Chicago Press.

SPECIAL TO THE TIMES-HERALD.

BOSTON, June 4.—More than six thousand people attended the four Communion services in The First Church of Christ, Scientist, the Mother Church, to-day, having come from the four ends of the earth to be present. They came for worship in the centre of the movement that has spread throughout the land. They came to meet the workers, which to them is a great privilege. When a man or a woman has been battling almost alone in his or her own little bailiwick for twelve months, he or she delights to touch elbows with a throng having a common belief.

The first service was held at ten o'clock, the others at twelve, three, and half past seven. Each time the church, which will not contain more than sixteen hundred people comfortably, was crowded to the doors, and at one time this afternoon it was thought an extra service would be necessary.

No wine nor bread was used in the communion. The participants sat silently praying and inwardly examining themselves to see whether or not they have done all they could to possess a mind like the mind of Christ.

After the silent prayer the message of Mrs. Eddy was read, and it was listened to with great interest. There was evident among the auditors the deepest earnestness and sincerity. One could not fail to note the wonderful hold Christian Science has upon its followers, for the most part people of evident intelligence, refinement, and means.

At the evening service to-night it was announced that 2,520 new members had to-day been admitted to the Mother Church, making a total membership of about fifteen thousand for the Mother Church alone. The total membership of all the churches in the country is about seventy thousand.

Mrs. Eddy was unable to be present to-day. It has been her practice, ever since the growth of the Christian Science church became marked, to abstain from attending large gatherings of her followers.

Much that is false and absurd in regard to the Founder of this church has been published and gossiped about among those outside the faith, and the relations of Christian Scientists to their Founder and the nature of her mission have been misrepresented. Mrs. Eddy has consistently discouraged all manifestations of personal adulation on the part of the members of the church, and has even gone so far as to remain away from the most notable Christian Science gatherings, lest those whose zeal and reverence for her and her mission is greater than their intelligent appreciation of her relation to the cause, might indulge in injudicious or extravagant manifestations of their reverence. The profound reverence felt for her as the chosen agent for the revelation of what her followers believe to be a restoration of the Christianity of the primitive church, always renders her presence an occasion of extraordinary interest to them.

Mrs. Eddy's special address for to-day's services was entitled, "Message of the Pastor Emeritus, Mary Baker G. Eddy, to the Mother Church, The First Church of Christ.

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Scientist, Boston." It was a paper full of interest to the people who heard it. She made mention of the fact that recently W. G. Ewing of Chicago and J. R. Clarkson of Omaha had been added to the Board of Lectureship.

Then followed the message of Mrs. Eddy in full.

Editorial in the Boston Herald.

THE gathering on Sunday in this city of Christian Scientists from all over the world was a notable event as indicating the existence in an age of scepticism of an exalted belief in the possibilities of spiritual faith. No doubt, by the great majority of people, the Christian Scientists are looked upon as fanatics, but this is obviously a term of reproach which agitators and reformers of all classes, good and bad, have had to endure. We imagine one would not have to go back a long way in the religious history of Europe and the United States—that is, more than two or three generations—to find a large number of persons who had cherished beliefs in no way vitally distinguishable from those now entertained by the religionists who associate themselves under the modern name of Christian Scientists. Certainly the belief that, through faith and prayer, cures to physical ailments can be brought about, is a conviction which a large number of people have entertained from the days of Christ's presence on the earth down to the present time.

The manner in which a miracle is to be worked—that is, through whose instrumentality—is a matter of minor importance when compared with the miracle itself. And if any Christian had convinced himself that a modern miracle was impossible, it would probably be difficult for him to give a satisfactory explanation why miracles were limited to the early days of Christianity, or to specify the time at which an end was put to the ability to bring about these supernatural changes. The Roman Catholic Church holds to a continuance of this divine power, and most Protestant denominations profess a belief in divine interposition in the affairs of men and of nations. The difference between the above and the Christian Scientist doctrine appears to be that the latter is a more literal interpretation of Biblical assertions.

That the practice of this faith makes it run counter to modern methods and experiences is not at all strange; in fact, it is this which gives to the movement, in the eyes of those who are associated in it, the greater part of its attractiveness. Whenever, during the last nineteen centuries, the trend of human thought and feeling has been toward what would be termed materialism, there have inevitably sprung up, in opposition to this tendency, efforts to exalt the spiritual side of life. These movements, both in their professions and practices, have frequently been extravagant, and sometimes absolutely absurd, and yet they have probably been essentially beneficial as preventives of the decay of religious vitality. A religious movement started in this way as a protest has for a time, perhaps for one or two generations, a wonderful amount of life and vigor, which, apart from excesses and crudities, influence contemporaneous religious thought and practice. Then, by degrees, the impetus originally inspired by some leader or group of leaders dies away, the religious denomination is classified with others, and, except in technical points of creed, is hardly distinguishable from them. Having thus ceased to fulfil its spiritual functions, some other movement or agitation has to be started in its place, and it is one of these historically numerous uprisings that we are witnessing in the Christian Science effort.

[We will simply suggest, in connection with the above able and most fair editorial, that the one wide distinction between Christian Science and faith-cure is this: faith rests largely on blind belief and trust, while Christian Science rests on the *understanding* that God—divine Love—is the all-present and always present healing and saving Power. —ED.]

The Boston Traveler.

THE following extract from a recent issue of the *Boston Traveler* shows how the fair-minded newspapers of the country are endeavoring to present the subject of Christian Science in its true light.

If Christian Science emerges from the current attacks made upon its truth, the legal right of its practice, and generally its power for good or evil, with its head above water, if you will—and every Christian Scientist is confident that such will be the outcome of the present denunciation—it will have passed through one of the most critical chapters in its career.

The great cry of the believers of Christian Science of to-day is that they are misrepresented. Surely in the past much injustice has been brought about to new sects or new religious movements by misrepresentation, and perhaps it is only fair to premise that the movement under discussion will receive its share of contumely. Naturally, it behooves all to understand the nature of Christian Science before seeking to attack it from a standpoint on which we may possibly find later we cannot logically maintain ourselves. Those who profess an acquaintance with the teachings and doctrines of the sect claim that much of the treatment of to-day, notably in New York and Brooklyn, declared to be carried on by members of their body, in fact is the work of fanatics, massage healers, sorcerers, or charm curists. Such cases must of course be eliminated in the consideration of the cases where death has resulted from Christian Science treatment.

Probably the death of Mrs. Barguet of New York may be said to have occurred while she was receiving Christian Science treatment, if the statement that the healer, Mrs. Fowler, is a Scientist is to be accepted. Mrs. Fowler and the two daughters of Mrs. Barguet have been held for the grand jury on the charge of causing the death of the mother of the girls.

Christian Scientists say that their great aim is to cure all disease, and finally to overcome death. Mrs. Eddy says in the preface of her book, "Science and Health with Key to the Scriptures:" "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, they are not supernatural, but supremely natural."

Although the object and hope has been to cure all, during the thirty years that the Christian Science healing has been practised that aim has not been accomplished, and believers ascribe as the reason the fact that the understanding of Christian Science is limited. How well it has advanced, how much it has done to relieve the sufferings of humanity is known on the interior but not, it is averred, outside the church.

Here we have another great claim and protest of the Christian Scientists. Never a word, they say, is said of the immense, immeasurable power the movement has been as a sanative influence, but violent outbursts of unfavorable criticism and calumny are created if once a healer should lose a case.

Then, go on the Scientists: How about the medical practitioners? When they cure, are the cures concealed? When their patients die, are the deaths heralded over the earth? Far from that. The work of the medical doctors is praised if it succeeds, and not much, if at all, remarked upon, if it fails.

Just why they should be singled out for abuse when their treatment of patients has happened not to have been

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successful, Christian Scientists are not fully able to understand; still they have a sense that this is done because the faith they profess is moderately new, possibly believed by some to be dangerous as a fad, and by others to be feared on account of the extreme opposition manifested in its workings to the theory of medicine which has so long obtained.

When the Scientists see a list of thirteen names in a New York newspaper, names of those who, it is said, died though they received the treatment of the sect, they are sad at heart, but they wonder much that these thirteen names are regarded by the world as constituting an indictment of an abnormally criminal and monstrous nature against Christian Science.

This list was made out after an investigation into the number of deaths in the world during the past three years from Christian Science, from May, 1896, to May, 1899. The followers of Mrs. Eddy are willing to grant that thirteen people have died in the world after, or in the course of, treatment; indeed, they are not certain but what there may be more. When, however, they see the name of Harold Frederic, the American journalist, who died in England, among the list, they do not agree that it represents the facts of the case. They believe that they proved that Harold Frederic died while in the hands of regular physicians; that he received some Science care, but that the healers were not allowed to continue their demonstration, so that the saving power of the treatment was not accorded a reasonable opportunity.

Another name in the list is that of the wife of Judge Eller of Omaha, Neb. Judge Eller and his wife and daughter were all seriously burned, Mrs. Eller so badly that by no human aid was it possible to save her life. She was, however, according to the Christian Scientists, relieved from suffering by Science while she lived. In the case of Judge Eller and his daughter, both were treated and saved. Although painfully burned they were brought out of danger, and no scar remains to tell the story of the casualty.

Here is made an allegation against those who condemn Christian Science. The press dwelt upon the death of Mrs. Eller, but omitted entirely to notice in the slightest manner the happy recovery of husband and daughter. Two cases, then, out of the thirteen cannot, the Scientists claim, justly be said to be due to Christian Science.

Of scarcely less interest at this time than the matter of the number of deaths from Christian Science is the question of whether the courts in the United States can restrain healers of the sect from carrying on their work. In New York an effort is now under way to convict the woman practitioner and two girls on the charge of causing the death of Mrs. Barguet.

If the decision of the courts in New York is the same as in Ohio and Rhode Island, the attempt at conviction will fail.

In these states where the fight has been continued to the Supreme Court, the final verdict has been in favor of Christian Scientists. The statute in these states was somewhat similar to that now in effect in this state. In Rhode Island it was held that Christian Science healing was not the practice of medicine, and in Ohio it was declared by the Supreme Court that Christian Science was a religion, and as such had a constitutional right which was above the power of legislation.

In Massachusetts the one effort to limit the practice of the Christian Scientists was of no avail. Under the section of the law dealing with the penalty for practising medicine without being registered, the authorities dare not arrest the Scientists, for they scarcely come under the scope.

It was in 1898 that the State Board of Registration in Medicine suggested an amendment to the law so that it could be aimed at Christian Scientists. The hearings before the Committee on Public Health were notable in the testimony which came voluntarily from prominent citizens. The amendment was rejected.

At this hearing B. Fay Mills said in part,—

"I am opposed to any law that will affect masseurs, Christian Scientists, etc., so long as they advertise themselves as such. I do not see how we are to make any real progress in any direction if we confine ourselves to those who have passed through only a certain course. Some things that have benefited the human race to a great extent came from people who did not belong to any particular society. The progress that will be made over present conditions in the medical profession to-day will be as great as the progress of to-day is over the magicians. The people of the future will laugh at us just as we laugh at the ancients."

Mr. William Lloyd Garrison also spoke. Some of his remarks were as follows:—

"Our protest is not against education or skill, but for liberty, without which both must suffer. We concede that learning and carefully safeguarded methods of medical practice are excellent things, but, as when a limited gospel is preached, we dare affirm, in Lowell's words, that 'they didn't know everythin' down in Judee,' so we declare that medical truth is not confined to the faculty.

"One has only to read the candid opinions of eminent physicians of long practice to realize how tentative and purely experimental is the science of medicine. The death of a patient under irregular treatment, although it may be demonstrated that the greatest care and intelligence were used, is heralded abroad as something scandalous and dreadful, but if any regular physician were to make public the deaths coming to his knowledge from misapprehension of the disease, or because of mistaken remedies used, the public might well be alarmed."

Professor James of Harvard made an earnest plea against the acceptance of the amendment in the interest of the advance of medical knowledge. Mr. Septimus J. Hanna, the editor of the *Christian Science Journal*, also spoke. He pointed out that the manifest purpose of the bill was to rule out of the healing realm all who could not pass an examination in the branches of medical learning satisfactory to the examining board. Judge Hanna went on to say,—

"We claim also that we derive our license to heal our fellow-men from a higher than human power, and that there is no medical board or legislative body that can take from us our right of thinking and of prayer. If by virtue thereof the sick are healed,—and they are,—who shall say that we must cease to think and to pray? If reading our text-book, and the Bible in its light, will heal sickness,—and it does,—what human power is there to prevent our reading these books?

"It would be well for our medical friends to devote enough time to the investigation of this subject to learn something of what it is and what it is doing, before they seek prohibitory legislation against it. We assure them it is a deep and sacred subject. We assure them that they who make light of it, know not what they do."

The effort to put down the Christian Scientists, then, has failed in Massachusetts, it has failed in Ohio, it has failed in Rhode Island, and in 1898 it failed in New York. What this year will bring forth in New York remains to be seen.

In the interval, the Christian Scientists are asking that they be treated fairly and not misrepresented. They are asking men to look to the thousands of cases of cures, and not have their vision and reason too much obscured by the list of eleven deaths. They are thinking of the recent lecture in Music Hall, when two thousand people stood up as having been cured by Christian Science, and of countless others who are ready at all times to bear witness to the Truth.

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The Lectures.

At Decatur, Ill.

An audience that filled the Opera House was present Sunday afternoon, May 28, to hear the lecture by Edward A. Kimball of Chicago. He spoke for two hours explaining the beliefs of the Christian Scientists, and referring briefly to some of the things that have been said about them. The audience included all classes of people, but for the most part was made up of the class that think and take an interest in religious matters. It could be called an audience of the intelligent people of the city. A great deal of interest was taken in what was said, as was evinced by the close attention to the lecture and the discussions that it started afterwards.

Mr. Kimball was introduced by Mrs. George S. Durfee, who said:—

Friends, Neighbors, Fellow Citizens, Sister and Brother Scientists:—In behalf of Church of Christ, Scientist, Decatur, I am requested to welcome all who have accepted our invitation to this lecture.

The two verse parable of the lost treasure regained through diligent search, wherein neighbors were called to rejoice, illustrates our motive in inviting you here on this occasion.

God's law is unchangeable, perfect, scientifically good,—love to God and the neighbor, "The same yesterday, to-day, and forever," and true Christianity demonstrates this unchangeable law of harmony and love.

After several years of investigation and practical proof of Christian Science in a large family, I gladly acknowledge its efficacy in destroying the discords of mortal sense, of fear, anxiety, doubt, discouragement, sense of lack or limitation, of sorrow, discords—mental and moral as well as physical. It is like "the shadow of a great rock in a weary land," as a cup of cold water to the thirsty, as food to the famished. It is "an ever-present help in time of trouble," and in proportion as its Principle is understood and as it is rightly received it brings a blessing.

We shall have the great pleasure of hearing somewhat of Christian Science at this time from one who was healed by its power, and who belongs to the authorized International Board of Lectureship of the Mother Church in Boston, Mass., Edward A. Kimball, C.S.D., of Chicago.

Decatur Review.

At Devils Lake, N. Dak.

A lecture on Christian Science by a member of the Board of Lectureship was delivered in this city, Thursday evening, May 18. Although we had very short notice, which prevented extensive advertising, yet Wineman's Opera House was comfortably filled, a number coming from outside the city.

The lecturer, Hon. Wm. G. Ewing, was introduced to the audience by Attorney J. F. Henry of this city, who said,—

Ladies and Gentlemen:—We have gathered here this evening to learn something of Christian Science—something of its principles and practice. Before introducing the speaker this evening, I wish to say that many of you are Christian Scientists, and many of you, like myself, are not, but believe there is much truth and good in this religion as there is in almost all religions.

Christian Science is a discovery of modern years and its growth has been remarkable. It is often subjected to severe criticism, much of which is hardly consistent with the broad toleration of our land and times. To the end that the public and the individual may know what Christian Science is, and what Christian Scientists believe, and practise, and have accomplished, and that if they are to be criticised it may be done with candor and intelligence, lecturers qualified are sent out to discuss and explain the same. It is for this purpose that you have been invited here to-night.

I have the pleasure, ladies and gentlemen, of introducing to you Judge W. G. Ewing of Chicago.

Judge Ewing prefaced his remarks by saying that it would be impossible for him, in one brief lecture even to begin to enter into the subject of Christian Science, but he would be satisfied if he could shed one ray of this Truth upon the hearts of his listeners. The lecture was a masterly effort, and was received by the audience with the closest attention. At the close the audience still remained seated and the Judge was obliged to arise and dismiss them. Many said they would have been glad had he continued much longer.

EDGAR LA RUE.

At Belleville, Ont.

The heavy downpour of rain Monday night, May 29, no doubt had something to do with the very slim attendance at the Opera House when Rev. Arthur R. Vosburgh of Rochester, N. Y., member of the Board of Lectureship of the Mother Church of Christian Science, gave his lecture on this work.

Mr. J. J. B. Flint acted as chairman in his usual graceful manner. In his opening remarks he stated that the Christian Science doctrine was one that was at present agitating the minds of a great many people. There were about one million followers, and temples were being built all over the world. He noticed in the Toronto papers a short time ago that an address on Christian Science was delivered in the Massey Hall before an audience of twenty-eight hundred people. This showed that the question was one that was taking up the attention of thinking men and women. Those who were opposed to it called it Pantheism, a relic of heathenism, and Hindooism. This was not true. Christian Science was not to be compared with these doctrines. There were many cures made by Christian Science all over the world and some within our own city. What will cure the lame and the sick must be good. The Christian Science workers were following the footsteps of the Master, whose work on earth was to help the distressed. As long as Christian Science was doing this work it would gain followers. The speaker of the evening was then introduced.—*The Daily Ontario.*

At Logansport, Ind.

Last evening at the Masonic Temple, to a large and representative audience, Edward A. Kimball, C.S.D., of Chicago, delivered a lecture upon Christian Science. Mr. Kimball is a very interesting talker and for an hour and a half held his audience perfectly in command. In the short space of time he was unable to enter very deeply into his subject, but he nevertheless touched upon all the various points of the religion. He was able, even in a short time, to take away the misconceptions which many who had come to hear him had of the religion. He plainly stated that a person could not understand Christian Science by merely reading or hearing a lecture upon the subject, but that it took study to be converted to the belief, and as an example he told of his experience with the religion. He said that he had on several different occasions tried to comprehend the text-book of the creed, but had always failed until after several years of suffering with disease he, in his dire extremity, had taken up again the book, and this time he was able to comprehend the work and the religion. Mr. Kimball has a straightforward way about him that leaves no doubt in the mind, and so interested the audience that they appeared loath to go even when he had finished.

Logansport Record.

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At Tacoma, Wash.

Dr. F. J. Fluno of Oakland, Cal., lectured at Tacoma Theatre, Monday evening, May 22. The meeting was presided over by Judge G. A. Leavitt, who introduced the speaker in the following well-chosen words:—

Ladies and Gentlemen:—These are days of liberal and advanced thought, when the people are studying the spiritual as well as the material life of man more than ever before. Days when old creeds and dogmas are falling by the wayside and men and women all over the land are ready and willing to accept the Truth wherever they may find it.

Whether those calling themselves Christian Scientists have found the whole Truth or not, I cannot say. Let us watch and investigate. One thing at least is commendable in those people, and that is, their greatest desire seems to be for more light, more knowledge and wisdom; that they may have a better understanding of man and his Creator. We have with us to-night an advocate of that liberal and advanced thought, as it relates more especially to Christian Science. That distinguished gentleman is Dr. Fluno of Oakland, California, whom I now have the pleasure of introducing to you.—*The New Herald.*

At West Chester, Pa.

West Chester is a country town of eight thousand inhabitants. The church was organized in September, 1898, and now has a membership of fifteen and an attendance of from thirty to forty.

At a Wednesday evening meeting it was announced that the Board of Directors had decided that one hundred and twenty-five dollars would be needed to meet the expenses of a lecture. At the close of the meeting subscriptions were received amounting to one hundred and twenty-five dollars and fifty cents.

Monday evening, May 22, Carol Norton, C.S.D., addressed an attentive audience of six hundred and fifty people, his subject being, "Christian Science; It is Christian, It is Scientific."

The lecturer was introduced by the Chief Burgess.

EDITH S. DARLINGTON.

At Fargo, N. Dak.

Judge Ewing of Chicago, delivered a lecture on Christian Science, at the Opera House, Tuesday evening, May 23, and notwithstanding the inclemency of the weather, a goodly number turned out to hear him. His delivery was fine, his word pictures very clearly shown, and the language used was beautiful and impressive beyond description. He stated that in the past fifteen years there have been seven hundred and fifty thousand persons restored to health, five hundred thousand communicants added to the list, one hundred and eighty churches built, and over four hundred congregations established. He stated there were to-day one thousand practitioners in the field. Those who attended were well paid for going.—*Daily Argus.*

At Stockton, Cal.

Under the auspices of First Church of Christ, Scientist, Stockton, Cal., Dr. F. J. Fluno, C.S.D., of Oakland, Cal., lectured on "Christian Science and the World's Great Need of It," at the Yosemite Theatre, the finest and largest auditorium in the city.

An intelligent audience of about eight hundred gave close attention to the lecture for an hour and a half.

The lecturer was introduced by Dr. Grattan, an M. D. of fifty years' practice who is now learning to practise the new old way as taught by Mary Baker Eddy in Science and Health, the Christian Science text-book.

JESSIE M. STRINGHAM, Clerk.

At San Bernardino, Cal.

The lecture on Christian Science delivered by Dr. A. A. Sulcer of Riverside, at the Opera House Friday evening, May 26, brought together a large and attentive audience, which nearly filled the lower floor.

Flowers profusely decorated the stage, which was set with a forest scene. The speaker was introduced by Judge C. N. Damron, who prefaced the presentation with a few appropriate remarks upon the inherent right of every American to embrace that creed which appealed to him most forcibly, and to be given an unprejudiced hearing.

Daily Sun.

At Portland, Ore.

The Marquam Grand Opera House was completely filled Thursday evening, May 25, the occasion being the lecture on Christian Science by Dr. F. J. Fluno of Oakland, Cal. The lecturer was introduced by Judge Seneca Smith, who made a neat speech, in which he drew a humorous comparison between the professions of law, divinity, and medicine. He himself was not a Christian Scientist, which, perhaps, is the reason he was called on to make the introduction, but he was in favor of fairness, and believed in giving all a full hearing.—*The Oregonian.*

At Watertown, S. Dak.

The lecture on Christian Science delivered at the Grand, Thursday evening, May 25, by Judge Ewing of Chicago, drew a crowded house. The judge is a member of the Board of Lectureship established by the Mother Church at Boston, Mass. The speaker was introduced very pleasingly by Mr. J. D. Carle in a few brief, but eloquent, remarks.—*Daily Public Opinion.*

At Anderson, Ind.

Edward A. Kimball of Chicago, a lecturer on Christian Science, was attentively listened to at the Opera House, Saturday evening, May 27, by a fairly large crowd. The down-stairs was comfortably filled. This indicated that considerable interest is taken hereabout in the new faith.

Daily Herald.

Disease Induced by Mind.

THE fact that thought may affect the growth and functions of the body is coming to be regarded as a possibility by even the most conservative and material of Scientists. The more advanced and speculative members of the medical profession have experimented along that line for a number of years with very interesting results.

In speaking of the effect of thought on the body I am not exploiting Christian Science, faith cure, or anything of that kind; but am merely giving my individual opinion, which is based on a rather wide experience as a general practitioner of medicine.

In order to understand how a thought can influence the physical organs, it is necessary to have some conception of what is called the sub-conscious mind, which is that part of the mentality which carries on such involuntary actions as the circulation of the blood, the digestion of the food, etc. If these obscure functions were dependent upon the exercise of the conscious will, the very necessity of drawing the breath in and out several times a minute during one's lifetime would be such a stupendous effort as to appall the bravest and most energetic of creatures. But these matters have all been simplified by a beneficent Creator through the action of the sub-conscious mind. This mind, while distinct from the thought or intellectual faculties, may, however, be affected by them, and that sympathetic relationship

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is the foundation of all the phenomena of the faith curist and the mental healer.

Though these effects are generally unconscious on the part of the subject, there is no reason why this should be necessarily so; and a few simple experiments will convince almost any one that the mind may have a conscious effect on the body. One of the simplest experiments, though one which is of no use in a practical way, is to fix the mind intently on a certain part of the skin, say the inside of the wrist. If the mind is not allowed to waver from the point, in a few minutes the surface of the wrist will be suffused by a warm glow and an itching, burning sensation will appear. One of the most general effects of this concentration of thought on some part of the body is the restlessness which ensues, and the consequent difficulty of holding the part still for any length of time. It is, therefore, easy to understand how the constant dwelling of the mind upon some slight or imaginary ill may aggravate the condition if existent, or even cause it to appear if imaginary.

A curious case of this kind came under my observation not long ago. A young woman patient of mine consulted me about a hard lump in her throat, which had been gradually getting larger for some time. She seemed very much troubled about it, and confessed to me that there were few moments in the day in which the fear of its developing into a malignant growth was absent from her mind. On examination I found in her throat the purple congestion which is frequently encountered in connection with cancer. After consulting another physician, I decided that, on account of her fear of cancer, it would be not only useless but cruel to enlighten her as to the real condition of her throat. So we constantly referred to the swelling as a simple and common enlargement of a gland. The patient, thus re-assured, ceased thinking about her throat, and after a few weeks the swelling actually began to diminish in size, and at last completely disappeared. Hers was doubtless an exceptional case, but it goes to show the influence of the mind on the body.

There is an old superstition, which doubtless originated among people who understood the principles of mental therapeutics, that if a child of stunted growth is placed beside a young sapling and a peg driven into the sapling on a level with the top of the child's head, as the young tree grows and the distance between the ground and the peg increases, the child also will begin to grow. If the child really were to become interested in the procedure and should earnestly watch the growth of the sapling, I can understand how such attention on its part might impress its sub-conscious mind with the idea of growth so strongly that its body would respond to the impulse and actually begin to grow.

I think that the rapid growth of a child has often been augmented by the constant exclamations of its relatives and friends of "Why, how that child is growing!" Nervous children become more nervous when their attention is called to their condition by doctors' consultations with anxious parents in their presence, while the little sufferers from St. Vitus' dance or chorea become much worse on seeing that their antics attract the pitying attention of their elders. Most doctors have found that a child whose parents are terrified when a case of measles or scarlet fever breaks out in the neighborhood is much more apt to contract the disease than is the little ragamuffin who comes and goes where he pleases without thought or fear of measles.

Every physician will remember the great number of dysenteric and diarrheal cases he was called upon to treat during the cholera scare a few years ago. At that time there were about three times as many cases of that kind as are usual during the summer months, and most of them were undoubtedly caused by fear alone.

A whole volume might be written on the subject of the paralyzing and ruinous effect of fear. I have known many middle-aged women in whose family histories there was not a trace of mental weakness, who have fretted themselves into a state bordering on insanity through the very fear of becoming insane. Another dread which often attacks women when they approach forty years of age is that of abdominal tumors, and I believe that such a morbid condition of the mind has often been the direct cause of a morbid growth in the body.

On the other hand, there have been many cases in which tumors have actually existed, and the women suffering from them have refused operation and practically ignored their existence, with the result that after a few months the neglected growths have begun to decrease in size and finally disappeared altogether. I am not arguing against operation, by any means, but am stating these instances in support of the contention that the body is powerfully affected by the mind. This subject of thought affecting morbid growths of the body has lately received some attention from the medical scientists of England.

The cases of imaginary heart disease are innumerable. Many women whose hearts are perfectly sound become possessed with the fixed idea that they are victims of heart disease, and the strangest part of it is that they exhibit many of the minor symptoms of the real affection. This notion sometimes becomes a monomania, and a woman suffering from nothing more serious than indigestion will go into a sinking spell and summon a physician, imagining herself at the point of death. To tell such a woman that her pulse is full and regular and her attack of heart failure a figment of the imagination would be quite useless, for she would not believe it. Hypochondria is a complaint which should receive very much more attention than it does at the hands of medical practitioners, and the wisdom of encouraging its victims in their delusions is a nice question of ethics and expediency.

It is very amusing to an old practitioner to receive the confidence of young medical students who fancy they have discovered in themselves symptoms of obscure and terrible diseases which they are studying. This experience is universal among medical men, and has given rise to many practical jokes. A well-known medical scientist is quoted as saying that every first year's student is suffering in silent agony from four diseases, one of which is heart disease and another cancer of the parotid, both diseases, of course, being purely imaginary.

If people, especially women, would realize the absolute uselessness of worrying over either real or fancied complaints, the general health and happiness of the human race would be very much improved. I have known nursing mothers to worry so persistently over crying babies that the poor little mortals were very nearly poisoned through drawing in the impulses of fear and nervousness with every drop of the mother's milk. If those over-anxious mothers could only understand that crying is one of nature's ways of expanding the infant's lungs, their children would stand a much better chance of becoming healthy men and women.

Nothing so enervates and demoralizes the whole nature as fear. In one form or another it is responsible for nearly all the evil which curses the world.

T. W. TOPHAM, M. D.
In the *Kansas City (Mo.)Star.*

The attempt to punish Christian Science healers for plying their vocation in New York will probably come to nothing. If people are determined to have this sort of treatment what has the state to do with it? And if it should become the fashion to imprison practitioners because of the death of their patients, all regular school physicians would be in jail and there would be nobody to practise medicine.—*Topeka (Kan.) Daily Capital.*

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Questions and Answers.

Is it necessary or wise for Christian Scientists to purchase and read literature containing attacks upon Christian Science or our Leader in order to know how to handle the error?—A Student.

We cannot be the conscience for individual Scientists. We simply suggest two thoughts by way of counter-question:—

Is it necessary to fill our minds with error in order to handle it? Is it not better to keep them full of Truth?

Can you think of any greater encouragement for attacks than a liberal patronage of the periodicals publishing them?

If they sell thousands to Scientists, why, as a purely financial scheme, should they not make a business of it?

Think of this, please.

***

Is the divine Mind conscious that the individual real man has any consciousness of the divine Mind?—D. F. M.

Mind, God, is the source of all true consciousness. The individual, real man is the idea of divine Mind. God knows His ideas and must know all that they are conscious of. If man were conscious of that which God knows not, God would not be infinite but finite. Since God is the source of all true being, He is conscious of all that being includes.

The Great Question.

On Sunday, May 7, 1899, President Patton of Princeton University delivered an address to the graduating class at the Theological Seminary there. He spoke of the "new Christianity" as "a sort of ethical Christianity, containing sentimentality and sociology in almost equal proportions," which had become popular of late years though it is manifest that "our Christianity must be something more than ethical or we have no ethics to preach." That is, if Christianity is not something more, it is an imposture, a delusion, and proceeds from a corrupt fountain. Then Dr. Patton continued thus, according to a report in the *Herald*:—

"If you apply the philosophy of evolution to the origin of the literature of the Bible, you must apply it as well to its credibility. If you say that evolution accounts for everything, and that there are and have been no miracles, then you cannot possibly believe the Incarnation, the Virgin Birth, or the Resurrection. If you say that man came by a gradual evolution, then you cannot believe in the fall of man.

"You cannot get along by minimizing this evolution doctrine and compromising it with your theology. If you do you will become the laughing-stock of thinking men. You will get the credit of more faithfulness and more intellectuality and be standing on firmer ground if you cling to the authority and infallibility of the Scriptures.

"That man who stands in a Christian pulpit and denies the authority of the Scriptures and the divinity of Christ—the very essence of Christianity—is either dishonest or a fool. Theology and morality must stand or fall together.

"Ethics, morality, honest trade, and pure homes will not stay once we rest only on ethics. The only rubric that the mere moralist can offer means not that you ought to do right, but that you must, and if you don't you will suffer. Thus his only motive to do right is his own pleasure."

This goes to the kernel of the matter over which the controversy concerning Dr. Briggs is now proceeding. Dr. Briggs applies scientific tests to the Scriptures, and in so doing makes impossible their credibility, since their supernatural authority is beyond the reach of natural demonstration. It is and must be simply a matter of faith; and it is the same with the authority of the Church. That dogmatically asserted authority is a baseless arrogation unless it rests on a supernatural foundation perceivable only by the eye of faith. It contradicts science, for the Incarnation upon which the Church stands is incredible by merely natural law.

Bishop Potter, preaching at St. Mark's last Sunday, on the other hand, had this to say:—

"To you and me, whether we choose to see it or not, there has come in the domain of religion, and, with reference to all those august and sacred interests for which this church is here, a new day, with largely new demands. The era of submission to mere authority, whether blindly or conventionally—whether because men do not know or because they do not think—is ended.

"It is not that in things spiritual there is no longer room for authority. If that were so, then surely the fabric of our hopes would ere long be crumbling about our ears. It is that the basis of authority is not and cannot be any longer in the mere claim of those who assert it, whether in things temporal or spiritual, but supremely in this latter realm.

"After ages of traditional reverence, whether for a man or for a book, the world has come back to that one final ground of authority which Jesus Christ proclaimed when he said, 'If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in Him.'"

Now, what is the authority for that proclamation by Jesus Christ? Is it not "mere authority" of the Bible or of the Church, to which absolute submission is requisite? Are we to test the words and the works of Christ by a natural standard simply? If we do, we make of them no more than human utterances and performances, as to which criticism is possible and allowable. The Christian view of society was bitterly opposed by the contemporary paganism as anarchistic. The Jews still find fault with it as fallacious in its philosophy. Current scepticism is likewise critical of it as opposed intrinsically to the necessary and salutary organization of a complex civilization. To all this, faith replies that it is Divine and therefore beyond the domain of human criticism. But if "the era of submission to mere authority is ended," what possible foundation is there for that faith?

The proposition to ordain Dr. Briggs to the priesthood of the Episcopal Church has raised for discussion the gravest, the most momentous question which has ever been put forward for agitation in the whole history of religion. Authority? How can the world have a supernatural religion without "submission to mere authority"? That is the very question under dispute.—*The New York Sun.*

Texas Column.

The Devil! Leave off the first letter, D, and this mythical personality becomes (and correctly) The Evil. This as a principle, a condition, a habit, is accepted by all liberal Christians who have outgrown the childish superstitions of an ignorant past.

This mythological personage has been the recipient of altogether too much attention, too often sharing honor (?) with the Deity in the minds of honest ignorance, and has been brought to the front in sermons, essays, and exhortations. Probably no more amusing instance of the latter ever occurred than that recorded of a young rural school teacher of the past. The Bible being read every day in school, when the name of God occurred in the lesson, each pupil was taught to bow in reverence. A bright child, who had evidently imbibed a belief in the supremacy of his majesty over a portion of humanity, innocently asked, "Shall we

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bow when we come to the devil?" The girl teacher hesitated a few seconds—then, as if a somewhat puzzling question was satisfactorily solved—she replied, "Yes; it is safest."

The world in which we live is a good world! It is God's world! It is a beautiful world! And all for the use and benefit of humanity.

Full of wonders and objects of interest. Soil, productions, climate, and scenery all contributing to the welfare and enjoyment of its inhabitants. Protected by noble mountains, fertilized by countless streams, rivers, and lakes; its shores washed by oceans that constitute a watery highway to earth's remotest bounds, and over-arched by the splendor of a starry dome, where myriads of other worlds are swinging in space,

> Forever singing as they shine,
> The hand that made us is divine,

what more is needed to make us, as mortals, the happiest, and best of all God's living creatures? What? Why, a grateful appreciation of all these blessings, and obedience to the physical, moral, and spiritual laws of our being, and a loving trust in God.—*The Universalist Herald.*

Miscellany.

The great need to-day is the application of the Gospel plan of salvation to the daily lives of the people. There is so much ecclesiastical machinery, so much to do generally, that we are in danger of merging our spirituality into morality, and then patting ourselves complacently on the back and saying, "Very good; very good."

No amount of morality will make religion.

Oh, that we could live the Christ-life! That is the need —the supreme need—of the hour. As I travel up and down the land and come into touch with thousands of men and women, I realize more every day that the thing that will make the Church progress in the next century is not methods of church, or plans for social reform; but more of Christ in the individual heart. The inflamed human heart is the only motive force that will drive the Church onward to victory. CHARLES H. FOWLER.

In *The Christian Guardian.*

Cured of Leprosy.

An anniversary meeting for the Sunday School was held at Grace M. E. Church on Oneida Street, recently. The attendance was good and the addresses delivered were the most profitable listened to in many days.

Mrs. Miller's address was on the work of Miss Mary Reed, missionary among the lepers of India, whose miraculous cure from leprosy has caused widespread comment. In telling of the career of this remarkable worker, Mrs. Miller stated that in 1884 Miss Reed was sent to India by the Cincinnati branch of the Women's Foreign Missionary Society of the M. E. Church, and reached her field in November of that year. The following January she was appointed to the Zenana work, or work among women, in Cawnpore.

After four years of successful work she was sent to the girls' boarding schools at Gonda and remained there a year, when in January, 1890, she returned home to regain her strength. While at her home in Ohio she found that she was a leper, and on learning the awful truth she went to the mountain retreat in India for lepers at Pithoragarh.

Here while at work among the lepers she was assured by God that she would be healed, and from that time, in the fall of 1892, she became better. She is well now. After eight years of exile she was in attendance at the North India conference at Lucknow held recently. Another favor which God has shown her is that any of the sick whom she attends at the mountain retreat are converted to the Christian faith. She goes among the lepers, dressing their sores and caring for them without fear.

Utica (N. Y.) Daily Press.

Alleged Fatal Vaccination.

The city was sued for three thousand dollars damages in the Superior Court yesterday for the death of William Fuller, son of Benjamin Fuller, from the alleged effects of vaccination. The declaration states that the boy was vaccinated March 13, by a physician of the health department, without the knowledge or consent of his father. It is alleged the boy died because the vaccination was unskilfully performed. The boy's father brought the suit, through Hardcastle & Wynn, attorneys.

Baltimore (Md.) Sun.

My Creed.

My creed is Love, and Love is God;
In all the universe abroad
  There is no other light
  To guide the soul aright.

But love, from out the depths of hate
Lifts man up to a high estate.
  Fits him for realms of bliss
  Ere he departs from this;

And brings the blessed angels near,
With their rich gift of Love, to cheer
  And guide us in the way
  That leads to perfect day.

It brings sweet peace to all mankind
And doth all men and angels bind
  To God with links of gold.
  And so I firmly hold

That human souls can never need
A more complex or larger creed;
  For all below, above,
  Are saved and kept by Love.

Frank Swee..

Notices.

We are happy to announce that Hon. Joseph R. Clarkson of Omaha, Neb., has been added to the Board of Lectureship. This valuable addition to so important an arm of service is cause for congratulation alike to Judge Clarkson and the Field.

The lecture of Edward A. Kimball, C.S.D., appearing in the *Christian Science Journal* for May is now published in pamphlet form. One copy or more, each, 10 cents; 12 copies to one address, $1.00; 25 copies to one address, $1.75; 50 copies to one address, $3.00

A lady's watch was found at Tremont Temple on the afternoon of June 6. The owner may secure the same by calling on or addressing Ira O. Knapp, C.S.D., 4 Batavia Street, Boston, Mass.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

We are requested to announce that Edward A. Kimball, C.S.D., of Chicago, will continue in the lecture work. His address is 5020 Woodlawn Avenue, Chicago, Ill.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., JUNE 22, 1899. | Vol. 1 No. 43

Use and Abuse of Property.

GOVERNOR ROOSEVELT was the principal guest and speaker at a dinner recently given by the Independent Club of Buffalo, N. Y. He received a most enthusiastic reception. The subject of his address was "The Use and Abuse of Property." He spoke in part as follows:—

I want to talk to you of what concerns all of us, particularly concerns those of us who for the moment occupy public position, and what is the attitude that should properly be observed by legislators and by elective officers toward wealth, and the attitude that should be observed in return by men of means, and especially by the organizations of men of means which we distinguish as corporations, toward the body politic and toward their fellow-citizens.

Now, of course a great deal of what I have to say must be trite. All the great truths up to which we try to act are trite. I certainly have not yet found any new principle of importance in public life, and, so far as I have been able to get, I have become more and more a convinced believer in the doctrine flouted a few years ago by a then eminent statesman, that, after all, the Decalogue and the Golden Rule are the two guides to conduct upon which we should base our actions in political affairs. I do not mean to speak in a spirit of cant, and I am about the last person who would advocate holding up to any body of men an impractical theory of life, for I grow steadily to feel more and more that if you make your theory impractical you will make your practice imperfect, and that if you set up a theory which no man can live up to you will in practice condone a course of life on the part of your public men which falls far short of what it is your right and duty to insist upon.

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I ask that you put into practice the doctrine to which I listened some years ago when I attended in this city of Buffalo a dinner somewhat similar to this, and heard a speech from a then prominent citizen of your city, who has now become a citizen of mine, Rev. Mr. Slicer, who phrased, in a way that I have always remembered, a doctrine that it seems to me all of us ought to take to heart, when he stated that what we needed at this time in our political life was not genius, not brilliancy, so much as we need the ordinary humdrum qualities and virtues of common honesty, common sense, courage, integrity. In other words, we need that our public men, that the representatives of the people, should possess those qualities which we value in the home and the counting-house; that they should show as public men the same type of value that we expect from a business man who dies respected by the community. I utterly distrust the man of whom it is continually said, "Oh, he's a good enough fellow, but of course in politics he plays politics." It is about as bad for a man to profess, and for those who listen to him, by their plaudits to insist upon his professing something which they know he cannot live up to, as it is for him to go below what he ought to do; because if he gets into the intolerable habit of lying to himself and to his audience as to what he intends to do, it is absolutely certain that he won't be able to stand up to what he knows ought to be done. The temptation of the average politician is to promise everything to the reformers and then to do everything for the organization.

A public man is bound to represent his constituents, but he is no less bound to cease to represent them when, on a great moral question, he feels that they are taking the wrong side. Let him go out of politics rather than stay in at the cost of doing what his own conscience forbids him to do.

I think there is no one problem that is so difficult to deal with as the problem of how to do justice to the wealth, either in the hands of the individual or the corporation, on the one hand, or, on the other, how to see that that wealth in return is used for the benefit of the whole community. The tendency is for men to range themselves in two extreme camps, each taking a position that in the long run would be almost equally fatal to the community.

✙

Oh, if I could only impress upon you, if I only had the eloquence and the power of enforcing conviction upon you, to make you understand the two sides of the question—not understand it, you may do that in theory now, but to make you realize it—the two sides, that the rich man who buys a privilege from a Board of Aldermen for a railway which he represents, the rich man who gets a privilege through the Legislature by bribery and corruption for any corporation, that man is committing an offence against the community which it is possible may some day have to be condoned for in blood and destruction, not by him, not by his sons, but by you and your sons. If I could only make you understand on one side, and make the mass of our voters understand, on the other—that the worst thing they can do is to choose a representative who shall say, "I am against corporations; I am against capital," and not a man who shall say, "I stand by the Ten Commandments; I stand by doing equal justice to the man of means and the man without means; I stand by saying that no man shall be stolen from and that no man shall steal from any one else; I stand by saying that the corporations shall not be blackmailed on the one side, and that the corporations shall not acquire any improper power by corruption on the other; that the corporations shall pay their full share of

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the public burdens, and that when it does so it shall be protected in its rights exactly as any one else is protected!" In other words, if I could only make our people realize that their one hope and one safety in dealing with this problem is to send into our public bodies men who shall be honest, who shall realize their obligations, not their obligations to the rich man and the poor man, but between the honest man and the dishonest man!

The right use of property is to use it as any honest man would use his property in reference to his brother. Its abuse is to use it as any honest man would not use his property in reference to his brother; all that our public bodies have to do is to see that our policy, as a state and a nation, is shaped along those lines.

Now, send men into public life who, on the one hand, will be incapable of yielding to any demagogic attack upon men of means, merely because they are men of means, and men who, on the other hand, will not be blinded by those considerations to the fact that too many men of means strive to bring into public life the kinds of chicanery by which they have won in business life, and make them understand that they will not be allowed one advantage due to dishonesty, due to mere smartness, due to anything but proceeding along the recognized rules of morality.

When you have once made your public men take that attitude continuously and as a regular thing, it will be but a short time before you see the disappearance of demagogic attacks upon wealth upon the one hand, and of corrupt subserviency to the purposes of great corporations, on the other.

Items of Interest.

In the course of a recent interview in London, Mr. Samuel L. Clemens (Mark Twain) said, in referring to the closer relations between Great Britain and the United States: "It has always been a dream of mine which I hardly expected to see realized, but it has gone far enough toward realization to furnish me contentment."

Hard fighting still continues in the Philippines. The insurgents have been driven back constantly, and have suffered severe losses. As yet there is no prospect of an immediate cessation of hostilities. More troops are to be sent to General Otis immediately. He will soon have thirty-five thousand men at his command.

Diplomatic relations with Spain, which were broken off April 21, 1898, were formally resumed at eleven o'clock June 3, 1899, when President McKinley formally greeted Duc d'Arcos, the new minister to the United States. Appropriate speeches were made by both the President and the new minister.

It is reported that Admiral Dewey has cabled to a friend in Washington, D. C., that he must decline to accept the home which the American people are preparing to present him, but that if a fund was raised for that purpose, he would take the money and invest it in a home for sick and disabled sailors.

The campaign in the Philippines is to be prosecuted as vigorously as possible; no additional concessions are to be made to the natives, and no terms but unconditional surrender will be considered. The Peace Commission is to close up its negotiations and return to the United States.

Mrs. Ann Kendall, a colored woman, recently died in Boston at the accredited age of one hundred and six years. She was baptized at the age of one hundred and three years. It is said that she had never taken a drop of medicine.

It is reported that thirty thousand copies of Senator Hoar's great speech, translated into a dialect understood by the Tagalos, have been smuggled through the lines, and are now being distributed among Aguinaldo's followers.

The American and English residents of Belgium are greatly incensed over the issuance of a circular forbidding the town clerk to register the births of children whose Christian names are not found in the Roman calendar.

The Carnegie and Bethlehem companies have agreed to furnish the Harveyized armor at four hundred dollars per ton, and thus the completion of the monitors and continuance of work on the battleships is assured.

General Otis cables that the American victory at Las Pinas June 14, was greater than was first reported. The enemy numbered four thousand, and lost in killed, wounded, and captured more than one-third.

Harvard College will confer the degree of doctor of laws upon M. Jules Cambon, the French ambassador, in recognition of his services in the conclusion of peace between the United States and Spain.

Information is received from Madrid that the Marianne, Caroline, and Pellew islands have been ceded to Germany for five million dollars. Spain reserves for herself three coaling stations in each group.

Rev. W. H. P. Faunce, pastor of the Fifth Avenue Baptist church, has announced that he will resign the pastorate of that church immediately, to accept the Presidency of Brown University.

It is proposed to connect England and Ireland with a tunnel twenty-five miles in length under eighty-five fathoms of water. The estimated cost of the undertaking is sixty million dollars.

Only gold and silver coin will be sent to the Philippines in the future, as paper money cannot be used there on account of the ants, which eat almost anything and are very fond of paper.

The Merchants' Club of Boston has extended an invitation to Admiral Dewey to be the guest of honor at a dinner to be given soon after his arrival in this country in October.

United States Ambassador Choate and Lord Salisbury have reached an agreement which settles the Alaskan question until the meeting of the High Commission in August.

The first formal meeting of the Venezuelan arbitration commission was held June 15. The commission meets in Paris, and ex-President Harrison is one of the leading counsel.

During the year 1898 the United Kingdom produced two hundred and two million tons of coal, while the United States produced one hundred and ninety-six million tons.

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An automobile recently made the trip from Cleveland, Ohio, to New York City, a distance of seven hundred and seven miles, in forty hours and four minutes actual running time.

Mrs. Julia Ward Howe recently celebrated the eightieth anniversary of her birth. She is enjoying good health and seldom puts on glasses for reading unless the light is poor.

One of the American exhibits at the Paris Exposition will be an electric road, upon which will be run model cars made by the different companies in the United States.

Mr. F. E. Leimer, a Chicago sculptor, will make a bust of President McKinley which will be exhibited in the United States building at the Paris Exposition in 1900.

The Board of Aldermen of New York City have passed a resolution appropriating one hundred and fifty thousand dollars for the reception to be given to Admiral Dewey.

Over eighty thousand Sunday School children recently paraded in Brooklyn, the occasion being the seventieth anniversary of the Brooklyn Sunday School Union.

Baron Christiani, who assaulted President Loubet with a cane June 4, has been sentenced to four years imprisonment and also to pay the costs of the trial.

The first American volunteers to leave the Philippines were the Oregon regiment and First Volunteer Signal Corps. They started for home June 14.

The Peace Conference at The Hague has been asked to consider the cause of the Spanish prisoners now in the hands of the Philippine insurgents.

About five billion gallons of petroleum are now produced annually in the world. About half of this amount is produced in the United States.

The city of Rochester, N. Y., recently dedicated a handsome monument to the memory of the colored statesman and scholar, Frederick Douglas.

Captain Dreyfus displayed the greatest joy on receiving the official confirmation of the news, cabled by his wife, that he was to receive a new trial.

The President has appointed a new commission to determine the most feasible and practical route for a canal across the isthmus of Panama.

Information is received that every member of the French cabinet has resigned, and President Loubet has accepted the resignation.

The George J. Whitten camp number one of the Legion of Spanish War Veterans has elected Miss Helen Gould to honorary membership.

In 1815 the Postal receipts reached one million dollars; last year the receipts amounted to eighty-nine million dollars.

The Lincoln Park Board of Chicago has decided to erect a hundred-thousand-dollar monument to Admiral Dewey.

According to the Treasury report the amount of gold in the United States June 1 was nearly one billion dollars.

Admiral Dewey's salary will be thirteen thousand, five hundred dollars, whether on duty at sea or on shore.

The iron and steel exports from the United States have increased nearly fifty per cent during the past year.

Rudyard Kipling had so far recovered from his recent illness as to be able to sail for England June 14.

Attorney-General Griggs has announced that under certain conditions Cuban ships may fly our flag.

The amount of money in the United States May 1, 1899, was nearly two and a quarter billion dollars.

Six revenue cutters have been detailed to patrol the Behring Sea and enforce sealing regulations.

Admiral Watson has arrived at Hong Kong and taken command of the Asiatic squadron.

Emile Zola, who championed the cause of Captain Dreyfus, has returned to Paris.

Mr. Bellamy Storer, United States minister to Spain, arrived at Madrid June 11.

"These Three."

BY E. E.

O, little heart, be brave!
The fight is hard to win;
The struggle long and fierce
With unbelief and sin.
But God is on thy side,
And He will hold thy hand.
Though foemen, lurking, hide,
Thou shalt possess the land!

O, little heart, be true!
The world with doubt o'ercast,
Hath need of simple truth,
That standeth firm and fast.
Thy quiet trust must show
To hearts grown faint with dread,
How blest are they who *know*
Love reigneth overhead!

O, little heart, be sweet!
Let gentleness control
Thy every word and act,
And dwell deep in thy soul.
Full many hearts are brave,
Full many hearts are true;
But that heart breasts each wave,
That hath God's *sweetness*, too!

Thou, then, dear little heart,
Be brave, and true, and sweet!
And let our earth-lives feel
Thy trinity complete.
So shall thy peace be great;
And thou, thyself, have place
Within the "Golden Gate,"
Before *Love's perfect face!*

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Recent Pamphlets.

SOME very important pamphlets have recently been published by the Christian Science Publishing Society. We will mention, first, "Christian Science History." This is a pamphlet of 44 pages, the purpose of which is to place the Discoverer and Founder of Christian Science—the Rev. Mary Baker G. Eddy—in her true light before the world, as the author of the only text-book upon the subject of Christian Science that ever has been written—and we have no hesitancy in saying that ever will be written—"Science and Health with Key to the Scriptures." While placing Mrs. Eddy in her proper light, this pamphlet also, by clear and unmistakable evidence, refutes the falsehoods which have been in circulation with reference to the authorship of said text-book. No fair-minded reader, desiring to know the truth, after having read the facts set forth in this pamphlet, will ever again question the fact of Mrs. Eddy's having originated the healing system as set forth and explained in her text-book. This pamphlet is well worth the careful perusal of every person who desires to know the real facts relating to the authorship of the text-book.

We especially commend its careful perusal to ministers of the gospel and editors of magazines and newspapers, some of whom have been accepting as true the falsehoods which have been so industriously circulated, and have written articles and delivered sermons based on the assumption of their truth.

This pamphlet is for free distribution. We do not mean by this, however, that it is to be recklessly or lavishly thrown about, but it is to be used discreetly where it will do good. It should be especially brought to the attention of the clergy, for we are sorry to observe a very marked predisposition on the part of many clergymen to accept whatever is said against Christian Science as being correct, and to preach against it from that erroneous standpoint. Those sending the pamphlets to the clergy, as well as to the press, should accompany them with the request that they be carefully and disinterestedly read.

The very able lecture of Edward A. Kimball, C.S.D., delivered in the First Church of Christ, Scientist, Chicago, March 1, 1899, has been published in pamphlet form, and is now ready for distribution. This lecture, it is almost needless to say, is a strong and exhaustive treatment of many of the phases of Christian Science. It also aids in refuting the falsehoods above referred to, and in presenting to the world our Leader in her true historical aspect. It should be widely read by Scientists, and distributed among non-Scientists.

In some respects, the most helpful and useful pamphlet yet issued by the Christian Science Publishing Society, is the one entitled "Legal Aspects of Christian Science." This pamphlet consists of the decision in full of the Supreme Court of Rhode Island in the case of the State *vs.* Mylod and Anthony, which, all who read the same in the *Journal* will remember, was a most able and exhaustive review of the question of the power of the legislature to control or regulate the practice of medicine and surgery, the effect of the decision being that Christian Science is not in any sense the practice of medicine or surgery, and that, therefore, Christian Scientists do not come within the existing legislation upon this subject. Also the decision of Judge Hollister of Ohio, in the case of Evans *vs.* the State of Ohio. This case is to the effect that Christian Scientists are not liable to prosecution under the statute of Ohio which was framed, in part at least, to prohibit them from practising, for the reason that Christian Science is a religion, and healing the sick being a part of the practical application of that religion, they are protected by the Constitutional provisions relating to the civil and religious liberty of the individual citizen. Both of these are most valuable authorities upon the general subject of the right of Christian Scientists to practise the healing of the sick, and taken together, are as nearly conclusive of every phase of the question which might arise as could be hoped for.

The pamphlet also contains extracts from an able article approving the decision of the Supreme Court of Rhode Island, which appeared in a leading legal publication, entitled *Law Notes*, published in Northport, N. Y., and being one of the standard legal reviews of the country. These decisions and this article constitute Part First of the pamphlet.

Part Second consists of an introduction by Carol Norton, C.S.D., and opinions of ex-Judges J. E. McKeighan, St. Louis, Mo., Joseph R. Clarkson, Omaha, Neb., William G. Ewing, Chicago, Ill., and Septimus J. Hanna, of Boston, Mass.

These opinions are in reply to two questions formulated by Mr. Norton and submitted to these gentlemen, viz.:—

Question (A).—What are your views on the legal rights and aspects of the practice of Christian Science Mind-Healing, *alias* Mental Therapeutics, as a system of healing disease?

Question (B).—Do you consider the practice of healing the sick through mental, psychical, or spiritual means, without drugs, a vital part of the Christian Science religion as founded by Jesus Christ?

The replies are able and interesting papers, in that they review from the legal standpoint the right of Christian Scientists to save their fellow-men from the effects of sickness as well as sin—their unanimous conclusion being that the practice of Christian Science is both theological and therapeutic; the two being so intimately associated that it is impossible for either courts or legislators to sever them and say that Christian Science shall be practised as a religion in destroying or overcoming sin, but not in destroying or overcoming sickness. These opinions are based as well upon authority already contained in the law books and decisions of the courts, as the inherent individual or personal right conferred upon humanity by the universal law derived from the Divine source.

This pamphlet will be especially useful for distribution among judges, lawyers, and editors. It contains 83 pages. For price and further particulars of the two latter pamphlets, please see Publisher's Department.

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Do Not Deify Mrs. Eddy.

AT the recent great meetings of Christian Scientists in Boston the repetition of their interpretation of the Lord's Prayer by members of that Church caused the impression to go out that Mrs. Eddy was deified by her followers. This report annoyed all Christian Scientists, and, to correct the impression, Mr. Henry D. Nunn makes this authorized statement:—

The founders of this republic did not rebel against government, but against government in accordance with the ideas of King George III. Most people who call themselves atheists, agnostics, etc., are not in rebellion against God, but against the various conceptions of God presented to them by the different schools of theology.

Some of those who were eye-witnesses of the proofs Jesus was continually giving of the goodness and helpfulness of God by healing the sick and comforting the broken-hearted closed their minds against the true knowledge of Him which the Master could have imparted, by misinterpreting his words. He spoke of God as his Father, and of himself as the son of God. At once certain ones supposed that Jesus was trying to usurp the place of the Almighty, although he often spoke such words as these: "Why callest thou me good? none is good save one, that is, God" (Luke, 18 : 19).

Jesus said, in John, 5 : 30: "I can of mine own self do nothing." Because he was the channel through which Truth was expressed, men were prone to regard him as the power behind his words. Those of his followers who even faintly comprehended his teachings distinctly understood that their Master, so far from assuming to be God, was himself the humblest worshiper of God. It is a remarkable proof of the Godlike character of Jesus that he continually had to declare that he was not God. It is difficult to conceive how it was possible for either friends or enemies of the Master to misunderstand his relations to the Power he represented, but they did.

In this age a humble follower of Jesus has come teaching and exemplifying his doctrines—imparting the knowledge of God in a way that again heals the sick. This follower of Jesus is Mary Baker Eddy. Through misrepresentation and misapprehension, some persons get the notion that Christian Scientists deify Mrs. Eddy. Nothing could be more absurdly false, but just this absurd misconception blinds many people to the Truth they would otherwise be able to discover in this system of religious teaching.

Christian Science teaches that God is the whole of Being, embracing in His own character the perfect qualities of both fatherhood and motherhood; that He is not only just, wise, and powerful, but that He is also merciful, loving, and tender. There is nothing new in assigning the qualities of motherhood to God—only the emphasis is new. Because the all but universal conception of God had come to be that of a vague personality far more terrible than tender, Mrs. Eddy deemed it wise to present the tender side of God's nature to men in a way that would cause it to be interwoven with all their thought, and thus efface the last remnants of the old rabbinical conception of God as a man of war, responsive both to derision and flattery.

At all Christian Science meetings, of whatever kind, the Lord's Prayer is invariably repeated; at the meetings on Sunday it is accompanied by an interpretation thereof, written by Mrs. Eddy, which opens with the following words: "Our Father and Mother God." From the fact that Mrs. Eddy's students, purely from a sense of filial affection for her through whom great blessings have come to them, usually speak of her as "Mother," it is sometimes said that the prayer used in the services is a sacrilegious petition to Mrs. Eddy as God.

Christian Science has not one doctrine for the ignorant and another and widely different doctrine for an inner circle of a few of the elect; it has no exoteric or esoteric teachings. Christian Science is open to the investigation of all men in precisely the same way that music or mathematics is. It teaches that there is but one God, who is not, and never was, corporeal, and that there is but one Christ Jesus.

Mrs. Eddy's place in Christian Science is that of a Teacher and Leader—fitted to teach and to lead because of her spiritual perception of the true meaning of Scripture, having proved the same by practical works before promulgating her writings. The First Reader in the Mother Church in Boston, when he invites the congregation to join in spiritual communion, is in the habit of referring to God as "our Father and Mother God." This simply by way of expressing the Christian Science conception of the fulness of the godhead, and has no reference whatever to Mrs. Eddy.—*Boston Herald.*

The Baltimore Sun.

THE *Baltimore Sun*, which is regarded as the leading newspaper of the South, published excellent accounts of the recent series of Christian Science meetings in Boston, sent by wire by its special correspondent, Hermann S. Hering. While not endorsing Christian Science or any religious movement, the *Sun* recognizes that to live up to its motto, "Light for all," it must make room for news of the Christian Science movement in its columns.

Following are extracts from the reports published in the *Sun;* the dates of publication, in all cases, are one day after the events reported.

Saturday, June 3.

About sixty Christian Scientists left the city yesterday to attend the Communion service and Annual Meeting of The First Church of Christ, Scientist, in Boston, Mass., which will be held to-morrow and Tuesday.

The Boston church is the leading church of the Scientists, of which all local churches throughout the world are branches, including the First and Second churches of this city. The present membership of the Boston church is over twelve thousand, and it is expected to increase that number by several thousand at the coming meeting.

Monday, June 5.

The largest gathering of Christian Scientists ever held is now in session here.

About eight thousand delegates from all parts of the United States and Canada, and even from Europe and Australia, have been arriving during the last few days.

Four largely attended Communion services were held to-day at the Mother Church, The First Church of Christ, Scientist, in this city. As fast as one service was concluded and the congregation had departed, another crowd streamed into the church, and the simple service was repeated.

At each of the services was read the message of the Pastor Emeritus, Mary Baker G. Eddy, to the Mother Church.

The First Church of Christ, Scientist, where the meetings were held, is the parent, or "Mother" Church organization, of which all other churches of this denomination in the world are branches, but the branches are self-governed.

The branch churches bear about the same relation to the Mother Church as the various States of the Union bear to the National Government at Washington. There are now 304 branch churches, two of which are in Baltimore, and 111 additional regularly established Sunday services all

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over the United States, in addition to a number in Canada, England, Scotland, France, and Germany, with a total membership of seventy thousand, while the church attendants number more than three hundred thousand.

The total membership of the Mother Church is now about fifteen thousand, of which over 2,450 were admitted to-day. There are about thirteen hundred resident members, the others being non-resident. There was an increase of seventy-five churches in 1898, against an increase of forty-four churches in 1897.

The Mother Church was built in 1894 at a cost of $220,000, not including the ground, which was given by Mrs. Eddy. It is built of New Hampshire granite and very handsomely finished and furnished, and was entirely paid for when dedicated, January 6, 1895.

The First Members held their semi-annual meeting on Saturday, elected over 2,450 candidates for membership of the Mother Church, and transacted other church business. The First Members constitute the governing body of the business affairs of the Mother Church. They were originally appointed by Mary Baker G. Eddy, and additions are now made only by the unanimous vote of all First Members, subject to the approval of Mrs. Eddy. They must be strict adherents to the doctrines and practice inculcated, and be spiritually qualified to act in this executive capacity. This board consists of fifty members, all of whom must reside within a radius of five hundred miles of Boston, and consists of the most prominent workers in the Field.

Christian Science was discovered by Mary Baker G. Eddy at Lynn, Mass., in February, 1866. The text-book of Christian Science, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, was first published in 1875. This book has reached its 168th edition of one thousand copies each.

Mrs. Eddy taught her first student the Science of Metaphysical Healing in 1867. She established in 1881 the Massachusetts Metaphysical College, in Boston, and has personally taught over four thousand students. At the height of its prosperity the college closed, in 1889.

Tuesday, June 6.

The only formal meeting of the annual gathering of Christian Scientists here to-day was that of the First Members of the Mother Church, who passed upon a number of questions relating to the movement.

Many informal meetings of teachers and their students were held during the day and evening, some of the attendants coming from great distances.

One of the interesting features of the Mother Church edifice is what is called the Mother's Room, which is a suite of rooms fitted up in a beautiful manner for the use of Rev. Mary Baker G. Eddy, Founder of the faith, whenever she comes to the city. The furnishings and appointments, which are of the richest order, were provided through a fund to which all Christian Scientist children, who were members of the band called Busy Bees contributed. After the Sunday services and during this morning these rooms were visited by a large number of the members.

The register of the non-residents, members, and visitors contains names from nearly every state in the Union, from Canada, Ontario, New Brunswick, the Bahama Islands, Cuba, England, Scotland, and India. Many are prominent in their social and business standing, and nearly every profession is represented.

Wednesday, June 7.

Interest in to-day's meeting of the Christian Scientists, at the Mother Church, in Boston, centred in the appearance this afternoon of Mrs. Mary Baker G. Eddy, the Leader and Founder of the denomination.

As she entered the auditorium the audience arose and remained standing until she was seated.

[The address of Mrs. Eddy here followed.—Ed.]

Thursday, June 8.

A test of faith in Christian Science was made to-night at the gathering of the followers of the teachings of Mrs. Mary Baker G. Eddy, who are assembled here in their annual gathering at the Mother Church.

Testimonies were called for of what Christian Science had done for those present. In response there were about thirty-five speakers during the hour and a quarter devoted to this part of the program. They reported forty-one cases of healing through Christian Science treatment, one-third of which were organic diseases. These included tuberculosis, consumption, blood-poisoning, tumors, cancer, invalidism of long standing, gouty deposit, deformities, liquor habit, and the desire for suicide.

Some of the speakers said they had been physical and mental wrecks before having the treatment, and several spoke of their healing as having been instantaneous. Three said they were healed simply through reading Science and Health, the text-book; some while attending the meetings; four were healed when at death's door, after all other means had failed. All of the speakers spoke very emphatically and enthusiastically of the benefits they had derived from Christian Science.

Reports have been made to the gathering from the Field in general. Among the most interesting were those from Melbourne, Australia, where the work was begun ten months ago, and from Dawson City, in the heart of the Klondike, where services are held every Sunday. At Dawson many of the congregation, it was reported, traveled sixteen miles by dogs and sleds and returned the same day.

Lady Dunmore spoke of the work in London, England, and of the great help her family had received.

Mrs. Eddy, who attended the meeting yesterday, appears to be in the best of health, and her appearance refutes the falsehoods recently spread about her. In appearance Mrs. Eddy is small, having a full face, smooth skin of beautiful complexion, deep blue eyes, and white hair.

Friday, June 9.

As a fitting end to the great gathering of Christian Scientists which has adjourned after annual meetings during this week at the Mother Church in Boston, several hundred Christian Scientists went to Concord, N. H., to-day, to visit Pleasant View, the home of Mrs. Mary Baker Eddy, the leader of this faith.

The house is a modest but beautiful one, located upon a well-kept tract of land of about one hundred acres, one and one-half miles from the city of Concord and about seven miles from the little town of Bow, beyond Bow Hills, where Mrs. Eddy was born.

Mrs. Eddy meets visitors only by special appointment, and so the pilgrims contented themselves by walking about the grounds. She recently gave $5,000 toward macadamizing the road from Concord. Last year she converted a large mansion in the heart of the city into a meeting hall and reading room at her own expense, and afterward gave $100,000 toward the erection of a church edifice when needed.

The First Reader of the Concord Church is Rev. Irving C. Tomlinson, formerly a minister of the Universalist faith. One of the Christian Science practitioners there is Dr. Alfred E. Baker, who was for many years a successful physician in Philadelphia.

Edson E. Dewey, a cousin of Admiral Dewey, is an enthusiastic Christian Scientist. He is with the State

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Mutual Life Insurance Company, of Boston, and president of the Colonial Pen Company. He says that he formerly had a great deal of sickness in his family, was himself a physical and mental wreck, and his daughters had organic and other diseases. All, he says, were healed by Christian Science treatment, and the family is a happy one, the daughters both being healers now.

From the Baltimore Herald.

THE followers of Christian Science to-day observed Communion day with four largely attended services at the Mother Church, The First Church of Christ, Scientist, in this city.

Thousands flocked into the edifice, merely for the privilege of kneeling in silent communion, of listening to the reading of a brief message, and the exchange of kindly greetings with fellow members. As fast as the services were concluded and the congregation had departed, another great concourse streamed into the church, and the simple service was repeated.

Each gathering was a representative one, for all sorts and conditions of men and women were present.

Even the knowledge that the Leader, Mrs. Eddy, would not be present, had little effect on those who joined in the services, and her message, full of love and peace, was received with silent thankfulness.

Editorial, Tuesday, June 6.

The aggressively hostile attitude recently assumed by physicians and public health officers in different parts of the country toward Christian Science seems to have strengthened the cult rather than weakened it. The Annual Meeting of the Church in Boston has brought together thousands of believers, whose zeal and enthusiasm seem to have been stimulated by prosecution and threats of prosecution. In her formal message, Mrs. Mary Baker Eddy, the Founder of the sect, gives expression to the practical effect of efforts to suppress it by bringing charges of neglect or malpractice against persons who profess to cure bodily ills through the medium of Christian Science so-called, when she descants on liberty as the inalienable birthright of man, guaranteed under the American Constitution, and praises God for persecution. Attempts made in different parts of the country to secure the punishment of "healers" for alleged violation of health laws have intensified their resolution to persevere, and have caused not a few persons, who would otherwise have remained indifferent, to regard them as martyrs.

Naturally, professors of belief in Christian Science have been willing enough to be placed in this attitude. If insincere, they shrewdly calculated that official coercion would make them more interesting, and gain sympathy for them. Sincerity, on the other hand, readily resolves itself into fanaticism under pressure, and little good comes, as a rule, from combating fanaticism. Consequently, it is reasonable to assume that, excellent as may have been the impelling motive, the expressed determination of health officers and medical associations to proceed against the active exponents of Christian Science in the treatment of the sick does not commend itself for the value of the tangible results achieved.

That Christian Science has numerous absolutely faithful and conscientious adherents hardly admits of doubt. It may be argued that the "Science" is an egregious delusion. This is said of various other cults, which, nevertheless, appeal to many people. Notwithstanding the frequent exposures of pretended Spiritualist mediums the confidence of a great majority of Spiritualists in the "materialization" of the departed remains unshaken. Outside the realm of the knowable a vast region exists in which fancy may disport itself at will. There is no limit to the religious systems which the children of man can and do create for themselves. Only when the fruits of such systems affect injuriously the morals and the well-being of communities, or in the event of encroachments upon the rights and the happiness of others, is authoritative interference warranted.

Growth of Christian Science.

WHILE in various parts of the country the question of proceeding in criminal action against the Christian Scientists is being agitated, it is interesting to note that the first Annual Meeting of the Scientists is now being held at Boston, and the figures given out at that meeting indicate that they are a larger and stronger body than perhaps has been understood. There are about ten thousand members of the Church of Christ in attendance at the convention, and on Sunday last 2,550 names were added to the roll and received into the church. This includes several from England and Scotland, and three from Australia, who made the pilgrimage to Boston to unite with the Mother Church.

An address by Mrs. Mary Baker Eddy of Concord, N. H., defended Christian Science and reviewed what had been accomplished. There are now 304 branch churches, and 111 additional regularly established Sunday services in the United States and in several foreign countries, including Canada, England, Scotland, France, and Germany, with a total membership of upward of seventy thousand, while the church attendants number more than three hundred thousand.

The membership enrolled on the books of the Mother Church up to May 29 was 12,114. There were about 2,550 candidates. This will make to-day a total membership of about fifteen thousand. Of this number thirteen hundred are resident members, and the rest are non-resident, who are all, however, contributors. Members of branch churches are privileged to become members of the Mother Church also, if recommended by those who are already members of the Mother Church.

There was an increase of seventy-five churches in 1898, against an increase of forty-four churches in 1897. Branch churches have been established in Cambridge, Chelsea, and Roxbury.—*Daily Journal,* Syracuse, N. Y.

For Christian Science.

AT the meeting of the board of trustees of the Johns Hopkins University yesterday afternoon the resignation of Hermann S. Hering, M. E., associate in electrical engineering, was accepted. Mr. Hering will give up college work, and will devote himself entirely to the cause of Christian Science.

Mr. Hering is the son of a prominent Philadelphia physician, and is a graduate of the University of Pennsylvania, where he took his degree of bachelor of science in 1885, and mechanical engineer in 1886. He was instructor in the Philadelphia Manual Training School in 1886–87, and was professor in mechanics and applied electricity from 1887 to 1891. He has been prominent in the electrical department at Johns Hopkins for a number of years, and has been exceedingly popular with all the students who came in contact with him. He was active in building up the department of electricity, and organized and carried through many schemes of improvement. One of the most pleasing features of the electrical course was the annual excursion which he conducted to New York and other Northern cities for the purpose of investigating the electrical plants in operation there.

For several years Mr. Hering has been interested in the subject of Christian Science, having experienced the bene-

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ficial effects of its treatment. He has been prominent in the meetings of the society here, and also figured in the convention which has within the past week been held in Boston. He intends hereafter to devote his whole time to the work.—*Baltimore Herald.*

Henry Jewett's Opinions.

Mr. Henry Jewett is well known in this city as an earnest Christian Scientist. In reply to many queries as to how the play of "The Christian" and the character of John Storm appeal to him as a Christian Scientist, he has written the following:—

To me, as a Christian Scientist, the most interesting feature of the play is the struggle for a higher ideal portrayed in the character of John Storm. John Storm is, to me, a modern John the Baptist, or a child crying for the light and as yet "with no language but a cry." From a Christian Science standpoint his methods at reform are crude and often fanatical, but his motives are pure and his struggles honest and unselfish. His capacity to love is great. I do not mean his passion for Glory, although even in his love for her he expresses a higher and nobler sense than the ordinary love of a man for a woman. The dominating note through it all is to save her from herself, not to get her for himself. Glory indicates the nature of his love for her in Act III., just after Drake's exit, when she says, "There is another sort of man altogether, one whose love has the reverence of a religion in it, who is ready to trample all the world under his feet for you and ask nothing in return."

But, apart from his interest in Glory, notice the thought of unselfish love given by him in the prologue: "What the world wants now is not so much the saint or yet the statesman as the Christian soldier and apostle, the man who is ready to do the hand-to-hand fighting with the world's sin and sorrow, its wretchedness and woe, to go down into the streets and slums for the beaten and broken of our bewildered cities, and to rescue them and to comfort them wherever they are, however low they have fallen, because they are his brothers and his sisters and he loves them." And then, in Act II., to Archdeacon Wealthy he says, "If God is our Father, all men are our brothers and all women are our sisters;" and to Polly, "The highest love is the love that thinks of itself last." His love certainly aims for that, and he is ready to sacrifice all that is dear to him in the world. A higher and more advanced thought is shown when he rejects the offers held out to him by the archdeacon, and in his rejection of the impractical life of a monastery, when he says to Glory in Act I., "The life was not for me. . . . I longed for work—active, earnest work; I could not live without it." He refuses a theoretical religion and strives to make his Christianity practical, as he says again to the archdeacon, "To apply Christianity to the practical life of our own time." This is very much in line with Christian Science thought, as is also his attitude in the last act, when in return for his toil and self-sacrifice he meets with ingratitude and hate from those for whom the sacrifice was made. Then he shows the purity of his love when he stands unshaken amid the seeming ruin of his hopes and plans, determined to rescue these very people and to love them still, in spite of all. Most of all, the Christian Science thought is expressed in his reply to Father Lamplugh in the same act: "What is Life if a lie can drive you out of it? No lie ever has, ever can, injure any man long. It may seem to do so, but the Truth alone can live." In these words is acknowledged the allness of God, Good; for in Christian Science Truth is synonymous with God, and the allness of God is the basic principle of Christian Science.

Boston Evening Transcript.

The Lectures.

At Phoenix, Ariz.

In the introduction of Dr. A. A. Sulcer, the lecturer upon Christian Science, at the Patton Grand on Wednesday night, Judge E. W. Wells of Prescott outlined the doctrine of the Christian Scientists as follows:—

For our entertainment this evening the Christian Science Society in Phœnix has provided an interesting and entertaining lecture by one who is authorized to speak on the subject of Christian Science, the old-new Truth which is rapidly spreading throughout the United States and Canada, and finding its way to foreign shores on the east and west of us. When I say the "new Truth" I speak with reference to its re-appearance and discovery thirty years ago by Mrs. Mary Baker Eddy.

But Christian Scientists inform us that this Truth was never new; that it is without a starting-time—always is, and never ends; that no era can claim its beginning, no age define its duration, no cycle of time foretell its ending. It is quite apparent to us all that there is a creation involving the universe including man. But its theory, its method of being, its genesis is as mythical and mysterious to human sense as our notions and ideas of the identity of the Creator are varied. It is claimed for this Science that he who earnestly enters into its study, not for the purpose of criticism, opposition, or ridicule, but with the intent to know and understand its truth, will meet with results so convincing as to dispel all these mysteries and doubts; that the desire for a perfect conception of the Science of life will be gratified; that the close relationship of man to the creative Mind, of whom he is the image and likeness, will be revealed; that man himself will become conscious of his being a responsible identity of some account in the world, and that he is not the sinful and evil being so gorgeously painted in pages of prose and lines of poetic rhyme.

The story of Christ's birth, his conduct through life, his perfect nature, purity of character, the practical part of his teachings wherein he demonstrated the principle of Truth by healing the sick, cleansing the lepers, casting out devils, giving sight to the blind, hearing to the deaf, and speech to the dumb, causing the lame to walk, and raising the dead; his trials, persecutions, death, resurrection, and ascension, are all a part of the world's written history, and is accepted as true by the Christian world.

And more. By woman the divine Mind came to the earth in the form of the man Jesus. She nourished him after his birth, and tenderly attended him through the years of childhood. In manhood she anointed his head with precious ointment and wiped his feet with her hair. We find her lingering at the foot of the cross, and the last to turn her steps from the sepulchre wherein was laid the mutilated body. She is the first to return to the tomb and discover the stone rolled away from its door and the body gone. To her the risen Lord appeared first. She knows of the ascension scene and of his promise to come again. These are also recorded facts on the pages of the same history. The admitted truthfulness of a part is a verity of the whole. Is it unreasonable that woman again should be the first to know of the coming of the Messiah? To-day, above the horizon in the eastern sky there hangs a bright and shining star, whose brilliancy is illuminating the clouded thought and unsettled belief of material man. It is announcing to the Christian world the glad tidings of the re-appearance and coming of the Truth which is to set mankind free.

"Science and Health with Key to the Scriptures," is the Christian Science text-book—a wonderful book of truths adapted to practical, every-day life. Its writer, Mrs. Eddy, is the most remarkable woman of this or any

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age. Isolated and retired from the joys and pleasures of the social world, she has devoted the last thirty years of her life to the interest of her fellow-man, and at this hour in her quiet home in the outskirts of an eastern city, this inspired woman sits silently and alone, as she does day after day and night after night, sending words of comfort out into a distressed world.

The proof is abundant that like results and signs follow her teaching and its demonstration as followed the words and commands of the Nazarene. And the conclusion is irresistible that the divine system of therapeutics instituted and practised by him nineteen hundred years ago is restored and perpetuated to-day through Christian Science.

To aid in spreading this Truth throughout the land that its benefits may reach the homes of those who care to receive it, the Mother Church of Christian Science at Boston has established a Board of Lectureship composed of men and women of education and learning, whose minds are trained in thought and investigation, and who are competent to analyze this system of Truth and through its understanding demonstrate its philosophy.

Dr. A. A. Sulcer, who is with us this evening, is an accredited member of this Board of Lectureship. His years of earnest study and investigation of Christian Science thought, and his successful demonstration of the Truth fits him to tell us much of it. While I am not a resident of this city, still, I know enough of her people to promise Dr. Sulcer an attentive, fair-minded, unprejudiced, and appreciative audience. It is a privilege and a pleasure to introduce Dr. Sulcer to you, which I now do.

Arizona Republican.

At Beloit, Wis.

Mr. Edward A. Kimball, C.S.D., of Chicago, gave a lecture on Christian Science in the Opera House Tuesday evening, May 30, under the auspices of the local Christian Science churches. He is a fluent speaker, and made his lecture entertaining to all. Mr. Kimball was formerly a member of the firm of Barrett, Kimball, & Adams, the old Beloit Straw Board Company, and was also a member of the F. N. Davis Paper Co. in this city. His interests in Beloit gave him quite an acquaintance here. It was through his associations with Mr. E. J. Adams that he became interested in the Christian Science faith, and has since taken to the lecture field in behalf of a cause he believes in most implicitly.

Ex-Mayor C. F. Hardy introduced the speaker with the following remarks:—

Ladies and Gentlemen: Accepting the invitation of the committee of your churches to be present on this occasion and introduce the lecturer on the subject of Christian Science, places me in a somewhat embarrassing position. But when I remember that you have not come to hear me discuss the subject of the evening, and that the speaker is abundantly able to perform that duty, and that I am only a prelude to the rich feast of intellectual music in store for you, I am somewhat relieved, and shall only detain you a moment.

This is an age of development. The theories of a few years ago are being continually overturned by investigation and research in the material world, and just in the same proportion have changes been going on in the thought and ideas of our great thinkers with regard to the spiritual problem. By investigation and discussion we have arrived at our present state of advancement in the arts and sciences in every department, and who shall say we have reached the zenith of our greatness, or can equal the Great Teacher in goodness?

The Scriptures admonish us to prove all things, and hold fast to that which is good. If the advocate of any theory or doctrine believes that his theory possesses all that is true, all that is good, or all that makes for the betterment of the human race, that person is a bigot, and not in condition to receive the truth. You know it is said "the mind of a bigot is like the pupil of the eye; the more light you throw upon it, the more it contracts."

Any person who by research and investigation shall advocate ideas in advance of the masses is called a crank or fanatic; but we must remember that without these advanced thinkers we should make no progress. Doubt asks questions, questions bring answers, answers bring light. The crank of to-day is the conservative of to-morrow. Truth will live, and error will melt away before its light, like the dew of the morning. Reason must be allowed to sit upon the throne, judge the testimony, weigh the evidence, and decide if it be figs or thistles, Truth or error.

We see on every side the hunger for an enlightenment that will give health and happiness. The invalid reaches out for relief from suffering. I understand it is the aim of Christian Science to restore the enfeebled body and elevate the moral character of the individual. If it has this power in its keeping, surely none will refuse to give it praise.

Every pure thought, every lofty aspiration for the betterment and uplifting of the brotherhood of man, should be encouraged by all honest seekers after truth, not forgetting that "he that doeth righteousness is righteous."

Now, ladies and gentlemen, the feast is ready, and I take pleasure in introducing to you Mr. Edward A. Kimball of Chicago, the speaker of the evening.

Daily Free Press.

At Geneva, Ill.

Edward A. Kimball, C.S.D., of Chicago, delivered a lecture on Christian Science in this city, Tuesday evening, June 6.

The audience gave very close attention to the lecture which was a strong one, filled with loyalty to the cause he so ably represents, yet with charity for all and malice toward none.

He was introduced by the pastor of the Unitarian Church, Rev. C. E. Park, in the following language, indicating breadth of thought and beauty of spirit.

Ladies and Gentlemen:—Among the Chinese there is a proverb which declares that "something is learned every time a book is opened." If this be true, how much the more true must it be that something is learned every time a lecture is heard.

We have come together this evening to listen to a lecture upon Christian Science, delivered by one who, judging merely from the fact that he has been appointed to the official Board of Lecturers of the Christian Science Church, is eminently qualified to teach us that "something."

In the field of religion, there is perhaps no matter more prominently before people's eyes to-day than this newest form of faith, known as Christian Science. For this reason alone, we, as up-to-date men and women, should be glad enough to hear its doctrines and its tenets propounded and discussed in a simple, thorough, scholarly way.

But there is another reason why we should be grateful for the opportunity of hearing this lecture. This world has seen a vast variety in religious faith. Innumerable theological systems have been born into existence, have had their day, and have died and passed into oblivion, after winning for themselves devotees who have believed in them with all that firmness which alone can save man from the quagmire of hypocrisy. But not one of these earlier religions, however crude, however grotesque it may appear to us, has failed to hand down to human thought its little

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quota of fresh discovery—its grain of undying truth. And so, for this second and greater reason, we should be glad to learn of this newer and, let us hope, fresher doctrine, for the sake of the truth which it has to offer for the service and the benefit of humanity. And if it is true that a tree is known by its fruit, there seems good reason to expect that the grain of truth contained in Christian Science will prove both large and sweet.

I congratulate you upon the privilege you are about to enjoy, of hearing this matter forcibly and intelligently treated by one who so heartily yields to others the right that he demands stringently for himself—the right of freedom in thought, and freedom in speech. Accordingly it gives me great pleasure to introduce to you this evening Mr. Edward A. Kimball of Chicago, who will talk to us about Christian Science. AGNES O. HOYT, Clerk.

At Logansport, Ind.

The announcement of Mr. Edward A. Kimball's appearance in this city to lecture on Christian Science led a large audience to gather at the Masonic Temple Friday evening, May 26, for enlightenment on this comparatively unknown subject. There is a general prejudice against Christian Science among the people who have made no study whatever of the subject. There have been so many misstatements that prejudice is the natural result, but Mr. Kimball did much to counteract the general misconception in the minds of those who heard his lecture. He did not attempt a defense of Christian Science, holding that it defends itself. He simply outlined the workings of the belief without attacking in any way the creeds and opinions of those not in harmony with his ideas. During the time he talked his audience was plainly interested in what he had to say. He declared that nobody could understand Christian Science by a superficial study, saying that it was a belief whose beauty was apparent only after careful and painstaking research with a desire to understand and be benefited. Mr. Kimball spoke of his conversion to Christian Science at a time when he had almost given up hope of finding relief from physical ailments. He impressed his hearers with the honesty of his convictions and gained their good will by presenting his views without casting reflections on the opinions of others. His talk was fair and impartial throughout, leaving the audience to draw its own conclusions. Mr. Kimball is a man of broad mind, a careful speaker, and undoubtedly one of the fairest and most intelligent exponents of Christian Science before the public. He draws largely from the Bible, and last night quoted frequently from the Scriptures to emphasize his remarks. Many of the ideas were a revelation to the class who labor under the impression that the Christian Science belief is a distorted creed embraced by ignorant and illiterate people. Mr. Kimball unassumingly referred to some of the most advanced thinkers of the age who are guided by the tenets of Christian Science, and also pointed to its rapid growth in the face of prejudice and obstacles that few religions have had to contend with.

He was greeted by a representative class of people. The hall was taxed to accommodate the crowd, it being necessary to procure chairs to add to the seating capacity.

Daily Reporter.

At Sheboygan, Wis.

Judge Ewing of Chicago, spoke at the First Church of Christ, Scientist, Thursday evening, June 1, to an audience that completely filled every inch of available space in the large edifice, and delivered an address that was as captivating as instructive. The reputation of the judge as a platform speaker had preceded him, and this, coupled with what seems to be a growing interest in the subject under discussion, Christian Science, conspired to draw out an exceedingly large audience and to make the evening a memorable one in the annals of the Christian Scientists.

The speaker was introduced by County Judge Andrew Gilbertson in a few well chosen words, and received a most favorable reception at the outset.—*The Telegram.*

At San Bernardino, Cal.

Friday evening, May 26, a lecture was delivered at the Opera House, by A. A. Sulcer, M. D., C.S.B., of Riverside, Cal. The lecturer was very kindly introduced by Judge Damron, who stated that he was not a Christian Scientist, having never investigated the teaching, but he was a liberal man in his views, and thought every one should have the privilege of worshiping God in his own way. For this purpose our forefathers left the old world and sought the new. His introductory remarks were very kind and liberal. The house was comfortably filled, seventy-five or more coming from surrounding towns. Over two hundred *Sentinels* were distributed.

MRS. LUSINA LORD, Clerk.

At Winona, Minn.

Through the combined efforts of a small but faithful band of Scientists, we readily found ways and means to call a lecturer to our city. We invited all to come on Tuesday evening, May 30, and hear what Judge Ewing would tell them about Christian Science. About five hundred persons listened to the fine address and expressed themselves as being much pleased to hear it. Now, we leave the rest with God, knowing He will give the increase.

The press gave us a very flattering notice beforehand, and published a synopsis of the lecture.

MRS. C. D. CRAIK.

At Nebraska City, Neb.

Saturday evening, May 13, was a gala time for the Christian Scientists, for they listened to a very interesting lecture by Edward A. Kimball of Chicago. There were some two hundred and fifty or more at the Overland to hear the tenets of this order explained. The Scientists were well pleased with the lecture.—*Nebraska City News.*

Practical Christianity.

ENTER any Church of Christ, Scientist, and there you will find living witnesses of the power of the gospel to heal the sick and reform the sinner. Jesus taught that the works he did, his followers should do, and even greater (John, 14 : 12). If all the healing and reformatory work of this Church were recorded it would seem astonishing. Space will not permit this, but we will give a partial report of an investigation made by the writer. I am at liberty to state that the names and addresses can be secured by writing to the clerk of this Church. What greater evidence would you ask of a scholar in mathematics as to whether he understood the principle thereof, than for him to correctly solve the problem? Likewise, these testimonials from residents of this city and vicinity verify the promise of our Master of not a theoretical but a practical Christianity. On the basis by which these demonstrations are made—the allness of God, Good, and the spiritually scientific interpretation of the Scriptures—we bid all lovers of Truth in this city to unite with us in overcoming the destroyer of happy homes—sin, sickness, disease, poverty, and death. When these individuals were accosted as to why they were interested in Christian Science, their faces beamed with happiness for the opportunity of bearing witness to this Truth.

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Says one lady, "I am interested in Christian Science because it is practical Christianity. For eight years I was an invalid. Physicians stated I had cancer of the stomach, heart disease, catarrh, lung and female trouble, the latter in its worst form. I sought the different schools of medicine, but only received temporary relief. Patent medicines, magnetic treatment, and electricity, were resorted to, but all to no avail. My suffering was terrific. When hope of ever being well had almost fled, I heard of Christian Science. Now you can see I am the picture of health. To it I owe my life, but the most beautiful part is that it has taught me what God is."

Another lady remarked, "I should be ungrateful not to state what Christian Science has done for me. Twenty years I was afflicted with bone scrofula. I took treatment at the Surgical Institute, Indianapolis, Ind., having an operation performed, taking decayed bone from my limb. Afterwards I went to Hot Springs, Arkansas, and had another operation performed, and bathed in the hot water. This failing, I tried magnetic treatment, but I derived no benefit. I lost hope of ever enjoying health. I investigated Spiritualism and sought relief from this source, but only to be driven to deeper despair. In that dark hour I heard of Christian Science, and decided to give it a trial. I had been troubled with a running sore on my limb, but this was soon healed. I was bothered with dyspepsia, but this was soon overcome. I had worn glasses for seven years, but was soon able to lay them aside as useless. My greatest joy is the better understanding I have of God."

The writer called on an elderly lady to ascertain why she was interested in Christian Science. She is a lady of culture and refinement, and the happy and pleasant expression manifest but tells of the thought that governs. Her daughter and grandchildren have been healed of various ills through this Truth. She said, "I was a sufferer fifteen years, from indigestion, neuralgia, and nervous affections, accompanied by the most depressing mental conditions. I had ample opportunity in all these years of testing the curative power of both schools of medicine, with the usual unsatisfactory result, temporary relief, but no cure. Alternating from hope to despair, life seemed a burden. When, through the healing of a friend, Christian Science was brought to my knowledge, it was gladly accepted, and through its blessed influence I was perfectly and permanently cured. This freedom from mental and physical bondage brought about by the Christ-Truth ten years ago, made of me then what I am now, and always expect to be, an ardent Christian Scientist."

Sometimes it is said that Christian Science is only good for nervous trouble and similar complaints. It is well to have this much admitted, but my investigation brought more to the surface. I heard of a case of fever pronounced typhoid by the attending physician, being healed by this method. I consulted a relative of the family as to the case. Although under the constant care of the doctor, she became so dangerously ill that the parents decided to call a Scientist. The child was delirious, but in a few hours, under Christian Science treatment, the fever was overcome, and she called for beefsteak, which was given her and, suffice it to say, it was eaten and relished, she suffering no inconvenience. She rapidly recovered, and soon enjoyed good health.

I had been informed that Christian Science destroyed infidelity, and decided to look into this matter. In conversing with a lady whose husband had been healed of fifteen years' infidelity, she said, "I was a great sufferer with my eyes. Oculists gave me no encouragement. It would almost seem as though I should go blind. The Church teachings no longer satisfied me. I did not care to hear the Bible read. In this condition of doubt as to Christianity, and despair of getting well, Christian Science was brought to my attention. I began to investigate it, and my health and sight improved. My husband noticed this, and some time later accompanied me to church; God was presented in a different light; the people were friendly and sociable, and after a few months' attendance at church he publicly stated that Christian Science had healed him of infidelity."

I visited the home of a mechanic to find out what there is in Christian Science that is practical to a man in the common walk of life. As I listened to this father tell what this Truth had done for his family, I was greatly impressed, and thought surely this is a practical Christianity. He told what a great sufferer his son had been with hip disease, the pains at intervals so severe that morphine did not relieve him. He brought forth two pictures, one an invalid, taken a short time before what he thought would be death, as he said, "I did not see how my son could live much longer," and then he handed me a photograph of a robust young man, the very picture of health, and at the same time summoned his boy to appear before me. His son said, "My knee and ankle joints were ossified, but now you can see I can use them. I could scarcely hear, but now you can witness I can hear by speaking to me in an ordinary tone. I use neither crutch nor cane in walking. All this has been accomplished through Christian Science." The father continued, "Some months ago I fell and badly sprained my wrist. I asked a Christian Scientist to help me. This accident occurred on Saturday, and on the following Tuesday I went to work, using this hand, experiencing no inconvenience." Speaking of the moral effect, he said, "I was an inveterate tobacco chewer, but by reading Christian Science literature, and attending their Church services, this habit was destroyed."

The solution of the poverty question has been of great consideration all the ages. I desired to find out whether Christian Science was practical in this line. I visited different homes. Each had the same story to tell. The first view given was poor health, not able to work, constant expenditures for medicine and consultation with physicians. Then they said, "Since we found Christian Science, it has restored us to health; it teaches us of God; we now have a happy home, with plenty to eat and respectable clothes to wear. Christian Science destroys poverty the same as it destroys sickness."

I sought the solution of intemperance, and wondered what Christian Science would do for a man addicted to strong drink. I consulted a mother whose daughter's family had been broken up because of this evil. She told me of her own healing through Christian Science of rheumatism, liver and lung trouble, heart disease, female and bowel trouble, having had some of these complaints for twenty-six years. Her son-in-law spoke of the happiness Christian Science had brought to him. He said strong drink had broken up his home, and separated his wife and child from him, but through this new-old Gospel his desire for drink had been destroyed, and his family had been re-united.

In my further investigation I found myself in the home of a business man, there to learn the application of Christian Science to business. Through the healing of his wife he was led to investigate this subject. In conversing with his wife, she said, "For fifteen years I was in poor health. I tried both schools of medicine, but continued to get worse. I was troubled with neuralgia of the heart, night sweats, and nervous chills. Hearing of Christian Science, we decided to give it a trial, which resulted in restoring me to health. For eight years we have not had any medicine in our home, finding Christian Science practical in meeting all the needs of the family." This man was engaged in business some years before hearing of Christian Science. I asked him if Christian Science makes

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business men more honest. He replied, "It does; it establishes the law of doing unto others as you would have them do to you." I further inquired, "Have you lost any trade by pursuing this course?" With a most pleasant look, he answered, "No, instead, my trade has increased. The world wants honest merchants."

A young lady narrated her experience: "For six years I suffered from nervous prostration and lung and stomach trouble. Doctors in Indianapolis and Chicago prescribed for me, but I received only temporary relief. Most of the time for two years I was confined to my bed. I thought death was the only alternative, until I learned in Christian Science that God was my life. Medicines were discarded, and through this Truth I was restored to health."

A father said, "Eight years ago my eldest daughter, then five years of age, fell and dislocated her hip. A doctor was summoned, and she was under his care for some time. Later, abscesses formed, and the child could not walk without crutches, having no use of her limb. Not getting any better under the doctor's care, we decided to give Christian Science a trial. She was soon able to discard the crutches, and walk with a cane. The abscesses healed, and although one limb is some shorter than the other one, she puts her weight on it, which was impossible under the doctor's care. Another case was with my little boy, then a baby. He had the measles, and later took brain and spinal fever. The physician in charge said he could do nothing for him, or if by chance he should get well, he would be an idiot. I placed him in care of a Christian Scientist, and to-day he is as bright a child as you will find."

A mother states, "By the reading of Science and Health I was healed of throat and lung trouble, with which I had been bothered twenty years. Through Christian Science treatment I have been healed of rheumatism, and my daughter has been healed of various ills."

"For sixteen years," says another lady, "I was a great sufferer from nervous prostration, spinal, female, and stomach trouble. I could scarcely eat anything without suffering. Many different doctors were consulted, but I did not receive any permanent relief. Finally, we heard of Christian Science, and taking treatment, I was restored to health. I can now do all kinds of housework, and walk for miles without any trouble."

Like the one leper healed by Jesus, who returned to make just acknowledgment for benefits received, so all Christian Scientists, in various ways, are striving to live this Truth as the best expression of gratitude. A gentleman, in expressing his appreciation of what this Truth had done for him, states, "For forty-three years I suffered with asthma. My mother's people passed away with consumption, while my father's side were asthmatics. Our physician thought I was fast going with consumption, and advised me to change climate. When in the very depth of despair, we heard of Christian Science, and to please my wife, I decided to give it a trial, which resulted in my restoration to health. My friends thought it impossible for me to pass through the winter without asthma, but winter has come and passed without any return of the old claim. The physical healing is not all. It brings peace of mind and rest from the cares of the world. How thankful I am to the discoverer of Christian Science for pointing out the way that we may walk therein."

Dayton (Ohio) Herald.

Healed by Christian Science.

(*From the Hartford, Conn., Daily Times, June 2, 1899.*)

To the Editor of the Times:—

In compliance with your request I herewith hand you a brief statement of my case, giving a condensed account of the medical and surgical treatment I received, *and also a statement of how I was cured by Christian Science.*

I lost my right hand at the battle of Fort Fisher, N. C., in 1865. The ball entered the palm of the hand, passed through the wrist just above the joint, again entered the arm below the elbow joint, and there passed out again. The hand was amputated just above the wrist. The operation was not done skilfully at first. It is only fair to state, however, that the conditions were not favorable for a good amputation. First, I had been wounded four times before, the previous wounds being of such a nature that my condition was not the best to withstand further injuries. Then, too, I was now taken on board the floating hospital at a time when there was a heavy sea running, so much so that the surgeon and all hands who attended me were fearfully seasick, and the storm had destroyed most of the medical stores, leaving our ship without ether or chloroform, or at least very little of these necessary articles. The result was, I was an eye-witness to the operation on my arm, and the pitching and rolling of the ship and the sickness of the surgeon precluded the chances of a very successful operation.

For more than ten years after the amputation I was never free from pain one moment. Finally the pain grew so bad that I was obliged to resort to another operation. Professors Hood and Lamb of Washington, D. C., opened the end of the stump, removed a portion of the bone, and cut away some of the diseased nerve tissues. For a few weeks I suffered somewhat less, but still was not free from pain. The stump now began to grow very tender, so much so that I was obliged to use a wire protector to prevent the clothing from coming in contact with the sensitive flesh. I now went to Philadelphia, where I was again operated upon by one of the most celebrated surgeons of that city, Professor Ernest Goodman. He, with the able assistance of several physicians and noted surgeons, opened the stump for five inches, removed large sections of diseased nerves, scraped the bone, and treated the stump to powerful currents of electricity. From this time on I suffered more than ever. I was obliged to take great quantities of morphine, in fact, I took for years from ten to twenty grains of morphine a day, and at the time I was healed I was taking by hypodermic injection thirty-six grains of morphine a day, besides using large quantities of ether or chloroform at night in order to get to sleep at all. I went on in this way for over a year, suffering more than I can tell, praying, when in my right mind, for death to relieve me from my misery. In fifteen months after the last operation I began to have what the physicians called reflex paralysis.

First, my heart became affected; I suffered fearfully with neuralgia of the heart. I lost the power of hearing, in a measure; my eyesight became very much impaired, so much so that I was for months wholly blind. My left side was affected so that I walked with difficulty, at times not being able to move. I could not take solid food of any kind without the greatest distress, in fact, I lived for some two years on infant food prepared in water, as milk could not be taken.

Again I went to Philadelphia, and Professor Thomas of the Homœopathic College again amputated the arm, this time just below the elbow joint. I was so run down that I very nearly passed out during this operation, but after some weeks I was able to return home, but still suffered greatly.

It may not be out of place for me to state here that *I was a physician myself*, having been in regular practice for some years, and my acquaintance with a number of the leading physicians and surgeons of the country gave me opportunities for the best and most skilful treatment. I

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should also say that between the different surgical operations, I was under the special treatment and care of some of the most noted specialists in nerve diseases: Dr. Weir Mitchell of Philadelphia, Dr. Loomis of New York, Dr. Thomas of Philadelphia, Dr. Lamb of Washington, D. C., and a number of others. Besides these gentlemen of the regular school, I was at times under the care of several leading homœopathic physicians and surgeons.

In 1887 I visited Philadelphia for the third time, and for the third time underwent amputation of the arm, or what there was left of it. I was again freer from pain, as in the previous operations, for a few weeks, but in two months was suffering as much as ever. My friends now began to despair of my ever being any better, and under the advice of one of the most noted physicians, who said that surgery or medicine could do nothing more for me, they began to give me greater doses of morphine.

In some way my friends now learned of a celebrated surgeon in New York who had worked wonders in nervous cases. We decided to try this gentleman's skill as a last resort. And here I want to say, as a kind of "thank offering" to the physicians and surgeons who first and last treated my troublesome case, that as gentlemen they were all that that term implies: gentle, thoughtful, kind, and tender; each one doing all he could to relieve me from my sufferings, even in some cases declining to take the fees they so laboriously earned. Several of the noted surgeons went to not a little personal expense to provide new and ingenious apparatus for use on my stump. No one could have had better care, more tender, skilful, and considerate attention than was given me during my long years of sufferings and treatments.

I have not detailed all the different surgical operations I underwent during over twenty years of suffering; enough to say, however, that first and last I submitted to seven surgical operations on my arm, side, and shoulder, and that I was under the care of eleven different surgeons and thirty-two physicians.

A broken, shattered, nervous wreck, I was taken to New York to try what one of the most noted surgeons of the country could do for me. Professor Helmouth, of Helmouth House, advised that the remaining stump be taken off above the elbow. This was done by the professor, assisted by several eminent surgeons who were invited in to witness the operation, in fact my case had gained somewhat of a national notoriety, for many of the most celebrated and famous surgeons had had a hack at me or my poor old stump.

The amputation was now performed in the most skilful manner, and with the latest and most approved appliances known to surgical science. For several hours after the operation I fluttered between life and death, but at last pulled through, but not without a most distressing secondary hemorrhage, which was the most stubborn I had ever suffered. For two or three months I was now quite free from pain, but in five months I was back in New York as bad as ever. Professor Helmouth now frankly informed my friends that surgery could not do anything more for me, and said that I could live but a few months at the most.

I returned to my home in Washington, D. C., or where I had made my home for some years. My old physicians were called in, and they too said that nothing could be done for me but to give me all the morphine I could stand, and wait for the end.

It was now that my friends for the first time had their attention called to Christian Science. After much reflection, for I was, when in condition to take any part in the matter, bitterly opposed to even trying this kind of treatment, a healer from New York was called. She arrived at half past four on a Friday afternoon. She gave me one silent treatment then. I went to sleep like a tired child, and when I awoke at five o'clock the next morning I was free from pain, and have been free from that hour, now over eight years. I received two more treatments to cure me of the morphine habit, and have never desired morphine since.

It may be of interest to note here that my case, from the first, presented so many strange and distressing symptoms that several of the medical gentlemen connected with the treatments wrote learned articles for the scientific journals of the day, giving some of the many peculiarities presented in my sufferings. These articles may be found in "The Medical and Surgical History of the War of the Rebellion," Volume 3; in Hayes's "American Journal of Medical Science;" in a pamphlet by Professors Lamb and Burnett of Washington, D. C., and in an article by Professor Thomas in the *American Journal of Homœopathy*, and also in the annual report of Helmouth House by Professor Helmouth. I mention this here so that there can be no question as to my case being one seemingly beyond the cure of physicians and surgeons. While it was a case that presented many purely nervous symptoms and strange nervous reflex phenomena that were new, and seemed unrelated to the original injury, still the case unmistakably presented marked symptoms of wide and deep-seated organic disturbances, which, in a medical and surgical sense, fully justified the professional gentlemen in pronouncing my case incurable.

Now, I know the Truth, in Christian Science, and the Truth has made me free. C. A. Q. Norton.

The Times can add that Mr. Norton is now a healthy, vigorous man.

Meditation.

For his delight is in the law of the Lord, and in His law doth he meditate day and night.—Psalm 1:2.

By the reason of his turning away from the counsel of the ungodly does man find that his joy or delight is in the purer thought. He is not looking for peace and happiness in the "flesh-pots of Egypt," but with thought turned from sense to Soul, he is listening for the "still small voice." He does not imagine vain things, for his pleasure is in the revelation of Truth—in the law of the Lord.

Though the letter may be learned, and even many so-called "wonderful" works of healing be done, the highest, sweetest, demonstration of all is the peaceful meditation or communion with Love. It is the laying up of treasure in Heaven—purity of thought.

Through the sunshine of day is this meditating done, and also through the night when the shadows seem to fall. In many a quiet Gethsemane is the patient Scientist silently communing with "the sustaining Infinite." To such a one joy is an ever-present reality.

From a supposed early derivation of the word "meditate," we may have a thought somewhat common with that of communing. It is, that it means "to heal." Going higher in thought, past the physical curing, we realize the truer work of Science, spiritual healing or reformation, which sweeps away all error, and then we shall know even as we are known.—*Herbert W. Beck, Oakland, Cal.*

There are lots of people in our churches still who believe that the Sermon on the Mount is too good to be applied; that it sets the standard too high, and that if ever it is incarnated in conduct at all it will be in some Utopian existence, about which we can, as yet, only dream.

Rev. F. R. Coyle, Oakland, Cal.

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Questions and Answers.

Is it in disobedience of any expressed or implied wish of the Mother, for a Christian Science practitioner to meet weekly with a number of his or her patients, for the purpose of studying the current lessons from the Christian Science Quarterly, when all questions arising from such study are answered impersonally by the reading of passages from Science and Health?—G. C. G.

While such meetings have not been prohibited they have not been recommended. The Sunday service and the Wednesday evening meetings are no doubt sufficient to meet our present requirements. Anything further must be the outgrowth of individual necessity and experience. It is a very convenient way to study the lesson for one person to read from the Bible and another to read from Science and Health, but may not this method of study rob the student of some of the benefits to be derived from applying himself to the personal reading of both the Bible and Science and Health? Personal comments and explanations are undesirable since these books are their own best interpreters. He who relies most on the Impersonal Teacher will undoubtedly make the most rapid progress. The sooner patients and students learn this all-important lesson, the better it will be for them. The temptation to rely upon personality should be carefully guarded against. All concerned in such meetings should judge them by their fruits as to whether it is the best method of advancing individual growth, and likewise conducive to the better establishment of the cause of Christian Science in the community.

***

I observe that the men who accept Christian Science, give up the use of liquor and tobacco if they have indulged these habits. Does your religion require that these appetites be suppressed?—An Observer.

The use of tobacco and liquor is contrary to the teaching of Christian Science, and those who have indulged these habits cease to do so when they discern the Truth of Being and learn that sin confers no pleasure. It is an easy matter to forsake sin when one has outgrown the belief that it affords a sense of pleasure. The belief of pleasure in sin is the whole sin, and when this belief is destroyed sin is overcome.

There are many who honestly tried to overcome the desire for liquor and tobacco, using all the will power they could command, but failed, and were afterwards healed through Christian Science.

Such cases of healing are evidence of the true worth of Christian Science which teaches man that all real pleasure is spiritual. When the sense of pleasure in sin is destroyed, man is truly reformed. This destruction is the only real forgiveness of sin. If man believes that sin brings pleasure, and only refrains from its indulgence because of a fear of punishment, the belief of pleasure may at any time exert a stronger influence than the fear of punishment, and he will sin. Thus existence becomes a constant struggle between the love of sin and the fear of punishment. But if on the other hand the belief of pleasure in sin is destroyed the struggle is ended, and man is made free indeed because he has no desire to sin.

Drifting Unconsciously into Christian Science.

UNLESS one has been born and brought up an Episcopalian as I have been, taught to believe in the apostolic succession, the sacredness of the laying on of hands descended from a long line of bishops and clergy of lesser distinction, they cannot understand my struggles and difficulties in endeavoring to get out of it all into Christian Science, especially having been taught by a dearly loved mother who was opposed to my having anything to do with any but orthodox theology.

Years of sickness, strong laws made for me by several doctors, some of them near relatives, whose help was only temporary, caused me, when I heard of Christian Science, to turn to it for physical healing; but when I heard of a theology as the foundation and principle of its healing, I opposed it, because I found the doctrines so different from everything I had been taught to believe right. Wanting only what *was* right, I honestly and conscientiously turned away from it; this very opposition, as I since believe, was the cause of one claim after another asserting itself. Naturally help came slowly and discouragement followed. Wanting only the healing at this time, I tried to compromise matters by taking *that* part of the teaching of Christian Science into my church, but found it would not work. At times I tried to give it up altogether, in fact I never tried so hard to do anything in my life, but that, too, failed; for I could not get rid of Christian Science thoughts. All this time I was in a most unsettled condition of mind, because I was fighting against the Truth. Many times I have wished some person or power could or would decide the question for me. My thoughts were honest in wanting to do *strictly* what was right. Could it be right to give up all I had been taught for this new religion? No, it could not; and so I reasoned, fancying I had settled the difficulty forever and decided to stay in my own church. But what about that voice which seemed to follow me? I could not shake it off. I would question what it meant. Vacillating for ever so long, availing myself of opportunities to talk with Scientists who always lovingly did all in their power to clear away my doubts; reading, studying, struggling; discouragements often trying to keep the Truth from me; but I am thankful to say by perseverance the light grows clearer.

A time comes to most of us after probably years spent in the churches, when we begin to think for ourselves, and what an awakening it is! What sad regrets for all the good we might have done had we started out in life with a proper understanding of life and God as taught in Science and Health. Our thoughts go back and we take a retrospective glance at our wasted, unsatisfying lives. Six months ago, if told I had to decide between my own Church and Christian Science, I would unhesitatingly have said, My Church; now I would without a moment's hesitation say, Christian Science,—its thoughts are helpful and uplifting. And yet I cannot say just where or how my thoughts became changed. Quietly working with a determination to know that Truth that maketh free, I have pressed forward, until I have unconsciously drifted into Christian Science.—*J. M. J., Toronto, Canada.*

Building Air-Castles vs. Prayer without Ceasing.

BY O. B. HOMANS.

WHO pleads not guilty to the charge of building air-castles, a seemingly harmless and innocent occupation, and yet really an extravagant waste of time, and a direct violation of one of the commands of the Bible, "Pray without ceasing." If the time spent daily in building air-castles were spent in silent prayer, realizing the allness and goodness of God, and our spiritual relation to Him, we should find a reward in our increased ability to demonstrate over error.

An inveterate air-castle builder will find it requires quite a demonstration to desert his old habit and air-friends, and adopt this new line of thought. In speaking of this to a young friend of mine, she at once replied, "Oh yes, I see what you mean, keep your children at home and off the

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street so they will be well-behaved and under control, instead of allowing them to go in idle company, and become unruly."

A few days after, I asked her how she succeeded in keeping her children at home. She replied, "It is rather hard, they do not like to give up their old playmates, but they are coming around all right. Each day it becomes easier, and they are beginning to like their new playfellows better than the old."

Concord Items.

THE service at Christian Science Hall Sunday morning was a memorable one, it being the observance of Communion and reception of members.

The hall was crowded, and owing to the large number present the ushers were obliged to place chairs in the aisles.

The service, which was simple and impressive, consisted of congregational singing, Scriptural reading, and silent prayer. This was followed by the Communion Hymn which was beautifully rendered by Villa Whitney White of Providence.

The lesson sermon, which consisted of Scriptural texts and their correlative passages from Science and Health, was read by the First and Second Readers—Rev. Irving C. Tomlinson and Miss Mary E. Tomlinson. The lesson topic was The Sacrament. The thought emphasized was the "Communion with the living Christ."

After the lesson sermon Rev. Mr. Tomlinson welcomed the twenty-five new communicants into the church. He said in brief,—

"Your reception into this church does not indicate that you have reached a goal. It tells of stormy seas sailed and a race yet to be won. You have touched the promised land; but this does not mean that you have no work before you. The trees must be felled, the homes must be erected, the home of the Spirit. We can but be grateful to God, and to our Leader, the Rev. Mary Baker Eddy, for her consecrated labors, through whom the blessings have come.

"The message of Paul is the message for us to-day—'forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus.'"

The congregation was invited to kneel in silent communion, after which followed a hymn, the repetition of the Scientific Statement of Being, and the benediction. The Hall was decorated with rare flowers, the gifts of friends at home and abroad.—*People and Patriot.*

There was the usual large attendance at the Wednesday evening meeting at Christian Science Hall last night. Many most interesting testimonies were given of the healing of disease and sin, through the understanding of the Christ-Truth—the Holy Comforter—which Jesus said, "I leave with you," and which has been so clearly interpreted to this age by the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy. Many strangers from different parts of this country and abroad are daily coming to Concord to visit the city which their beloved Leader has chosen for her home. Its beautiful elms and the picturesque landscape about it occasion many expressions of delight.—*Concord Evening Monitor.*

The Board of Lectureship.

The following constitute the Board of Lectureship for the year beginning June 1, 1899:—

Eastern Section.—The lecturers for the New England States are, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.; Rev. William P. McKenzie, C.S.B., 367 Harvard St., Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 367 Harvard St., Cambridge, Mass.

The Province of Quebec, the cities of Ottawa, and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Middle Section.—For the states of New York, Pennsylvania, New Jersey, and Delaware, and the Provinces of Ontario, Carol Norton, C.S.B., 170 Fifth Ave., New York, N. Y. Rev. Arthur R. Vosburgh, C.S.B., Powers Block, Rochester, N. Y.

Southern Section.—Mrs. Sue Harper Mims, C.S.B., 575 Peachtree St., Atlanta, Ga.

Western Section.—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, C.S.D., 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, C.S.D., 759 Woodward Ave., Detroit, Mich.; Judge William G. Ewing, C.S., 3743 Ellis Ave., Chicago, Ill.; Judge Joseph R. Clarkson, C.S.B., Room 450 Bee Building, Omaha, Neb.

Pacific Coast Section.—F. J. Fluno, M.D., C.S.D., 1319 Grove St., Oakland, Cal.; A. A. Sulcer, M.D., C.S.B., 1062 Ninth St., Riverside, Cal.

Great Britain.—William N. Miller, Esq., C.S.B., 57 Bryanston St., Marble Arch, W., London, Eng.

The following directions from the Manual are republished:—

CALLS FOR LECTURES.—When the need is apparent, the Christian Science Board of Directors of the Mother Church may call on any member of the Board of Lectureship to lecture, within his precincts, at such places and at such times as the Cause of Christian Science demands.

The branch Churches of Christ, Scientist, through their clerks, may apply to a member of this Board of Lectureship, within his precincts, for aid, and it shall be granted them.

The following is the By-law regarding lecturers who are First Readers, as it now stands:—

Not over six lectures, yearly, should be given by a member of the Board who is a First Reader; his or her labors are required by the church.

The notice regarding free distribution of literature is repeated:—

Upon request from the clerk of a church where a lecture is to be given, copies of the *Sentinel* will be sent by mail, postpaid, for free distribution to strangers and inquirers at the lecture. Order blanks may be had from the lecturers, whereon clerks will specify the number of copies required for this purpose. These orders should be sent to the Christian Science Publishing Society early enough to secure delivery of the papers in time for the lecture. If sent by express they will be sent at the expense of the receiver.

The Publishing Society requests that Churches will not order lavishly. In some cases hundreds of copies of the *Sentinel* remain unused after lectures, and so are wasted. This offer is intended specifically to reach "strangers and inquirers."

Notices.

The J. C. Derby Co., of Concord, N. H., will be pleased to welcome Scientists at their room 203 Huntington Avenue, corner Norway Street, where they will be until July 1. A complete line of photographs and china are on exhibition.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., JUNE 29, 1899. Vol. 1 No. 44

Mrs. Eddy Interviewed.

A Reporter for the Boston Journal gives an Account of his Visit to Pleasant View.

The *Chicago Inter Ocean* on Sunday, June 18, published a sensational article to the effect that Christian Scientists of Chicago are seriously in doubt as to whether Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, is really alive and on earth.

The article is based on what purports to be an interview with an unnamed "member of the South Side Society." This mythical person is made to declare that Mrs. Eddy did not appear in person at any of the recent meetings in Boston, during Communion week, and that the address at the Annual Meeting was read by another person and handed out to the reporters under the false pretence that it was delivered by Mrs. Eddy herself.

The *Boston Journal* upon receiving the Chicago paper instituted an investigation of the matter, with the result that a reporter personally interviewed Mrs. Eddy at her home in the city of Concord, N. H., Tuesday evening, June 20, and the interview was published in the *Boston Journal* of June 21. The following is an abstract of the interview.

✙

Concord Depot, N. H., June 20.—"Am I alive? Why I haven't felt more sound for forty years."

These are words which will set at rest once and for all the reports which come out of the West with resistless regularity that Mrs. Mary Baker Eddy, the Mother of the Christian Science faith and the counsellor of its interests the world over, is dead and has been in the grave for several years. It was the forcible and picturesque response to the question of a *Boston Journal* man as Mrs. Eddy tripped lightly into the parlor of her beautiful home in this city last night at an hour when many younger persons are in bed. The *Journal* man had come from Boston to deny or affirm the reports of her death, with particular reference to a purported interview in a Chicago paper with a prominent Christian Science worker there, who says emphatically that all evidence bears out the conclusion that Mrs. Eddy is dead, and that her death is being kept a secret by interested people who fear that knowledge of such a fate would be disastrous to the cause. This same gentleman is alleged to have made a statement that Mrs. Eddy did not deliver an address at the recent National Convention of Christian Scientists held in Tremont Temple, Boston, but that a woman who was made to pass as Mrs. Eddy spoke that day.

To a *Journal* man to-night Mrs. Eddy took notice of these declarations. It was the real Mrs. Eddy and nobody else, with whom the *Journal* man talked for half an hour; the same Mrs. Eddy whom the reporter saw alight from her carriage in front of Tremont Temple two weeks ago when she entered the building on a Tuesday afternoon to deliver her address to two thousand and more persons assembled. As Mrs. Eddy came down the front stairs with the agility of a maiden and tripped lightly across the parlor floor the reporter's eyes bulged as he thought of a woman of eighty who has worked hard and thought deeply all her life.

She was charmingly dressed in black satin, black waist with purple front; her snow-white hair combed gracefully from the middle of her head was held by side combs studded with brilliants; her complexion like pink satin, clear and unflecked by furrow or wrinkle, and her eyes bright and glistening, were no uncertain evidences of health and contentment.

✙

"It is only an impulse that I talk with you to-night," she said. "I see no reporters, and, as my time is so thoroughly taken up by my work, it is not possible for me to entertain callers. I came to Concord for seclusion. Yes, it was way back in the seventies that the reports were first given out that I was dead, but here I am, and in good health. During the ten years that I have been here I think I have missed but three days for my daily drives. I go out summer and winter, rain or shine. There were two days last winter when the streets were almost impassable during that most severe cold weather that I did not go out driving, and one other time in years past that I could not go out, but for ten years I have missed but three days. One day last winter, when the wind blew frightfully, I drove about the city; coming home it seemed as if the carriage would be blown away from the street, and the driver expected it, but we arrived home safely, and I felt no bad effects from the experience."

"What are your working hours?"

"I arise at six o'clock in the morning," replied Mrs. Eddy, "and work all day. I retire to my room at nine o'clock, but not always to sleep. To-day, I have answered about twenty letters. I take ten minutes for every letter of four pages, read it thoroughly, consider it, and then write or dictate the answers to my private secretary. Of course, there are hundreds of letters that I never answer at all; to-day I have entertained letters from Congo Free State, from several European countries, and answered a letter from the wife of our minister to China."

"Your time is occupied in other ways?"

"Yes, from all over the country I am besieged with requests for messages and counsel. Whenever a new church is opened the people think I ought to mail them some words of cheer and comfort if I cannot attend. So

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all these things take my time. I cannot go to Boston. I have not the time, for there is so much that requires my attention here every hour of the day.

"During the recent convention I felt that it was a call from God to speak to our dear people. I was there all day, and after running up and down stairs, holding receptions, and speaking words of cheer here and there, I rode back at night. There was a couch in my car, but I did not lie down. I did not feel tired, although it was a pretty good day's work."

"I suppose the fact that you are to a great extent inaccessible to those who wish to call on you gives rise to many of these rumors of your death."

"Yes," replied Mrs. Eddy. "I reluctantly turn away many more from my door than I see. It is impossible for me to entertain the hosts who wish to see me. For years I have been trying to discourage hero-worship. Here is an incident. It was the first time that I ever uttered a reproof to anybody on such an occasion. Many people were tarrying at my gate when I got ready to take a drive one day after the recent convention; they had come from all parts of the country. I stopped my carriage at the gate and spoke to these people, then I drove away. But when I came back one woman had remained there two hours, waiting for me to return. I stopped and said, 'What are you here for?' 'For spiritual help,' she replied. 'Have you no God?' 'Yes,' she said. 'Then never come here again to see me. Depend on yourself—go into your "closet" and pray that He may guide and counsel you.' "

"You leave home but rarely now, do you not?"

"Yes; I am trying to extend this idea of God-help instead of my help on all my people. My heart is with them all, but they cannot expect that I can leave my work that is somewhat apart from theirs."

"Age has descended lightly on you, despite your years of thought and toil," remarked the *Journal* man.

"I never boast of my health, or speak of the to-morrow, but when I was driving recently, I was stopped by one who, after inquiring about my health, remarked, 'Mrs. Eddy, you look to be about forty years old.' Farther than this, I do not know what people think, but I really do not feel older than forty years.

"As I toil on I am comforted by the Scripture: 'Ye shall run and not weary, walk and not faint.' "

"Do you find that your faith is flourishing?"

"Oh, very much so. In England there has been a great advance within the last four years; and in Germany, France, and other parts of Europe, the work is in a very flourishing condition."

Items of Interest.

President McKinley attended the commencement exercises of Mt. Holyoke College, June 20. Among the graduates was a niece of the President, Miss Grace McKinley. For the first time in history the graduates of a woman's college received their diplomas from the hands of the President of the United States. As a token of their appreciation of the honor bestowed upon them, the members of the graduation class presented the President with a beautiful class banner. The trustees of the college also showed their appreciation by conferring upon him the degree of doctor of civil law.

The day previous the President had visited Smith College at Northampton, Mass, and while there the trustees conferred upon him the degree of LL.D.

From Mt. Holyoke the President and party went to Springfield, Mass. A reception was held at the Nayasset Club where Mrs. McKinley was presented with a solid berry set by the Adelphi Chapter, Order of the Eastern Star, of which she is a member.

The North Atlantic squadron under command of Rear Admiral Sampson visited Boston on Bunker Hill Day, June 17, and remained about a week. The fleet consists of the cruiser New York, flagship, and the battleships Massachusetts, Indiana, and Texas. All except the Massachusetts were in the memorable fight off Santiago. On Children's Day between six and seven thousand children visited the ships, free transportation having been provided. It was a day long to be remembered by the little ones.

Major-General Wood, military governor of the Province of Santiago de Cuba, visited Boston and had a conference with Admiral Sampson while the Atlantic squadron was in Boston harbor. General Wood said that Santiago is a healthy town. There is practically no dissension. The money for those who were entitled to receive the United States bounty is being paid, and they are very glad to get it.

The Hon. John Barrett, late minister of the United States to Siam, delivered an address at the Boston Chamber of Commerce, June 20, upon "American Interests in the Far East." He spoke from a merely business standpoint, calling attention to the necessity for developing and protecting the foreign trade of the far East which approximates one billion dollars annually.

President McKinley in an interview with a Methodist clergyman at Mt. Holyoke said, regarding the army canteen, that the position which some of the temperance people take on the question is simply absurd. The attorney-general must interpret the law as he finds it. Personally the President said he should be very glad to see the prohibition of the canteen.

At the second annual federation of Zionists held at Baltimore, Md., June 19, the proposition to re-establish Judæa as an independent state, and to purchase the Maccabean sites in Palestine was considered. A nucleus of the fund required was voted, and the remainder is to be raised by subscriptions from individuals and societies.

President McKinley has directed that the election provided for by the constitution of the Republic of Hawaii, to be held in September next, shall not be held, but the present officers shall continue to hold their offices until Congress decides the rule of the islands.

The War Department has received a telegram from the two California senators endorsing the administration in its efforts to suppress the Philippine insurrection, and offering for immediate service a well-organized and thoroughly disciplined regiment of infantry.

The three thousand seamstresses who have been making soldiers' clothing at the United States Arsenal at Philadelphia, Pa., have decided to make a direct appeal to President McKinley against giving the work to contractors.

Steps have been taken by representative colored citizens of San Francisco toward securing for the race a national academy of music to be located at Washington or near the center of the negro population of America.

Immigration to this country is increasing rapidly. In the month of June last year seventeen thousand aliens came to this country, while the returns for the present month will show at least thirty thousand.

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Boston celebrated the 123d anniversary of the Battle of Bunker Hill in the usual enthusiastic manner. The parades this year were augmented by a parade of marines and sailors from the North Atlantic squadron.

It is reported that Russia desires to have American ordnance manufacturers establish plants within her boundaries, and will place contracts with them for millions of dollars' worth of guns and projectiles.

A department of colonial affairs and foreign commerce is to be added to the executive branch of the government to meet the new conditions which confront the United States as a result of the late war.

Rear Admiral Kautz has arrived at San Francisco from Apia. He declares he has done his full duty in the matter of the Samoan trouble, and believes that he has been subjected to much unjust criticism.

John D. Rockefeller has made another donation of from two to three million dollars to the University of Chicago. He had previously donated seven million dollars to the university at various times.

From January to May, inclusive, the receipts at Havana exceeded the expenditures by over half a million dollars. No two years of the Spanish rule have yielded as much as the past five months.

Arrangements are being made by Admiral Sampson for a notable observance on July 3, of the destruction of Cervera's fleet at Santiago. The event will probably take place at Newport.

It is estimated that the deficit for the present fiscal year, which ends June 30, will be ninety million dollars, which is twenty-two million dollars less than was estimated by Secretary Gage.

A new fuel has recently been invented in Germany which is three times more powerful for heating than the best Silesian coal, while the cost is only one half.

The board of officers appointed by General Brooke to investigate and make recommendations regarding the army rations has recommended no change.

The transport Sherman, which left San Francisco May 22, having on board eighteen hundred officers and men, has arrived at Manila.

Rear Admiral Watson has arrived at Manila and assumed command of the Asiatic squadron. The cruiser Baltimore is his flagship.

The Standard Oil Company has increased its capital stock from ten million dollars to one hundred and ten million dollars.

At the annual commencement of Georgetown University the honorary degree of LL.D. was conferred on Rear Admiral Schley.

U. S. Grant, Jr., a grandson of General U. S. Grant, has been appointed professor of geology in the Northwestern University.

General Otis has cabled that all volunteer organizations in the Philippines desire to be mustered out at San Francisco.

A combination of St. Louis street railways is practically completed, involving a deal of nearly one hundred million dollars.

The Congregational ministers of New Haven, Conn., have resolved to marry no party who had been divorced.

A new French cabinet has been formed and the minister of war is a man who is favorable to Dreyfus.

Mr. Bellamy Storer, our minister to Spain, was formally received by the Queen Regent June 16.

Concord Items.

Generous Mrs. Eddy.

Pleasant View, Concord, N. H., June 21, 1899.

Editor Monitor:—I am pleased that the governor of our state has recommended an "Old Home Week" to be observed in this state, and believe it will prove a great bond of union to all natives of New Hampshire wherever they may be scattered throughout our land or in foreign lands. But I am in a dilemma—for if I were to send but one half the stamps you credit to my order it would overflow any hall in Concord.

I am deeply interested in Governor Rollins' suggestion that we have a large auditorium erected in this city to accommodate the thousands who may flock here for the annual "Old Home Week," and other special occasions. To assist in securing the success of this enterprise I hereby pledge to pay twelve hundred dollars ($1,200) toward the erection of the above named building.

Cordially yours,

MARY BAKER EDDY.

The Auditorium Fund goes to $3,000 to-day.

The generous subscription of the Rev. Mary Baker Eddy, recorded above, makes this possible.

Mrs. Eddy's is the largest single contribution thus far made to the Auditorium Fund, and by it she furnishes another signal proof of that generous public spirit which has already been manifested in so many ways toward Concord and the interests of our people.

Concord Evening Monitor.

Mrs. Eddy's Public Spirit.

The Rev. Mary Baker Eddy's generous addition of $1,200 to the Auditorium Fund, coming as it does so close upon her gift of $5,000 for the macadamizing of Pleasant Street, is a new and signal proof of her genuine public spirit; and it is not amiss for us to advert to a communication which was printed in *The Monitor* some ten years ago, at the time when Mrs. Eddy first took up her residence in Concord, in which the writer predicted that Mrs. Eddy's residence here would be productive of good to the community—a prediction, the fulfilment of which is plain to be seen, and which will become more apparent when, by the aid of $100,000 of trust fund which Mrs. Eddy has established, the First Church of Christ, Scientist, in Concord, proceeds to the erection of its projected church edifice of stone.—*Concord Evening Monitor.*

Concord, N. H., is making extensive preparations, for "Old Home Week." August 30, has been appointed as the day for the local celebration. An "Old Home Week" stamp of appropriate design has been issued. Mrs. Eddy purchased twenty-five thousand of these stamps.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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SEPTIMUS J. HANNA, C.S.D. Editor. CAMILLA HANNA, C.S.D Assistant Editor.

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In the Mire of Ignorance.

MR. CHARLES A. CRANE, pastor of the Saratoga St. M. E. Church, East Boston, in a letter recently written and published, undertakes to define his sense of mind-reading. Unfortunately for him, he has not the slightest comprehension of the subject he assumes to elucidate. Had he understood his subject he would have known that there is a wide distinction between a claim that a metaphysician, or spiritual discerner, can read the universal mortal mind, and the claim that one being specially attacked by the thought of a mental malpractitioner can know mentally just what the mental operator is declaring; and he would also have known that the Rev. Mary Baker Eddy referred to the mental malpractitioner alone in speaking of the spiritual sense which she possessed, and not to the mortal mind in general. Those familiar with the methods of the malpractitioner can readily understand the distinction here referred to. Those who know nothing of mortal mind, in this sense, are utterly incompetent to understand or interpret the language of a metaphysician spoken in such connection, and only betray their ignorance when they assume to speak.

Therefore we leave Mr. Crane where we found him,—in the mire of his own ignorance and folly.

SEPTIMUS J. HANNA.

Boston, 1899.

An Expression of Gratitude.

THE First Members of The First Church of Christ, Scientist, in Boston, Mass., at their recent semi-annual meeting sent to their Leader, the Rev. Mary Baker Eddy, the following significant and beautiful message of gratitude and good cheer, which effectually shows how those who are working near to her regard attempts at misrepresenting her:—

To our beloved Mother in Israel:—

The First Members of the Mother Church in Semi-Annual Meeting assembled, thanking God that among the countless blessings bestowed upon us out of the rich storehouse of Infinite Love, we *know* that in you, our Leader, Guide, Friend, Counsellor, and Mother, we have our crowning blessing; because through you He has taught us of Himself—eternal Life and Love.

We desire, as best we know how, to express our deep and renewed appreciation of the wisdom, strength, and majesty of Truth as reflected through you, and the infinite tenderness of that love which bears and forbears, in its Christly purpose to redeem and save.

We desire, also, here and now, to place ourselves anew upon the altar of self-sacrifice on behalf of our sacred Cause, and to extend our deepest assurances of unflinching desire and purpose to support you in every way possible to us in this, your hour of seeming persecution, *but of great blessing.*

As "them of old time" were guided, encouraged, and uplifted by trope, metaphor, and symbol, so are you, in this age, being shown the way whereby you and your children are drawn by the *band* of unity into the great *Heart* of Love.

We once again assure you of our supreme desire to love God and one another. We feel that persecution is but driving us nearer to God and to each other; and that the only *real* effect of malicious attack is to strengthen our courage and faith.

We know that you dwell constantly in the secret place of the Most High, because we believe the promises of God, and that "No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Your loving children,

THE FIRST MEMBERS
Of The Mother Church.

Boston, Mass., June 3, 1899.

A Wednesday Evening Meeting.

Extracts from the Boston Journal's Account of an Important One in the Mother Church, June 21.

THE regular weekly meeting of The First Church of Christ, Scientist, in Boston, was held in the church edifice at the corner of Norway and Falmouth Streets, last night, and during the course of the evening a number of ancient myths in regard to Christian Science and Mrs. Mary Baker Eddy were very effectually handled by Judge S. J. Hanna, the First Reader of the Church and editor of the *Christian Science Journal* and *Sentinel.*

The report that Mrs. Eddy is dead, and has been for years, recently published in a Chicago paper, was summarily dealt with, and there was evidence to show that the statement of the Rev. Charles A. Crane of East Boston, that within three years Mrs. Eddy had taken the decoctions of a clairvoyant physician lacked verification. The church was crowded to its utmost capacity, although no announcement had been made that the exercises were to be different from the usual experience meetings.

The Journal Story Retold.

When the exercises were opened at half past seven there were no seats in the church left vacant, and a good number of people were standing up in the rear and on the sides of the room. The platform was adorned with a few potted plants, palms, and ferns, and other flowers.

The statement of Judge Hanna in refutation of the claims of Mr. Crane was read in a clear and impressive tone, and had the closest attention of the great audience. There was evidently a good deal of feeling among the persons present at the statements of the clergyman in question, but no audible expression of applause or disapproval was heard. It was only when ex-Senator William A. Morse, who had acted as counsel in the matter, read a letter which he had received from Mr. Crane, casting still further reflections upon Mrs. Eddy, that involuntarily the audience, as with a single mind, ejaculated "Oh!" in a tone which indicated horror and disgust.

Mr. F. P. Hull of the *Boston Journal* was called upon

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to tell how he interviewed Mrs. Eddy Tuesday night, and told the audience how he knew that it was Mrs. Eddy whom he interviewed, and how she looked on that occasion.

The affidavits of the newspaper men who were present in Tremont Temple, and both heard and saw Mrs. Eddy, were read by Mr. Henry D. Nunn of the Publishing Society, as well as statements by reporters of the *Journal* and *Herald*, showing how they knew that it was Mrs. Eddy, and not another, who appeared there.

The exercises were opened by the singing of a hymn by Mrs. Eddy, entitled, "Shepherd, show me how to go," after which Judge Hanna read selections from the Bible, and Science and Health, which was followed by another hymn.

Judge Hanna's Statement.

Judge Hanna read the following statement, which he said he felt it was his duty to read there at the meeting:—

My Friends:—It is not necessary for me to say to you that, as a rule, Christian Scientists do not take notice of attacks upon them or their cause. We neither court notoriety nor desire to enter into controversy, but when direct personal attacks are made upon our revered Leader, the Rev. Mary Baker Eddy, and these attacks are based upon palpable falsehood, do we not owe it to her, to our cause, and to the public that may be deceived thereby, to publicly refute them?

I am persuaded that in our desire to avoid undue publicity and seeming controversy, we have kept silent too long and have been remiss in our duty. Hereafter we shall call her traducers to public account.

Certain preachers also feel at liberty to repeat and emphasize these falsehoods from their pulpits.

The other day Charles A. Crane, pastor of the Saratoga Street M. E. Church, East Boston, in an address before a meeting of the Epworth League, held in the Bellingham M. E. Church in Chelsea, made a personal attack upon Mrs. Eddy, in which he said that within three years she had taken the decoctions of a clairvoyant doctor, and that he had good authority for his statement.

I deem it my duty, in justice to truth and right, and on behalf of Mrs. Eddy, to say that Mr. Crane's assertion is absolutely false. There is not a word of truth in it, nor a shadow of a foundation of fact upon which to base it.

It is to be regretted that Mr. Crane, a minister of the Gospel of Christ, whose profession is to tell the truth, should have permitted himself thus to falsify. Before making a charge so grave against any one, and especially against a Christian lady, this minister should have been prepared to substantiate his charge with indubitable evidence. So far from this being true, I am aware that he based it upon mere rumor, or the idle, irresponsible, and equally unfounded statements of "a physician who was a friend of his."

Mr. Crane's entire address, as reported, was an un-Christian tirade against Mrs. Eddy, so melodramatic as to approach close to the ribald.

As to Mr. Crane's specific charge—all know who are well enough acquainted with her to be able to speak intelligently (and no others have either a legal or a moral right to speak) that Mrs. Eddy has not taken a drop of any kind of medicine since she began her labor in Christian Science; that she has not employed physicians of any kind; that God has been her only Physician since her awakening to the great fact that He is the only true Healer, and to this she will testify anywhere and at any time.

Members of her household who have been with her for many years (one of them for over seventeen) and know fully of her private life, will testify anywhere and at any time that she takes no drugs or medicine, never has since they have been with her, and has had nothing to do with clairvoyant or any other doctors. These members of her household are honest, respectable, and intelligent persons, as the many who know them are aware.

Preachers and others may criticise Christian Science as much as they like, but this dastardly vilification of personal character must cease. It has gone on already too long.

We need not longer refrain from refuting falsehoods on the specious plea that meekness and the Christian spirit demand silence. While our great exemplar taught the turning of the other cheek, and while he was most compassionate toward common sinners, he was unsparing in his rebukes of the Scribes and Pharisees of his day. He pronounced them hypocrites and vipers, whited sepulchres, and blind leaders of the blind, declaring that they, and those who followed them, both should fall into the ditch.

While I by no means liken all our modern clergy to these ancient ones (for they have in their ranks scores of consecrated, God-serving men), may we not justly ask whether such of them as are giving themselves over to un-Christian onslaughts upon a people who are living pure and true Christian lives, and endeavoring to break them down, instead of redeeming the race from the thraldom of depravity and sin, which is their proper mission, do not come perilously near to deserving Jesus' severe denunciation?

The whole mission of Christian Science as originated by Mrs. Eddy is to redeem humanity from sin, sorrow, disease, and death. Was not this the work Jesus did, and taught should be done?

Christian Scientists, under Mrs. Eddy's leadership, are doing a marvelous work in this direction, as every intelligent person knows who has made any investigation. Is it the part of genuine Christians to prevent this Christly work?

Neither the sneers nor jeers of Christian pretenders, in the pulpit or out of it, will stay the onward march of this healing and saving Truth.

Mr. Crane is also reported as saying, "She [Mrs. Eddy] won't let me experiment on her with arsenic to prove this doctrine of hers."

If he meant by this that he made an unsuccessful effort to obtain Mrs. Eddy's consent to let him experiment on her with arsenic—as his language implies—this statement is equally as false as his others; and I so pronounce it.

It is not probable that Mrs. Eddy or any other Christian Scientist would spend her time in allowing a curious preacher or other people to be giving her doses of arsenic to see the effect. Such suggestions show the poverty of his soul and the depth of folly to which mad antagonism will lead.

The climax of absurdity in falsifying Mrs. Eddy and Christian Science has just been reached in an article published in the *Chicago Inter Ocean,* in which was revived the ancient and outworn fable that she is dead and has been for years; and, further, that she did not appear at all before the Annual Church Meeting recently held in this city. The soft impeachment of this article is that we were falsely representing her to be present when she was not. There were three thousand people there—members of her church, who knew Mrs. Eddy and heard her speak—beside the reporters of the Boston press. The reporters certainly had no doubt that they saw and heard Mrs. Eddy, and I am sure that all of them would be willing to swear that she was not dead. It is true that Mrs. Eddy was not present at the Communion service held in the Mother Church, June 4, where her address was read; but she was present at the Annual Church Meeting held in Tremont Temple June 6, and in person delivered an address there to more than three thousand people—members of the church and reporters of the press.

I have known her for nearly ten years. We had the

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extreme pleasure of entertaining her in her house in this city, where we reside. I also had the honor of introducing her to the great audience in Tremont Temple at the Annual Church Meeting, and I am ready to swear that we entertained and I introduced the original and genuine Mrs. Eddy, and I, too, am ready to swear that she was not dead, but very much alive. I am equally ready to testify that she still lives.

I was told by a gentleman yesterday that some people account for Mrs. Eddy's great following on the ground that she had us all hypnotized. It may be the next we shall hear will be that she is really dead, but has us all hypnotized into the belief that she is alive. This would be no more absurd than the other nonsense.

That great daily newspapers should publish such stuff without stopping to ascertain if they have an iota of foundation in fact, is evidence that the height of newspaper enterprise has at last been reached.

Let us hope that the age may sober down a bit and not run mad, fly the track and end in a general smash-up.

Mr. Hull Tells of his Interview.

Judge Hanna then stated that a reporter of the *Boston Journal,* Mr. Forrest P. Hull, had been to Concord, N. H., and interviewed Mrs. Eddy, the interview appearing in the Wednesday morning *Journal.* Mr. Hull had seen Mrs. Eddy and knew that she was alive, and he said he had invited him to be present and tell the audience about it. Mr. Hull came forward and told about how he secured the interview, what his impressions of Mrs. Eddy were, and how he knew that it was Mrs. Eddy he saw. He said in part:—

It is an uncommon thing for a newspaper man to be called upon to explain in public the whys and wherefores of what he has written for his paper. It's a delicate thing, too, very often, and I imagine that if the reporter of the *Chicago Inter Ocean* were in my position to-night he would feel more embarrassed than myself.

When the report from the Chicago paper was handed to me last Tuesday afternoon I sought Judge Hanna. He authorized an emphatic refutation of everything stated therein. That was printed in the afternoon edition of the *Journal.* Ordinarily that would have settled the matter, but a still further inquiry was ordered. So I went to Concord, N. H., immediately, and drove to her house. It was nearly nine o'clock when the carriage pulled up at the curb. I met Mrs. Eddy's private secretary, Mr. Calvin A. Frye, and as impressively as possible told him of my mission. He realized the import of the visit, but thought it impossible that I could see her. But to cut a long story short, in half an hour I was accorded an interview.

I would not take the time, after the complete *resume* of the case given by Judge Hanna, to tell you of my impressions of that visit. I could not do justice to them offhand, and in a pulpit, which to a newspaper man is the last place in the world which he expects to fill. But I want to say this. Mrs. Eddy is to all appearances in the best of health. Her eye is bright and her complexion wonderfully clear. She walked up and down the front stairway quickly and firmly. Her form is as tall and straight as it ever was, I venture to assert.

Now, how do I know that the woman whom I met last night is really Mrs. Mary Baker Eddy, the Founder of the Christian Science Church? Two weeks ago when I was passing Tremont Temple I was attracted by the crowd at the entrance. I did not know at the time that there was to be a convention there in the afternoon, or that Mrs. Eddy was in town. As I looked in that direction I saw a woman alight from her carriage, and I spoke out immediately, "That is Mrs. Eddy." I had seen her three years ago on this platform, and I recognized her at once.

Affidavits of Reporters.

Mr. Henry D. Nunn then read affidavits of Boston newspaper men to prove the fact that the Rev. Mrs. Eddy was present at the Annual Meeting in Tremont Temple, as follows:—

"We, the undersigned representatives of the following daily newspapers, published in Boston, Mass., *Herald, Globe,* and *Journal,* hereby declare that we were present at a certain meeting in Tremont Temple, in the city of Boston, Tuesday afternoon, June 6, 1899, said meeting being the annual business meeting of The First Church of Christ, Scientist, called the Mother Church.

"We further state that at said meeting we were present in our official capacity as press representatives, and that we there and then saw Mary Baker Eddy and heard her address the audience from the platform, we being at that time seated in the second row of seats from the rostrum, where we could both see distinctly the said distinguished lady, and hear distinctly every word of her address, of which the following is, to the best of our knowledge, an exact report as we heard it:—

My Beloved Brethren:—I hope I shall not be found disorderly, but I wish to say briefly that this meeting is very joyous to me. Where God is we can meet, and where God is we can never part. There is something suggestive to me in this hour of the latter days of the nineteenth century, fulfilling much of the divine Law and the Gospel. The divine Law has said to us,

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfilment of divine Love in our lives is the demand of this hour—the special demand. We begin with the Law as just announced, "prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing," and we go to the Gospels, and there we hear,—

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here—bitter waters; but he also knows they embark for Infinity and anchor in Omnipotence.

May this hour be prolific, and at this time, and in every heart, may there come this benediction: Thou hast no longer to appeal to human strength, to strive with agony, I am thy deliverer. Of His own will begat He us with the Word of Truth. Divine Love has strengthened the hand and encouraged the heart of every member of this large church. May these rich blessings continue and be increased! It hath opened the Gate Beautiful to us, where we may see God and live, see God in all, have one mind, and that Divine, love our neighbor as ourselves, bless our enemies. Divine Love will rebuke and destroy disease, and destroy the belief of life in matter.

It will waken the dreamer: the sinner, dreaming of pleasure in sin; the sick, dreaming of suffering matter; the slothful, satisfied to sleep and dream. Divine Love is our only physician,—never loses a case. It binds up the broken-hearted, heals the poor body, whose whole head is sick and whose whole heart faint; comforts such as mourn, wipes away the unavailing, tired tear, brings back the wanderer to the Father's house wherein are many mansions, many welcomes, many pardons for the penitent. Ofttimes I think of this in the great light of the present, the might and light

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of the present fulfilment thereof. So shall all earth's children at last come to acknowledge God, and be one, inhabit His Holy Hill, the God-crowned summit of Divine Science, the Church militant rise to the Church triumphant, and Zion be glorified.

(Signed) HARRY F. POWELL.
Night City Editor, *Boston Herald.*

State of Massachusetts, Suffolk County.

Sworn and subscribed to before me this 20th day of June, 1899.

(Signed) HERBERT H. BARNES.
Notary Public.

(Notarial seal.)

(Signed) CHARLES S. GROVES.
Reporter *Boston Globe.*

Commonwealth of Massachusetts, Suffolk, ss., Boston, June 20, 1899.

Subscribed and sworn to by Charles S. Groves, before me.

(Signed) FRANK E. BARNARD.
Notary Public.

(Notarial seal.)

(Signed) CHARLES H. GLIDDEN,
Reporter, *Boston Journal.*

Commonwealth of Massachusetts, Suffolk, ss., Boston, June 20, 1899.

Subscribed and sworn to by Charles H. Glidden before me.

(Signed) ELBRIDGE R. ANDERSON,
Notary Public.

(Notarial seal.)

Besides the newspaper men whose signatures are given, there were others present, whose signatures it was not possible to secure to this statement in time for it to be read to-night.

The names of the other newspaper men are as follows:—

H. W. Tappan, *Herald* reporter.
Paul Brown, *Herald* staff artist.
O. L. Stevens, *Transcript* reporter.
Henry B. Allen, *Post* reporter.
J. G. Sharkey, *Traveler* reporter.
William Norman Ritchie, *Post* staff artist.

Mr. Powell's Statement.

Mr. Nunn also read the following statement by Mr. Harry F. Powell of the *Boston Herald:*—

I have read with much surprise in a recent issue of the *Chicago Inter Ocean,* an article written with the avowed purpose of persuading the public that the Rev. Mary Baker G. Eddy is either no longer among the living or else is a victim of physical disabilities so pronounced that she is compelled to live the life of a recluse.

Many of the statements made in the article are, within the scope of my personal knowledge, absolutely false. Notable among these is the allegation that she greatly disappointed her followers by not appearing at the meeting held on Wednesday evening of the recent Annual Communion week of The First Church of Christ, Scientist, held at Tremont Temple in this city.

I was present in a professional capacity at the Annual Meeting of the church, held on Tuesday afternoon of the Communion week. I saw Mrs. Eddy on that occasion and listened to the address which she delivered. A short while before the hour set for the meeting I had been informed in the simplest and most natural way imaginable that Mrs. Eddy would be present. My informant was a Christian Scientist whose appointed function on this occasion was to facilitate the labors of the numerous reporters who had flocked to the several events of the Christian Science Annual Communion week. There was not the slightest effort made by him to predispose my mind to the acceptance of the fact that the person who was to appear would be the real Mrs. Eddy. He, like other Christian Scientists with whom I came in contact on this occasion, seemed imbued with a spirit of almost childlike delight that the Founder of his church was about to come before her assembled followers and possibly to address them. Yet this gentleman knew that I, through my long-continued reportorial association with Christian Science celebrations, had become familiar with Mrs. Eddy's cast of thought and the current impressions concerning her personality to a degree rather unusual to one outside the Christian Science faith, and well calculated to create suspicion if the person whom I was to see and hear was other than the actual Founder of Christian Science.

Mrs. Eddy appeared upon the platform at the meeting and I sat in the vast auditorium of Tremont Temple, which was filled with her followers. Among them were many whom I have been told were students in an advanced class of sixty-seven persons whom she had taught at her home in Concord, N. H., last fall. Undoubtedly many of those present had known her personally for years. Had any attempt been made to have her impersonated by another, these persons would readily have detected the imposture. Any conspiracy for this purpose would therefore have been known to thousands of persons present. The fate of a secret thus widely disseminated need not be conjectured or suggested.

Mrs. Eddy remained upon the platform for more than half an hour. The day was warm and many of those present, among them myself, were evidently affected by the somewhat close atmosphere of the crowded auditorium. She struck me as being one of the least affected persons present. Her appearance was that of a person exceptionally vigorous for the age she had attained. There was no sign of decrepitude in her appearance; she walked over the stage with grace, and while seated in her chair showed none of the exhaustion which ordinarily would afflict a lady of advanced age who had within twenty hours traveled from Concord to Boston, gone through the excitement of meeting a number of comparative strangers, and come before a large audience in the hottest portion of a hot day.

Yet there was evidently no effort on her part to assume a vigor she did not possess. In the most unaffected manner possible, while delivering her address, she requested the congregation to permit her to sit while speaking to them. There was no evidence of physical distress in her attitude, her gestures, or her voice when she made this request. It seemed rather the result of an impulse to comfort, than the consequence of fatigue. After sitting a while she arose and finished her remarks with considerable energy and emphasis. So much for her alleged decrepitude.

If the author of the *Chicago Inter Ocean* article had been present at this meeting, he would have been abundantly supplied with evidence of the mendacity of his informant or informants. Waiving the perhaps unintentional misstatement that Mrs. Eddy was expected to be present at the testimony meeting held on Wednesday evening, instead of at the Annual Meeting of the Mother Church on Tuesday afternoon, we come to the statement that Mrs. Eddy being no longer alive, and another person being employed to impersonate her, the impostor is compelled by prudence to wear a thick veil over her face when she appears in public. On this occasion Mrs. Eddy wore a veil. The fact was scarcely apparent, however, to those in the front pews of the Temple, so thin was the veil, until an attendant stepped forward, after she first took her seat, to assist her in removing the veil from her bonnet. Mrs. Eddy remained unveiled during all the time she was present at the meeting except during the first five minutes.

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If there was any one present from Chicago who entertained doubt that the real, living Discoverer and Founder of Christian Science was present at this meeting, it is absolutely certain that his or her spirit of scepticism was not contagious. The strongest impression made upon a neutral-minded visitor like myself was that the vast congregation entertained the profoundest reverence and affection for the lady on the platform. And furthermore, had this doubt communicated itself to a neutral-minded person who was even superficially acquainted with Mrs. Eddy's published books, messages, and addresses, it would have been dissipated as soon as she began to speak. The same cast of thought pervaded this newest of her utterances that is found in "Science and Health with Key to the Scriptures," in her message read at the dedication of the Mother Church, and in every other emanation of her mind with which I have met. And, moreover, that subtle homogeneity between the speaker and the words, which a newspaper man accustomed to hear public addresses is easily able to detect in an original speech, was pre-eminently perceptible in Mrs. Eddy's address.

The lady who delivered that address—in every line of her face, every tone of her voice, every quiet gesture in which she indulged—evidenced the possession of a strong and unique personality such as cannot be had to order when the exigencies of a conspiracy call for an impersonator. My own impression is that if the lady whom I heard speak on that Tuesday afternoon were to endeavor to impersonate any one, to model her habit of thought or her physical action upon the thought and action of any one else, she would be, on account of her exceptionally pronounced individuality, the most easily detectable impostor I ever met.

I can readily conceive that the circulation of a rumor such as was contained in the article in the *Chicago Inter Ocean* may give pain to many persons to whom Christian Science is a sacred and consoling faith.

I could easily cite many instances calculated to discredit the rumors so persistently set afloat concerning Mrs. Eddy, but I think what I have already written will suffice, so far as any testimony of mine can suffice, to dispose of the suspicion that the Leader of the Christian Scientists is either a helpless victim of physical disability or a disembodied spirit.

HARRY F. POWELL.
Night City Editor, *Boston Herald.*

Statement by Mr. Glidden.

The following statement by Mr. Glidden of the *Boston Journal* was also read by Mr. Nunn:—

Boston, Mass., June 21, 1899.

I was at the Annual Meeting of The First Church of Christ, Scientist, of Boston, held in Tremont Temple, Boston, on June 6, as the representative of the *Boston Journal,* having been assigned to report that event. I sat in a front seat, on the middle aisle, and saw Mrs. Eddy there, and heard her speak.

While the meeting was in progress she entered the Temple and walked up the six or seven steps leading to the platform, escorted by Judge S. J. Hanna. Of her identity I am as certain as I am of my own existence.

She walked with as much ease and with as elastic a step as a person of twenty years, and had I not known to the contrary I should have said that she was perhaps fifty years of age. Her face was as fresh and fair as that of a young girl, and her eyes were bright and clear. She looked the picture of a mature, peaceful life and bodily health.

I have known Mrs. Eddy for some years by sight merely. The last time I saw her before her appearance in Tremont Temple was at her home in Concord, N. H., two years ago in July, at which time two thousand of the members of the Mother Church in Boston visited her and spent the day on her estate. I saw her then, and heard her speak. I was near enough to make a mental picture which still remains with me. Consequently, I know beyond peradventure that it was Mrs. Mary Baker Eddy herself, and no other, who was present and addressed the Annual Meeting of the Mother Church in Boston, June 6.

No one who has seen Mrs. Eddy and heard her speak could be imposed upon by another. Her personality is striking, and while I cannot describe it, no one who has ever seen her would be apt to mistake another for her.

Her style of speaking is peculiar to herself alone and is inimitable. The matter of her remarks is also peculiarly characteristic of her mode of thought and expression. Her intonation is of such a character that while her voice seems small, if I may so express it, it has a wonderful carrying quality, so that even in a large hall seating three thousand people those in remote seats are able to hear everything she says.

When Mrs. Eddy entered the Temple she was given a seat in a chair in the middle of the stage and at the front, directly in front of me. Had I reached over I could almost have touched her. So I was in a position to know if it had not been Mrs. Eddy who filled that role on that day. And I know that it was none other than she.

No one else could have appeared and uttered the remarks made there to that audience besides Mrs. Eddy, without the knowledge of a great majority of those present. For no one but Mrs. Eddy would have been given such rapturous applause and demonstrations of delight as filled the Temple with sound when she entered and at intervals while she was speaking. The audience contained a large proportion of those who had seen Mrs. Eddy before, and they knew absolutely that it was their distinguished Leader who was addressing them.

In the audience there were hundreds of her students, men and women, who went through her classes some years before. There were also several present of the sixty-seven students of her last class, taught in Concord but a few months ago. It is beyond the bounds of reasonable conjecture that all these could have been mistaken in their recognition of their Teacher.

In my experience with them as a newspaper man I have found the character of the leaders in Christian Science in Boston to be above reproach. I believe them to be worthy of the highest respect and confidence. I should regard it as a reflection upon them altogether uncalled for, and one which I believe they have done nothing to merit, to claim that they are endeavoring to deceive the public or conceal anything from the public.

The audience which filled Tremont Temple June 6, was certainly above the average in intelligence and appearance. It was not difficult to perceive that it was composed of earnest, God-fearing men and women. Their every action indicated that. That those present who had seen Mrs. Eddy many times before, some of them, could be deceived, or that knowing the speaker was not Mrs. Eddy, they should conspire to make the public believe it was she, I do not for one moment believe. Such a representation has not the slightest shred of evidence or probability to rest upon.

CHARLES H. GLIDDEN.
Reporter for the *Boston Journal.*

Mr. Albert Metcalf, of the Denison Manufacturing Company, a business man of high standing and also an ex-President of the church, substantiated all that Judge Hanna had said, and testified in the most unequivocal language that Mrs. Eddy is alive and in the enjoyment of good health.

William B. Johnson, Clerk of the Church, stated that he studied with Mrs. Eddy fifteen years ago, that as Clerk of the Church he had constant occasion to see her, and

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that he knew she was living and that the person who spoke in Tremont Temple was she.

Judge Hanna said it seemed a shame that in this country a grand, good, exalted woman, who was living to lift up humanity to a higher plane, should be so maligned.

In closing the meeting he also stated that he had made every possible effort to trace other falsehoods against Mrs. Eddy to their source, and in every instance they had vanished into nothing as in this case.

The meeting was closed with a hymn sung by the congregation.

Voice of the Press.

THE Christian Scientists have been very bitterly assaulted, lately, and have come out valiantly in defence of their ideas and practices.

The gathering at the Metropolitan Opera House in New York was a most remarkable one, in that the house was filled by a crowd that outnumbered believers, but which went away greatly astonished and much of its curiosity changed into belief, or, at least, resolve to let the sect have a right to freedom. The idea that is taught is not repulsive nor inconsistent to those who believe deeply in the way of the other religions. There is something appealing to the most thoughtful and religious in the plan of using the same means that the Great Teacher employed to cast out diseases and to lift the minds of men from a low plane.

There is undoubtedly good cause for believing that there will be nothing injured by allowing the Christian Scientists to have their way. They certainly present doctrines that are bound to help the world to be better, for a religion that inculcates as its basis, purity of thought and living, the utter discarding of the selfish, and reliance on the Divine; and forbids scandal and gossip-mongering cannot but have a helpful influence. That it has failed in effecting physical cures in some cases does not in the least vitiate its spiritual excellence. There is no disputing the fact that the less people think of themselves the better they will be. Anyway, there has been more good done to the sect than harm by the opportunity vouchsafed it to have a clear explanation of its doctrines. Any people who are devout in a religion that inculcates morality and purity of living have a right to have fair play and decent treatment from the press and people.

New London (Conn.) Telegraph.

Appeal to Thousands.

Christian Science is in for a large share of public attention just now. The newspapers generally condemn this new belief without stint. Mr. Carol Norton, who recently lectured here, presented the philosophy of Christian Science in a manner to gain converts. He holds that it is in harmony, not only with true science, but also with Christianity itself, and that it simply gives a broader and higher interpretation to the Scriptures. That the doctrines of this new creed have appealed to thousands of highly intelligent men and women is beyond question. The growth of the movement is remarkable, and the spread of its influence is a fact which its opponents have nothing to gain by denying. If its teachings are false, comments a New York paper, they will be disproved in due time by the inexorable tests of truth, and the way to the truth lies through the frank, free, and devout discussion which the leaders of the movement invite.—*Olean (N. Y.) Times.*

Healers, Regulars, and Irregulars.

The fight between the Board of Health of New York City and the Christian Science healers is becoming interesting, because it promises to result in a thorough test of the right of unlicensed practitioners to compete with regularly graduated physicians. The Christian Scientists, so far from dodging the issue, have published a list of their practitioners and have invited the Board of Health to institute prosecutions. The challenge undoubtedly will be accepted and the matter will probably be carried to the tribunal of last resort for final adjudication.

And in spite of the ostentatious contempt of the regulars for the irregulars there are two sides to the question. The Christian Scientists and other advocates and exemplars of mental therapeutics are by no means without arguments to sustain their position, and it is not at all certain that the courts will uphold the contention of the Board of Health that a diploma from a medical college is the essential test of a physician's ability to exercise the healing art. More than that, the rights of the patient as well as those of the physician will have to be considered. If the graduates of medical schools are to have a monopoly of the art of healing, it is obvious that the public will, to a certain extent, be subjected to the domination of that monopoly. It remains to be seen whether the courts will sustain a trust in medicine any more than one in sugar, or whiskey, or steel rails.

The Board of Health is going to have some difficulty in proving that medical knowledge is monopolized by those who hold diplomas from medical colleges—for that is what its contention amounts to. If all regularly graduated physicians invariably cured their patients the case would be different. Or if the Christian Scientists cured none of their patients the regulars would have a strong case. But, as every one knows, neither supposition is in accord with the facts. The regular M. D.'s lose a very large proportion of their patients; the Christian Scientists are successful in at least some cases. The question thus resolves itself into one of comparative efficiency, and this issue the Scientists declare themselves ready to meet. They challenge the regulars to comparison in the ratio of death certificates, and express a willingness to stand by the outcome. It would be awkward if the Scientists should prove that they lose fewer patients than their adversaries.

But aside from the conflict between the mental healers and the graduated physicians, there is another factor which will hardly be ignored by the courts in deciding the dispute. That is the question of individual liberty involved. If the law can compel a man to call in a doctor of a certain school, it can likewise compel him to send for a clergyman of a specified creed. Few people will contend that this would be a desirable condition of affairs. The citizen would be told, in effect: You shall have a physician with a college diploma or you shall have none at all, and such a decision would be an invasion of personal rights that the courts are not likely to countenance. Nor would such a finding be effective if it were pronounced. All the laws that can be passed cannot compel a man to hire a physician whom he doesn't want. He may fight disease in his own way. He can do it alone, in the presence of friends, or with or without medical attendance. The law can't compel him to take medicine and can't compel him to employ a physician. If it would coerce him in the matter of calling a doctor it could also prescribe which school of remedies should be employed, and we should shortly have a row between the allopaths and the homœopaths quite as vigorous as the war which both those schools are now waging against the advocates of mental therapeutics.

The question, therefore, interests the public quite as much as the warring healers—regular and irregular—and the result will be awaited with interest. As the contention of the Christian Scientists happens to involve individual rights, it is extremely likely that they will be victorious. The courts are chary of limiting such rights, and to sustain the Board of Health would undoubtedly have that effect.—*Chicago Chronicle.*

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Not a Wise Policy.

It is reported that the ministerial association of Kalamazoo, Mich., has engaged Rev. Dr. J. M. Buckley of New York, to lecture against Christian Science. The statement is also made that there is to be an organized and vigorous movement made against this cult. It is very questionable if this, considered merely as a matter of policy, is wise. To go into a great undertaking against Christian Science is to dignify it, if not to magnify it. The new denomination is of comparatively recent origin and has gathered up followers rapidly. There is an element in every community always looking to pick up whatever is new, and when they have experimented with it and exhausted it they will drop it of their own accord. Getting up a lecture campaign will be at once accepted as emphasizing the importance of the creed, and will be pointing out that the various churches are suffering on its account and are taking this way to defend themselves and to hold their following.

It may be silly, but it is no sin, to believe implicitly in Christian Science. There are a great many people who honestly believe in a great many foolish things, but the good sense of the majority may be depended upon eventually, even if gradually, to assert itself and discard the false, retaining only the true. There are some features of Christian Science which commend themselves to good judgment, and there are many others of which as much cannot be said. At least all who wish to, have the right to believe in it and to take it all in, hook, line, bob, and sinker, if such is their fancy. In a free country where religious liberty is specially provided for it is hardly worth while for one denomination or a combination of denominations to set out to make warfare against another. That is not the best way to regain erring brethren and sisters, and in Christian Science, as in most other places, the latter make up the larger proportion of the membership. An organized onslaught on this new creed will simply give it the notoriety which it loves, and accord it a prominence it would not otherwise enjoy.—*Utica (N. Y.) Press.*

Religious Liberty.

Two or three movements are on foot in New York to suppress the practice of Christian Science healing. Commenting upon the matter, the *World* explains that religious liberty in this country does not contemplate exemption from the penalties of violated law; and applying its explanation to Christian Scientists, it says that they are free to believe that there is no such thing as disease, but they must not practise the healing art without a license. This is quite in the usual strain, but it is very weak. Religious liberty does not, indeed, contemplate exemption from the penalties of violated law; but it does contemplate that no law in conflict with freedom of religious practices not criminal *per se*, shall be enacted. The New York prosecutions of Christian Scientists are in reality not for practising the healing art without a license, but for practising it at all. The charge that the practitioners are unlicensed is a makeshift. Licenses would not be given them; not because they are ignorant of the healing art, but because they are either ignorant of or reject the doctor's art. They themselves claim to be proficient in the only healing art there is; and whether they are right in that or not is nobody's business but their own and their patient's, provided the patient be of mature years and of sound mind when he elects their method of treatment. Whatever may be said of the right and duty of organized society to require recognized medical treatment for children too young to choose for themselves, nothing can be said in favor of any supposed right or duty of organized society to compel responsible adults to submit to medical treatment which they hold to be irreligious.—*The Public,* Chicago.

Allies of Christian Science.

Since it became apparent, to quote an exchange, that "thousands of the best people of New York in point of wealth, intelligence, influence, and social standing have taken pains to let it be known that they are against" the proposed raid on the Christian Scientists, the fever to make that raid has perceptibly abated. We have before called attention to the rather unprecedented fact that here is a new cult in religion and healing which has with it the help of much wealth and much of what usually passes for intelligence. As men and women go, the Christian Scientists are made up out of an intelligent class of the community, and it is remarkable that many of them are well-to-do, and even wealthy. It usually is the case that the new in religion has to commence with the poor and, if not with the ignorant, at least with those who have not had the opportunity for wide intellectual culture. Although Christian Science is not precisely new, it is by no means old in the form which it now presents itself, and the fact that it has made so many converts in a few years from among classes which ordinarily are disposed to conservatism is surprising. But the fact must go far to temper the zeal of those who are anxious that Christian Science shall be extirpated by the processes of the law.

The Evening Standard, New Bedford, Mass.

Supreme Folly.

Yesterday the *News* published a telegram from Buffalo, of a Christian Science case in court, where physicians testified that one Ralph Saunders, who had died of pneumonia under Christian Science treatment, could have been cured had he received medical treatment. The *News* does not assume to settle the controversy between the medical profession and the Christian Scientists, but we do submit, that with cemeteries of the country filled with victims of pneumonia, who were treated regularly, it is supreme folly for any doctor to go upon the stand and swear that a case could have been cured, which he did not diagnose or even see.—*Fort Wayne News.*

Buffalo, N. Y., Times.

Boston, June 6.—Among the many very prominent people in this city attending the Christian Science convention are Countess Dunmore of London, Eng.; Lady Mildred Murray, her daughter, also of London, and her son, Viscount Fincastle, who is in the British Army in India, and came to Boston for the sole purpose of attending the Communion services and the Annual Meeting of the church Tuesday.

There is an interesting story connected with the conversion of Countess Dunmore and her family to the Christian Science faith. Four years ago the husband and father of the family, ranking among the higher of England's nobility, was converted to faith in Christian Science by the extraordinary relief it is claimed he experienced from the effects of an injury he had incurred while serving her Majesty Queen Victoria in India. The injury was such that it was declared he could never again participate in his favorite pastimes of the hunt and steeplechase, nor discharge the duties of a mounted army officer.

Physician specialists aided him not and agreed with all other medical attendants that his lordship would never recover from this disability. But to-day he is well and hearty, a most enthusiastic rider, and incidentally he has become a Christian Scientist; in fact, devoting all his time and much of his influence and money to the advancement of the church's principles.

The countess is equally ardent in this faith, and the youngest of their family, Lady Mildred, as well as an elder

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daughter, have become practitioners of Christian Science also.

Viscount Fincastle is the eldest son and heir of this noble family, and has won remarkable recognition for an act of heroism performed in India. He is now on a leave of absence from the Indian service, which he obtained solely, he says, to make this pilgrimage with his mother and sister to the Mother Church of Christian Science in Boston.

Viscount Fincastle is twenty-eight years old, and has the distinction of being the only civilian ever decorated with the Victoria cross for an act of military valor.

When the Indian frontier troubles broke out in 1897, Lord Fincastle was a lieutenant in the Royal Fusiliers and acting aide-de-camp to the viceroy of India. He obtained leave and went to the frontier as correspondent for the *London Times*.

In one fight the horse of Lieutenant Greaves of an Indian regiment bolted and ran into the enemy's ranks. A desperate attempt was made by Lord Fincastle single-handed to rescue him, but after a gallant fight he succeeded only in bringing off the body of his friend. The Victoria cross was suggested. But the Victoria cross is for soldiers only, and Lord Fincastle, though having a commission, was a civilian for the time being, and the application was refused.

It dawned upon the authorities afterward that this was so purely a technical objection that it would not hold against the public demand for the honor, and Lord Fincastle received the coveted distinction.

It is estimated by Christian Scientists here, that fully seven thousand people attended the services of the Mother Church held Sunday. The congregations were made up of people from almost every part of the country. Some came even from Europe.

There were four services held last Sunday, one after the other. They were all alike. Perhaps, to a stranger, the least conspicuous feature was that which gave the occasion its name—the annual Communion. It consisted only of a brief period of silence, followed by the repetition of the Lord's Prayer.

No material elements lay upon the altar; no bread nor wine passed from hand to hand and lip to lip. With bowed head and bended knee, and in a silence so profound that it seemed itself to proclaim the resolving of substance into spirit, the multitude which had made this pilgrimage from distant states and countries to their mother shrine received the spiritual sacrament for which they had come so far.

And high over organ arch and pulpit and the heads of the worshipers, the painted words of the beloved apostle reflected back the Sabbath light upon the congregation, laden with the message, "God is Love."

During the past year seventy-five branch churches have been organized, as against forty-seven in 1897. There are now 304 branch churches, and 111 additional regularly established Sunday services all over the United States. There is a total membership of upward of seventy thousand, and an attendance of more than three hundred thousand.

Large church buildings are now being erected in Chicago, New York, and many other cities in the United States, and one in Canada. There are four branch churches in the suburbs of Boston, located in Roxbury, Cambridge, Malden, and Chelsea.

The Lectures.

At Missoula, Mont.

Dr. Francis J. Fluno of Oakland, Cal., Friday evening, June 9, entertained a large audience at the Union Opera House with his lecture on Christian Science. His discourse was interesting even to those who do not agree with him, while those of his faith pronounce it the most logical effort they have ever heard or read.

Dr. Fluno is one of the best-known members of the faith on the Pacific coast, being a graduate of the normal course under Mrs. Mary Baker Eddy, and having followed the faith on the Pacific slope the last fifteen years. He was at one time a practising physician. His is the first tour of this part of the country by a lecturer who is recognized as a local authority.—*Daily Democrat-Messenger.*

Dr. Fluno was introduced to his audience by Judge John M. Evans, who spoke as follows:—

Ladies and Gentlemen:—I have been requested to preside at this meeting and present to you the speaker of the evening. We are here to listen to a discussion of the cardinal principles of the subject denominated Christian Science. That I may not appear to this audience under any banner that I have not the right or honor to bear, permit me to say that I have not the honor to belong to any church organization, but I believe in a full and fair discussion and presentation by the adherents and advocates of any religious faith. To me a man's religion, like his conscience, is his own, and no other man has a right to say him nay. Believing thus as I do, having lived many years in the state of Montana and the city of Missoula, I think I can assure the speaker a careful, courteous, and respectful hearing.

I have heard it said that a speaker on the subject of Christian Science would not be treated courteously in Missoula. I believe that the utterance only of some irresponsible person. I want to say to you that when the time comes that a public speaker in the city of Missoula, discussing the subject of Christ crucified, is not accorded courteous treatment, there will be more than one "Daniel" who will retire to his room and "with his window open towards Jerusalem" pray Almighty God to re-assure him of the promise made by His only begotten Son when he said to his disciples, "Lo, I am with you alway."

I believe you will agree with me that there never was a time in all the history of the centuries, when there was so much profound thought expended both in the material and the religious world as to-day. Men are delving into science, philosophy, psychology, and religion as they never delved before. That old problem of "What is Truth?" confronts us to-day as it confronted Pontius Pilate on the day of the crucifixion. Only last Sunday in the baccalaureate sermon celivered at the University of the city, you and I heard the question asked and the problem discussed. Many men and women are to-night in search of a satisfying answer.

Truth about any subject is interesting and useful, and the truth about the subject of Christian Science, a subject that is now engaging the minds of many of the brightest men of the day, will be doubly interesting to you and to me.

We have with us one of the accredited lecturers of the Christian Science Church, and I have the pleasure of introducing to you Dr. F. J. Fluno, of the city of Oakland, California.

At Spokane, Wash.

F. J. Fluno, C.S.D., of Oakland, Cal., lectured at the Auditorium, Spokane, Wash., Thursday, June 1, under the auspices of the First Church of Christ, Scientist, on the subject "Christian Science, and the World's great Need of it."

The lecture was well attended, there being fully one thousand present, many of the best people in the city attending and listening with marked attention to the speaker. Dr. Fluno was introduced by one of our most prominent and respected citizens, Dr. E. D. Olmsted. Dr. Olmsted is a practising physician and prominently identified with

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public affairs, having just served two years as mayor of the city—a broad-minded and public-spirited man.

LOUISE WRIGHT, Clerk.

Dr. Olmsted's introductory address was as follows:—

Ladies and Gentlemen:—I am one of those individuals who never believe in spoiling a good story for relationship's sake, so I will relate a little incident that occurred the other day, even if it does put the laugh on me. My nephew, a bright little fellow of ten, came out from Chicago to make us a visit. After making the professional rounds with me one day, I said to him, "My boy, how would you like to study medicine with me and take my place when I give up practice?" "No, sir," said the lad; "it will all be Christian Science by that time and there would not be anything for me to do."

It must not be assumed because I introduce the speaker this evening, that I endorse all his utterances. I am here for four reasons: first, I am anxious to know the reasons that induced a medical practitioner in successful practice to take up Christian Science; secondly, I number among some of my best friends in the city those who have embraced that belief; thirdly, I am known to be liberal in politics, religion, and medicine—in fact in all things except where money is concerned—and if any one has any better way of curing disease than I have I want to know about it for the benefit of my patients; and last, but not least, because it is a courtesy due from one professional gentleman to another. With these preliminary remarks I now take pleasure in introducing to you Dr. Fluno, who will address you upon the subject of the world's need for Christian Science.

At Owosso, Mich.

Hon. William G. Ewing of Chicago, lectured here Thursday evening, June 8, to a large and representative audience.

J. C. Shattuck, one of the leading business men of Owosso, introduced the lecturer as follows:—

Ladies and Gentlemen:—The all-absorbing interest of our national life for the half century past has been centred on material things, and the consequent development and progress of physical science has been something marvelous. No smallest detail that would minister to the comfort of man has been neglected. In very recent years, however, it has begun to dawn upon increasing masses of the people that there are elements of true living which materialistic philosophy cannot satisfy, and they are seeking light upon the great question of how to live in the true sense, and to get the most out of life. Modern literature is full of this idea, old as the birth of Christianity, neglected in this so-called practical age, and now most happily being revived. Christian Science claims, I believe, practically to guide men and women to a higher plane of living. As such it deserves, at least, candid investigation. It is unfair, it is un-Christian, to judge a man or a sect upon the testimony of enemies, and yet the judgment of many has no better basis than this.

If there is any one qualified to speak with authority upon this subject of Christian Science, it is the distinguished lawyer and scholar who is with us to-night. It is with pleasure, therefore, that I introduce to you as the speaker of the evening, Judge Ewing of Chicago.

MYRON E. LEPPER.

At Hart, Mich.

At the Christian Scientist meeting in the Opera House, Monday evening, June 5, the speaker was introduced by General Rutherford, and found himself facing a large and intelligent audience ready to give him an attentive and a respectful hearing; for in the plenitude of new things, of new discoveries in science, of new and better avenues of thought, of wider tolerance of opinion, it has come to pass that in this day audiences can everywhere be found to listen patiently, perhaps eagerly, to the truth or what some one or more may think is the truth—and who shall say what is or what is not truth? Whether we like it or not, whether it is for better or for worse, the world is grasping after new things, hoping for better things. Old superstitions are vanishing, it may be for new ones; but to-day the world demands that the new shall be better than the old, and the axiom, "Prove all things: hold fast that which is good." means more than ever before.—*Courier.*

At Mt. Pleasant, Mich.

One of the events of this week was the lecture by William G. Ewing, late judge of the Superior Court of Chicago, on the subject of Christian Science. To get a full understanding of the honorable judge one must hear his lecture in its entirety and absorb his earnestness and sincerity.

His language is that of a lawyer and judge, but invigorated with an earnest personality that is not often heard in charges to juries.

The attendance was gratifying both to the speaker and the adherents of the faith.

Judge P. F. Dodds introduced Judge Ewing in a few well-chosen remarks, saying that it was fortunate that those interested could hear the subject treated by one so thoroughly grounded in the knowledge of Christian Science.

Isabella County Enterprise, June 9.

At Colfax, Wash.

F. J. Fluno, M.D., C.S.D., lectured on "Christian Science, and the World's great Need of it," before an audience that filled the Court House, Friday evening, June 2. He was introduced by Attorney H. W. Canfield of this city, who, although not a student of Christian Science, spoke in a charitable and kindly manner of this Light that has come to the world, and of the advancement the world has made in the way in which it has received new ideas.

There is no organization here, but a good many earnest students of the text-book, who knew how to appreciate the opportunity of having a lecturer, and the funds to meet the expenses were contributed in a very short time.

H. B. MCCROSKEY.

At St. John, N. B.

The teachings of the now much discussed Christian Science were explained Tuesday evening, March 21, at Mechanics' Institute by Rev. W. P. McKenzie, C.S.B., of the Board of Lectureship of the Mother Church of Christian Science, Boston. "The Truth About Christian Science," was his subject.—*Daily Record.*

The Ever-present and Eternal Now.

BY HADLEY M. HENLEY.

THE old Journals, all of which are on my library shelves except the first two volumes, have been so valuable to me with rich experiences and wise suggestions that I am prompted to add a leaf from my own experience with the hope of benefiting some one and thus partially repaying my obligations.

My thought goes back seven years to my first year in the study of Christian Science. I had been greatly helped by treatment and constant reading of "Science and Health with Key to the Scriptures," and all the other works by our beloved Leader. Some of my beliefs of disease, however, were very tenacious and did not yield to my own treatment or that of others. It soon became apparent that I must work out my own salvation, as we all learn in

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due time, but, not until I was told by a Scientist of longer experience, did I see that one of the best ways to work out our own salvation is *to work for others.*

The opportunity to work for others had come to me frequently, but I had always turned the cases to other Scientists. The subtle error which held me for some time was that I was not good enough to treat others, and that I must first demonstrate over most of my own claims before I could help others. Later I was led to see, however, that if I waited till most of my own beliefs of sin and disease were completely mastered, I might not be able to lend a helping hand to others for a long, long time. I saw that if I continually held to the thought that I was still deep in sin and darkness and without light and understanding enough to treat others, and merely praying and hoping for it to come to-morrow or at some indefinite future period, I was holding to the old orthodox error of "fallen man," instead of the truth that "man was and is God's idea, even the infinite expression of infinite Mind, and co-existent and co-eternal with that Mind" (Science and Health, p. 231). I was simply yielding to the old self-mesmerism instead of "rising in the strength of Spirit to resist all that is unlike God."

Accordingly I was led to deny this error and mustered courage enough to treat a friend (after three urgent requests by him), with a long-standing and distressing claim of asthma and hay fever combined, which yielded almost instantaneously. He had not been able to lie down or sleep at night with any comfort for some time, and immediately after the first treatment had been given, he retired and slept soundly and awoke the next morning with scarcely a trace of his former trouble.

He did not, however, accept Christian Science or even study it, and he had the same claims return to him in mild form in after years, which might have been expected, for when our Master healed the impotent man, he said: "Sin no more, lest a worse thing come unto thee." The lesson for me in this demonstration was that when I quit listening to error's discouraging suggestions and went manfully to work with such understanding as I had already gained from Science and Health, the power of Truth could be manifested through me as well as any one else. I felt that Principle had bountifully rewarded my first effort made in humility and with faith that the promises of God are sure.

Soon afterward it seemed my work to treat a critical case of varicose veins of the legs contracted in the army in 1861, for which noted specialists said *materia medica* could do nothing and death would soon result. The man could scarcely walk and had given up all hope. Absent treatment was given, and in less than a week he was able to shingle a roof on a two-story house and has worked at his trade (carpenter) ever since. He is the picture of ruddy health to-day and gives Christian Science the credit for it. He studies Science and Health and is able to demonstrate considerable for himself and family.

From these two cases as a beginning years ago, I have ever since been trying to do my duty as a worker for Truth as revealed in Christian Science, and the blessing has come to me in that I have thereby been working out my own salvation. While destroying error for others I have simultaneously been surely eradicating it from my own consciousness, with a resultant better bodily manifestation.

One of the things impressed on me forcibly at every turn has been that the claims and sins I had to meet for others were old claims and sins of my own which I had only partially demonstrated out of, and, in working faithfully for others, I almost unwittingly destroyed root and branch of many of these remnants of error in my own consciousness.

The parable of the ten talents and the fate of the unprofitable servant aptly emphasize our duty to go to work at once for others as well as for ourselves, using the talents we have without any misgivings. Error would have us procrastinate and wait for a more convenient season. Paul's admonition, "Behold, now is the accepted time; behold, now is the day of salvation," is as applicable to us and our work to-day as it was to his followers twenty centuries ago.

I do not advocate undue or misguided efforts, but only suggest the wisdom of not shrinking where duty plainly calls. The error I first fell into was in allowing myself to shirk for plausible, but false, reasons what I now know was my work. Like Felix of old we are prone, with one excuse or another, to wait for "a convenient season."

In the midst of our mortal mind discord and commotion we are sometimes tempted to surrender to the thought that *to-morrow* the noise and din will be less or the problem easier. Then we need to know that this is only another mirage of mortal belief, and that the only reality is "the ever-present, eternal *now*," and that it is not only our duty but our blessed privilege to meet this error of procrastination *now*. If error says, "No work comes to do," meet it scientifically like any other claim of error or sin or disease, and, obeying the Master's injunction, "Seek ye first the kingdom of God [Good], and His righteousness [right thinking], and all these things shall be added unto you."

A Church Charter Granted.

It may be of some interest to the Field, especially to Pennsylvania, to state that last January our little church felt that the time had arrived to apply for a charter. As charters had been refused to some Christian Science Churches in this state, we deemed it wise to make careful inquiry before applying.

We came to the conclusion that there were no obstacles in the way, and a compliance with the law was all that was necessary.

May 31 the directors signed the application for a charter, and *June 6* the final affidavit and signature was affixed.

Yours in Truth,
RICHARD SMITH.

Reports at the Annual Meeting.

In addition to those mentioned in a recent issue of the *Sentinel,* reports of the progress of the work were also received from the following places:—

Minneapolis, Minn., San Francisco, Cal., Omaha, Neb., Eau Claire, Wis., and Bloomington, Ill.

Doubtless there are others we have not mentioned. We realized our list was incomplete, but we did not intentionally omit any.

Rest.

BY H. P. C.

REST in the Lord
And thou shalt see
Life, Truth, Love, and
Sweet Liberty.

Rest in the Lord
And have no fear,
For thou must know
He's always near.

Rest in the Lord!
Let no thought mar
Or drive the Truth
From thee afar.

Rest in the Lord!
He is thy all,—
Life, Truth, and Love,—
Naught can appal.

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Questions and Answers.

Why is Christian Science so condemnatory of material things; are not things material, in their sphere, as good as things spiritual?

A Reader, but not a Christian Scientist.

Perhaps our inquirer means—Are not things temporal, in their place, as good as things eternal? If so, we feel obliged to say, No; the eternal is better than the temporal from any point of view.

We are commanded by Scripture to "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but things which are not seen are eternal."

These were Paul's words. Paul manifestly regarded the eternal—spiritual—as that which should be looked for—that is, understood and practised.

Jesus held the same view. He said, "Judge not according to the appearance, but judge righteous judgment."

Christian Science teaches that the temporal is that which, to the personal or material senses, seems real and substantial, but which, in the true or spiritual sense, is unreal and insubstantial. It is a mistake, then, to regard the temporal—material—as of as great value as the eternal—spiritual. This has been the mistake of the ages. Empires and republics have been built upon temporal—material—foundations instead of eternal—spiritual, and they have fallen as did Babylon, Greece, and Rome, and as will fall all which are not founded on an eternal—spiritual—instead of a temporal—material—foundation.

The true Scientific sense of the temporal—material—however, is that it is the false human conception of the eternal—spiritual. Reverse this false sense and we have the true or eternal—spiritual—conception. When sin is eliminated from consciousness there will be no false, or material, all will be true, or spiritual—then the distinction between the temporal and eternal will have vanished, and a new heaven and a new earth appear.

Where a small body of Christian Scientists, who are not organized as a church, hold services regularly, is it desirable to have notice of such services in the Journal.—J. P.

We think that wherever regular services are held, no matter how small the attendance, notice of such services should be given in the *Journal*, and, as far as possible, in the local papers. At any time strangers may be in the city who would gladly attend the meetings if they knew where to find them. When going to a strange place, among the first things a Christian Scientist does, is to turn to the *Journal* and see if there are any Christian Scientists there, and if they hold services. This is also true of many, especially traveling men, who are becoming interested, but do not as yet call themselves Christian Scientists.

Wherever there is a body of Christian Scientists they are looking forward to the time when they will have an organized church, and it seems to us that a notice of what they are doing will enable them to reach a greater number and thereby hasten the desired event.

The *Observer* says that "the pastor of a church must be a Christian, not merely in name, but with so much of Christ in him that he will do right because it is right, and be so afraid of doing wrong that he shall have no fear of man."

Secretary Long recently said that the test of a good sermon is to make the hearer go away saying to himself, "I will try to be a better man."

Boston Evening Transcript.

Why I became a Christian Scientist.

BY W. JOHN MURRAY.

How came you to renounce Catholicism?" is often asked of me by people who are surprised to find one who has ever believed in the teachings of the Roman Catholic Church, embracing any other form of religion. It would not occasion nearly so much surprise if I had been an avowed atheist, and I might say right here that, according to the opinion of my relatives and friends (which were), it would be much better if I were a lukewarm member, indulging in all sorts of vice and degradation, with some hope of being reconciled to the Catholic Church even at the expiration of an ill-spent life, and, with just enough time left in which to receive the last rites, than to be a Christian Scientist.

To give a few of my reasons for espousing *The* cause let me first say that I had been a weekly communicant, fully believing in the grace to be obtained from partaking of the sacrament, during which time my wife had been subjected to twelve surgical operations at the hands of some of the best doctors in our sections, assisted by the prayers of the faithful, both in this country and Europe, and all to no avail, for in spite of this strong combination, I was doomed to become a widower.

The last rites of the Church were administered to my (seemingly) dying wife, and my brother and mother-in-law were admitted to her room, no one having enjoyed that privilege but trained nurses and myself for some time. I permitted a Christian Scientist to visit her at this juncture, with this thought in my mind: they cannot any more than kill her, and I shall have the satisfaction of knowing that nothing has been left undone that might have been done. Suffice it to say, that the stone which the builders rejected became the head of the corner, and our home was blessed by a strong, healthy wife and mother.

Now to answer the question: "Why did *you* leave the Catholic Church?" I had been told that cures wrought by Christian Science were the work of the devil; during my wife's healing I had been a careful and, I desired to be, an unbiased student of Science and Health, by Mary Baker G. Eddy, and as yet had discovered nothing in it which would lead me to suppose that there was anything of an evil nature contained therein. On the contrary, I found much food for earnest thought, especially in the chapter, "Atonement and Eucharist," where I saw what was required of the true Christian Scientist, and also discovered that as a result of living the life and understanding the Principle which Jesus taught, it was not only possible but compulsory to fulfil the injunction contained in the last chapter of Mark's Gospel. Imbued with this desire, and impatient to learn more of this beautiful Truth, I availed myself of the first opportunity to take class instruction and I can scarcely imagine the Apostles drinking in the Master's words with more avidity that *I* did during that class. Since then "That Light which enlighteneth every man," if he desires it, has enabled me to give up brother and sister and worldly position, in preference to again going back into the darkness of belief rather than understanding, and often have I said, and still say, that a crust in Science, is sweeter than all of this world's goods without it. My views regarding the sacraments have undergone a decided change, for Science teaches that Baptism is renewal of the mind through Spiritual understanding, and to those who are thus baptized, power is given to become the sons of God, and I would cheerfully recommend to any one desirous of knowing what the true Body and Blood is, a careful, unprejudiced perusal of "Atonement and Eucharist," as contained in "Science and Health with Key to the Scriptures." I often think what a great blessing the little book has been to me, enabling me to prove as

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far as I understand the Allness of Good and the nothingness of evil, sin, and disease.

End of the Mt. Vernon, N. Y. Case.

ANOTHER effort on the part of error to convict a Christian Scientist of manslaughter has signally failed, as will be seen from the following letter. The death of Mrs. Barguet of New York occurred while she was receiving Christian Science treatment from Mrs. Fowler. Mrs. Fowler was arrested on the charge of having caused the death of Mrs. Barguet and held to await the action of the grand jury. After giving the matter due consideration the grand jury came to the conclusion that the defendant could not be convicted of the charge, and the case was dismissed accordingly.

Mt. Vernon, N. Y., June 4, 1899.

Mr. Carol Norton, C.S.D.

Dear Brother:—You have heard ere this of the triumph of Truth in our midst. Mortal mind did its best (or worst) and was badly routed, although we did not discharge a ball, except those loaded with *love* and wrapped in *love*. So what else could the outcome have been?

The papers say that the vote of the jury was fifteen to eleven. We were given to understand by one of the jurors that it was unanimously decided to throw it out. The District Attorney is quoted as saying that he could only present the case fairly to the jury, regardless of public clamor.

We want to thank Mr. Norton for his loving labor, sound advice, and trenchant pen, that brought to our consciousness such a grand uplifting when most needed. It knits all together closer in that bond of brotherly love which is to spread the wide world over, and which careth even for a sparrow.

Our thanks to Mr. Burger, and all who aided in this grand demonstration of love over hate.

Your Sister and Brother in Truth,

MR. and MRS. C. H. FOWLER.

From Australia.

Sydney, New South Wales, Australia, April 24, 1899.

Dear Sentinel:—I desire to express my gratitude to the many Christian Science friends in Boston, Hartford, and New York City, who did so much to make my sojourn among them last year so delightful and profitable. With their help and the never-to-be-forgotten experiences at the Mother Church it would indeed have been strange if I had returned as empty as when I went. I left my home a student of mental Science. I returned with an earnest longing, a desire I feel sure will never grow less, to become a Christian Scientist.

When I left Australia in February of last year, practically nothing was known here of Christian Science. Mental Science was strong in the leading centres of population, and although copies of Science and Health were in the Mental Science libraries, they were seldom read, being considered "too heavy and not containing enough of the Spirit." As soon as I understood the situation, I communicated the facts to my wife and sent her copies of all the literature. She at once took a firm stand. Science and Health is now in great demand, and the present seems big with promise of a rich harvest in the near future.

In Brisbane, the capital of our neighbor colony, are to be found a few loyal Scientists.

Our book depot is stocked with all the genuine literature. Every Tuesday we meet at the home of the writer and read from Science and Health, each reading in turn. Sunday evening we all meet again and read the lesson in the *Quarterly*. The harmony of the meetings is most beautiful, and we are thus encouraged to press on.

W. W. Virtue.

Brief Comments.

Notwithstanding the condemnation excited of late, both here and abroad, the Christian Scientists, according to reports made at their convention in this city, continue to increase in numbers. We note that last year there was an increase of seventy-five churches, while in 1897 the new churches numbered only forty-four. On Sunday last 2,550 names were added to the rolls at the Mother Church in the Back Bay; while altogether the sect now has a membership of seventy thousand, and the church attendants number three hundred thousand. These are proofs that Christian Science must be regarded seriously.—*Boston Journal.*

The *New York Witness* says of Mrs. Eddy: "If she did not 'discover' the principles of her faith she certainly 'founded' the sect which believes in them, and with that people generally will be content to let the matter rest."

Thousands of Christian Scientists from all over the country are coming to Boston next week. Let us hope there will be no "naughty weather" to disturb the equanimity of any one among them.—*Boston Globe.*

Whether or not one is a Christian Scientist, it is impossible not to be impressed with the devotion which Mrs. Eddy inspires among her disciples. It is something almost sublime in its intensity.—*Boston Herald.*

Of course the Christian Scientists who greeted their Leader yesterday in Tremont Temple fully realized that it wasn't actually hot, but only "seemed" so.—*Boston Globe.*

There seems to be no reasonable doubt that Mrs. Mary Baker Eddy is very much alive. Also Judge Hanna.

Boston Herald.

There's no doubt about it. The faith of the Christian Scientists is something as complete as it is sublime.

Boston Herald.

The Christian Scientists have got a Hanna, too; but he's a judge, instead of a boss.—*Boston Herald.*

Notices.

Journal Delayed.

Owing to a fire in the building in which is located the plant that does the press work of the *Journal,* there will be a delay in getting the July *Journal* out to the Field.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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Written by Rev. Mary Baker G. Eddy.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., JULY 6, 1899. | Vol. 1 No. 45

M. Jules Cambon.

AMONG the speakers at the Annual Commencement dinner of the Alumni Association of Harvard College, June 28, were M. Jules Cambon, ambassador from France to the United States, and Major-General Wood, military governor of the Province of Santiago.

M. Cambon spoke in part as follows:—

I am extremely grateful to President Adams, for permitting me to speak to you in French—(laughter)—and I will tell you the reason. (Applause.) It is because I believe that all here will understand my French very much better than they would understand my English. (Great laughter and applause.)

I can only say that I am very sensible, and feel touched at the thought of the compliment it conveys, of the honor done me to-day by Harvard University in conferring upon me its degree of doctor of laws. I am sensible of this honor, not because I regard it as conferred upon me personally, but because I feel it to have a significance higher than that of mere personal compliment.

I have, in fact, been making a few investigations into the archives of our French embassy, and have discovered that one of my predecessors in the office had bestowed upon him the same degree and dignity as that which you have been kind enough to confer upon me. (Applause.) But that was given at the time when your states, though confederated, were not yet "United States." (Laughter and applause.)

✠

That was a very glorious epoch for you, rather than for your fathers—(more laughter)—yet, all the same, a glorious epoch in the history of the United States. (Applause.) Those years were for you full of the hopes which have since been altogether realized. You were just then maintaining the heroic struggle which has given you your independence. (Applause.) France lent you her aid, and the University of Harvard, desirous of manifesting its gratitude, conferred the title of doctor of laws on one of my predecessors.

But more than a century has gone by since that time, and now France once again enters into your history. Last year she took the hand of your whilom adversary, and endeavored to bring it near to your own. (Laughter.) And at last she succeeded in bringing the two hands together. (Loud applause.) I was the instrument of the policy which had this success for its result—the obedient instrument, I may say, of the ambitious thought of France.

I know that you have had the feeling for us to-day which your fathers cherished a century ago; and it is to the traditional friendship between the United States and France that is due the honor you have conferred upon me to-day. (Prolonged applause.)

I know I shall be permitted to say I do not doubt, in order still further to testify to this persistent and eternal friendship, that, in time to come, my successors will receive, sir (turning to President Eliot), from your successors the same honors as those which you have conferred upon me to-day. (Loud applause). I am very proud to belong henceforth to Harvard University. (More applause.) So far as my own affiliations are concerned, I am a pupil of the University of Paris, and took my degrees at our ancient Sorbonne. The University of Harvard is certainly very old, and it has the respect which belongs to all things which are ancient. Yet I must avow that the Sorbonne is a little older than Harvard University—(laughter)—having been founded in the first years of the Middle Ages.

I need not remind you of the time when students from all countries flocked to the Sorbonne to listen to its professors and teachers. It proves that even in that epoch of struggle and of combat between nations and men, there were no dividing frontier lines when the things of the mind were in question. (Loud applause.)

Well, since then, considerable time has elapsed. I do not doubt that political frontiers have subsisted, but, assuredly, if differences between the different peoples of the earth continue to exist, they have so faded away that to-day, for men of science and of thought, there is but one common country. (Great applause.)

Permit me, then, to thank you from a full heart for the feeling of profound attachment which you have awakened in me. And pray pardon me if, in addressing to you these my thanks, I have mingled with them a souvenir of the University of France and of our old Sorbonne. (Loud applause.)

✠

Major-General Leonard Wood.

Inasmuch as your president has asked me to say something about colonial government I will give you a brief account of affairs in Cuba, and tell you something of what the government is trying to do there.

When the island was turned over to us, we found the civil government practically disorganized and the people living under conditions almost impossible to conceive among any civilized people. We found them living in ruined towns, without water supply, without schools, and with thoroughly inefficient courts, in which methods of procedure existed (and they still exist) that are absolutely intolerable from our standpoint.

We are going to establish in the island of Cuba a stable government (applause), such a government as will guarantee freedom of life and property and freedom in the

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worship of God to every man and to all races who may come to that island. (Applause.) And we are going to commence the work of reformation (or I hope we shall commence it in this way) with the reformation of municipal governments, the institution of thoroughly modern school systems, and the reformation of the methods of criminal procedure. We shall endeavor to establish such a government as will be a credit to our own government, and will compel the respect of the world—to show that the United States are honestly and with ability discharging the trust imposed upon them. (Applause.)

✠

With regard to the Cuban people, I simply ask you to consider the conditions under which they live. They have had no real voice in their own government for generations. They have lived under conditions, which from our standpoint, are inconceivable, and they are suspicious and distrustful—and, perhaps, ungrateful for what we do.

But that has absolutely no bearing on our line of conduct. (Cheers and applause.) We have only one course to pursue—to do what we believe to be right. I do not believe it is possible to controvert the truth. We are going to go forward, and if this people decide to branch off and form an independent state, they will take with them the model which we have given to them, and if they come to us they will do so because they can hope for nothing better. But we have given the Cubans assurances, and by these assurances we are in honor bound to be held.

We have great faith in our institutions and in what we shall be able to do. The questions to-day are not questions for discussion, but questions for action. (Applause.) The less we talk about the Cubans, the less we criticise them, the better and the more thoroughly we shall do our work. We must go ahead and institute those reforms which we know to be right. Whatever government is established in Cuba is a government established for the people of the United States, for they will be responsible up to the moment of turning it over.

We have got to keep the government out of politics, and for a long time we must keep it under military control, which will enable us to remove corrupt methods and corrupt officials summarily and without much discussion when we detect them. (Applause.) I have never found the Cubans to fail to respond to any good suggestion. They have supported us in the suggestion to purify the courts and to liberalize the press, and I can say that they will support us in putting these and other reforms into effect. Whether we are establishing government in Cuba, or supporting the flag in other parts of the world, we must see to it that under the American flag whatever takes place will be creditable to us as a nation. (Cheers and applause.)

Items of Interest.

Wednesday, June 28, was the annual commencement of Harvard College. Among the interesting features of the occasion was the conferring of honorary degrees. The degree LL.D. was conferred upon Jules Martin Cambon, ambassador from France to the United States; Rear-Admiral Sampson; Major-General Wood, military governor of Santiago; Kentaro Kaneko, who graduated from Harvard College with honors, twenty years ago, and is at present the secretary of the interior of the Japanese Cabinet; and Arthur Irvin Hadley, president-elect of Yale University.

At the commencement dinner which followed, addresses were delivered by Charles Francis Adams, retiring president of the Alumni Association, President Eliot, Governor Wolcott, M. Jules Cambon, Admiral Sampson, and Major-General Wood.

Mr. Frederick Holls of the American delegation to the Peace Conference at The Hague in alluding to the German attitude, said, "This matter is much exaggerated. Active negotiations took place, but Germany is in no way irreconcilable and would not hesitate, more than the other Powers, to agree to an arbitration court, established on an acceptable basis. The Turks, themselves, state that no one is able to say that they object to the arbitration scheme, and that when the proposal has been finally shaped, they will examine it and only then give an opinion, referring to Constantinople if the wording of the scheme contains points not covered by their instructions."

Information is received from Washington that President McKinley has determined to raise an additional force of volunteers to send to General Otis after the rainy season. The additional force will probably amount to fifteen thousand men. No proclamation calling for volunteers will be issued, and no state or organized regiments will be accepted, but the additional troops will be enlisted as individuals, like the recruits for regular regiments, the officers being taken from different states and approved by the President.

Great interest is manifest in the first steps taken at Manila in the direction of self-government. The Supreme Court sits daily and the American and Filipino judges hold consultations through an interpreter. A unanimous vote is required for a decision.

The native judges will now begin to hold criminal courts, having jurisdiction over all offences except those committed by soldiers or against military authority.

On behalf of the International Peace Association of Women, Mme. Zolenka presented to M. de Staal, president of the Peace Conference, a handsomely bound album containing peace petitions from women's organizations in eighteen nations. The petitions are prefaced with an introduction embodying a statement that "nations no longer hate, since we women hold our hands across the spaces encircling the world with a girdle of love."

Articles of incorporation have been filed at Trenton, N. J., by the American Isthmus Ship Canal Company. The nominal capital is thirty thousand dollars, but it may be increased to two hundred and fifty million dollars.

The corporation has in view the acquirement of a route across the isthmus by which a canal can be built at sea level, without locks, and thirty-two feet deep at low tide.

The Czar's disarmament scheme has been outlined by M. de Staal, president of the Peace Conference. He asks no reduction of the present force, but wants no increase for five years. He is of the opinion that if a standstill could be agreed upon a reduction would soon come of itself. A naval standstill will also be introduced.

The Harvard crews made a clean sweep of the annual races with Yale. The official time of the 'varsity race, a distance of four miles, was twenty minutes and fifty-two and one half seconds. The Thames River, Conn., was the scene of the races.

Dr. Daniel Folkmar, formerly lecturer in sociology at the University of Chicago, has been appointed professor of

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anthropology in the new University of Brussels, Belgium. He has also just received the title "doctor of social sciences," from the University.

It is reported at Washington that the government has rejected the proposition submitted to Ambassador Choate by the British government, with respect to the location of a temporary boundary between Alaska and Canada.

General Otis has given orders opening up many important ports in the Philippines that have been closed since the outbreak. As a result there will be a great boom in the hemp business, which has been at a standstill.

The University of Pennsylvania crew won the big 'varsity race on the Hudson. The distance was four miles, time twenty minutes four seconds. Wisconsin was a close second, Cornell third, and Columbia fourth.

The Rev. Edward Everett Hale preached his last sermon, as active pastor of the South Congregational Church, Boston, Mass., Sunday morning, June 25. He will retaln his connection with the church as "pastor emeritus."

General Wood, military governor of Santiago province, has refused the offer of the presidency of a Washington street car company at a salary of thirty thousand dollars a year, and will return to Cuba.

Governor Roosevelt attended the first re-union of the Rough Riders at Las Vegas, N. M. He was greeted with great enthusiasm all along the way, and received a most cordial welcome at Las Vegas.

It is estimated that during the months of May and June, seventy-five hundred people have gone from Johannesburg to Cape Town on account of the fear of trouble between Great Britain and Transvaal.

Governor Roosevelt has telegraphed President McKinley that in the event of a call for volunteers being made, New York State is prepared to furnish all the men the government might ask for.

Information is received from Manila that Aguinaldo has massed opposite MacArthur the largest insurgent army that has yet been brought together, and taken command himself.

In anticipation of trouble with Great Britain, Orange Free State is making preparations for defence, and has voted forty-eight thousand dollars for additional military supplies.

Captain Coghlan of the United States navy, delivered his lecture on the Battle of Manila, to over eight thousand people at the Winfield (Kansas) Chautauqua Assembly.

A life-sized gold figure of an American girl will be Colorado's exhibit at the Paris Exposition in 1900. The figure will contain nearly a million dollars worth of gold.

The Makawell Sugar Company of San Francisco has been incorporated with a capital stock of five million dollars, and will do business in the Hawaiian Islands.

Major-General Wood, military governor of Santiago, dined with his fellow-graduates of the Harvard Medical School at their annual banquet.

General Horace Porter, the United States ambassador to France, gave a brilliant party at Paris recently. Thirteen hundred invitations were issued.

The Colorado smelter employees have appealed to the State Board of Arbitration to have their case handled for settlement.

The new French Cabinet has received the sanction of Parliament by substantial majorities in both Chamber and Senate.

The Navy Department will not appoint a court of inquiry into Schley's conduct unless the Rear-Admiral requests one.

Owing to Mrs. McKinley's health, the President has indefinitely postponed his proposed trip to the Pacific coast.

Admiral Dewey sailed from Colombo, Ceylon, June 28. His next stop will be at Port Said.

A Christian Science Testimony.

At the Wednesday evening meeting held in Christian Science Hall, the Rev. C. D. Reynolds of Lancaster, N. H., briefly gave his reasons for resigning his pulpit and declaring himself a Christian Scientist.

"My coming into Christian Science," said Mr. Reynolds, "seems in a measure accidental, if there is such a thing as accident. A lady attending my church, who was a great sufferer and invalid, was induced to go away to Portland to a Christian Science healer for treatment. In about three weeks she returned and some time thereafter I called upon her. Her changed condition was evident. She told me that she was able to work and was really on the safe road to the best of health. I rejoiced with her and told her so. I wanted it to be true, but was sceptical, for it seemed too good to be true.

"I had just read a sermon against Christian Science by one of our prominent clergymen. The preacher seemed to me to be unnecessarily, if not unjustly, harsh, and I now determined to look into the subject for myself and preach a sermon on Christian Science, not to condemn, but to get, if possible, at the very bottom of the subject, and expose, not Christian Scientists, but the fallacious principles upon which they base their work.

"This good lady explained to me what little she had learned on the subject from her healer, and offered to let me take with me the literature she could then spare.

"It is strange how a combination of circumstances are sometimes thrown together to prepare one for the reception of new things. Only a few weeks before my physician had made an analysis of my physical condition and plainly related what I must necessarily look forward to in the way of physical suffering and mental dejection.

"I went home that night with the book, Science and Health, and other literature under my arm. A new hope seemed to be springing up. What if this should be true? It was true. That very night I made my first demonstration over my health. I felt myself getting well, symptom after symptom disappeared. I then and there made the solemn promise that if I could make myself absolutely free from pain and in addition to being well, could make Christian Science consistent with reason, I would enter the field, for the world is in need of a more effective religion.

"To-night I am fulfilling that promise, and I am in possession of a key I had long desired—a solution of the problem of spirituality."—*Concord Evening Monitor.*

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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The Future of Christian Science.

BY BENJAMIN A. GREENE, D.D.

IT has a future. How far into the years it will project itself, how widely and thoroughly it may spread, no one can predict. This much can be said, and ought to be said, to some who treat the whole question with explosives of disgust: it has a future because it has a vigorous, phenomenally growing present, because, at the heart of this growth, disagree and dissent as we may, there is forcefully evident profound conviction, sincere reverence, such a sense of discovery and victory in daily experience as to make many lives radiant with joy and hope. We judge the future by what the present holds.

Accelerating Momentum.

Letters of inquiry sent to persons outside of Christian Science circles, in eighteen representative cities of our country, bring back word that it is still making headway, and in most places with a greatly accelerated momentum. This testimony is confirmed and very largely supplemented by official publications, weekly and monthly, which I have carefully read. In New York state they claim that the number was doubled last year. In 1867, Mrs. Eddy had one pupil. To-day we find in the "Directory of Christian Science Practitioners" over two thousand names with city and street address. Every state in the Union is found there, also Canada, England, Scotland, France, Germany, Hawaii, and China. The text-book, Science and Health, has gone through one hundred and sixty editions, and the call is for more. Three weeks ago Mr. Kimball claimed in his Chicago lecture that Christian Scientists had nearly two million instances of healing. Make such allowances as the most sceptical insist upon; even then you have a bulky, vigorous fact striding to-day where it was creeping only yesterday. It has emerged from the silence of contempt. Editors, ministers, medical clubs, legislatures, give it attention. Such an aggressive force is bound to project itself yet further. It has a future.

A Few Particular Features.

The uniform report is that their services show a happy and contented company. Something gives them joy. Not many houses of worship have been built; but when they build, they dedicate free of debt. It takes conviction to use the pocketbook in that way. The *Sentinel* and the *Journal* give in every issue a large number of letters. Hard-headed business men, as well as women and farmers, open their hearts in testimony; specify as to the healing that has come to their home, sagacity and poise to their business management, and spiritual calm to their minds; and then give name, city, street, number. Just such testimonials are coveted by *materia medica* and orthodox churches. They are willing witnesses, and zealous in distributing literature. In all this we must admit "promise and potency" for the future.

The Use of the Bible.

Though this is eclectic, fragmentary, and, now and then, flagrantly absurd, still there is a vital joining upon underlying principles: namely, the divine immanence, the communion of man with the Infinite, casting out fear through love, gaining peace through staying the mind on God, divine Power and promise to heal all manner of diseases. In the last particular they claim a fidelity to Scripture superior to that of their critics. They claim to demonstrate the truthfulness of their position in that they do actually cure disease without the use of drugs. Leaving the nature of the cures until later, let it be noted that Christian Science insists on keeping its teaching blended with Bible teaching. The mind comes in contact sympathetically with some of its vitalizing truths. Such buttressing gives strength that promises endurance. Even the novel interpretation awakens interest in the Bible never dreamed of before. Bringing great truths to bear upon every-day worries, fears, ailments, and securing thereby quiet of mind and health, invests that interpretation, in spite of all imperfections, with a glory it will be hard to dissipate. Let the man who applies the whole Scripture to his whole self cast the first stone.

The Large, Waiting Clientage.

There is no fact more evident than that of the misery and restlessness of mankind through disease. How many million dollars are paid annually for patent medicines to heal "chronic lingerings," and that too after other millions have already been paid to physicians! If there be such a thing as "the law of supply and demand," here is a condition of things that will continue to make large demands. And among the people there seems to be a sort of hygienic-messianic expectation. Some are looking for deliverance through a discovery of microbes; others for telepathic channels through which the health of God may surge in upon the ills of man. Christian Science is in search of the man who has tried physicians, baths, travel, climate, and tried in vain. And when healing comes in the last resort, the mind is in a receptive mood for whatever teaching accompanies it. Especially the idea of union with the Infinite, bringing calm, trust, hope, and power over bodily conditions, is a revelation, a joy. Many cling to that, and are made staunch converts. The accession of happy converts makes the future sure.

[Extract from an article in *The Standard*.]

Corner-Stone Laying.

Two o'clock yesterday afternoon, was the occasion of the laying of the corner-stone of the beautiful temple now being erected at the corner of Twelfth and Felix Streets. This was attended by a large concourse of people not only of Scientists, but of all classes. The service as conducted by Mr. C. M. Howe, was very simple, consisting of singing hymn 170, "How Firm a Foundation," from the Christian Science hymnal, and reading from Psalms 125 and 126, also Matthew 21 : 42, then from "Science and Health with Key to the Scriptures," by Mary Baker Eddy, page 136 to bottom of next page, followed by silent prayer, with audible repetition of the Lord's Prayer, and reading from "Miscellaneous Writings," part of an address by Mrs. Eddy at the laying of the corner-stone of the Mother Church in Boston; this was followed by a short address by Mr. Howe, closing with hymn 81

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in the Christian Science hymnal. Delegates were present from Kansas City, Maryville, Savannah, Bolckow, Darlington, Osborne, Cameron, Parnell, Washington, Seneca, Hastings, Creston, Waverly, and other places.

St. Joseph (Mo.) Gazette, June 13, 1899.

The corner-stone is of Concord granite and bears the inscription, "Jesus Christ himself being the chief corner-stone."

Science and the Press.

THE following extracts are taken from an article appearing in a recent number of the *Assayer,* published in Philadelphia, Pa.

"Whom the gods would destroy they first make mad."

The screaming of the subsidized press, and especially that of New York state, against the Christian Scientists, is an indication that the swine of selfishness has been disturbed.

What have these people done to bring down upon their heads the wrath of the modern Cains?

If trying to emulate the example of the Nazarene by living pure and undefiled, by manifesting deeds of love and charity, by putting into daily practice what the Saviour taught, are deeds of crime to be dealt with according to our criminal code, why, then these people are guilty of ten thousand times ten thousand violations of such law, and should be punished according to the legal statutes that govern in such cases.

While in the city of New York recently, the writer visited the office of one of the distinguished jurists of the Empire State. The conversation drifted to the subject of the prospective prosecution of the Christian Science practitioners.

The Judge inquired, "What do *you* think of this prosecution?"

"There is no Constitutional law in existence, and none can be framed, which will cover such cases," was the reply.

"Yes, of course," said the great jurist; "but you know as well as I, that the Constitution is always construed to meet the demands of interested parties—when the latter happen to have the ear of the party bosses."

After a thoughtful silence the Judge musingly continued, "The real animus behind this prosecution lies in the fact that the Christian Scientists are curing so many people whom the doctors cannot help, that it is driving thousands of sick and helpless from the physicians to the Scientists. Furthermore, and more urgently," he continued with a smile, "the Science is cutting so deeply into the practice of the regular physicians that they have felt compelled, in self-defense, to apply to the district-attorney to assist them, by process of law, to exterminate the practice of Christian Science."

"What about the legality of such proceedings, Judge?"

"By creating a strong public sentiment against the unlicensed practice of Christian Science, it might be possible to build up a foundation upon which could be erected a criminal statute prohibiting the practice," was the reply. It need only be added that the eminent lawyer above quoted is not a Scientist nor a believer in the Christian Science doctrines. He is a man of a very liberal habit of thought and is very near to the powers that be in New York City, and gets his information concerning the anti-Science movement in that city direct from headquarters. He does not understand Mrs. Eddy's teachings, but his incisive and penetrating legal thought unconsciously uncovered the motive and the *modus operandi* of the journalistic condemnation of the Christian Scientists.

Millions of people bless with grateful voices this Christianity which gives them health and liberty to enjoy, to protect, to transmit, and to spread. They hail the day that summons them to do noble battle in this cause of Truth, and cheerfully recognize the duty they owe the world which they have roused. The Christian Scientists have lured the spectre of death from the couch of suffering humanity, and helped awaken the world to a realization of man's high destiny. They have instilled into him a resolution to enjoy the precious fruits of life, irrespective of the canting harpies of the press, or the tyranny of material ignorance which would chain their fellow-men under the guise of law.

Bowed beneath centuries of failure, the legalized infamies of this day, while professing to protect the public in the enjoyment of its rights, are in reality making a desperate effort to shield from the future their crimes of the past. Invisible evil has ever waged a ceaseless and universal war against the freedom of mankind; it has never failed to display its relentless hatred of religious and civil liberty. Steeped in vice, it claims to be the delegate of virtue, and under the pretence of benefiting the race, it would, by legislative means, wrap the world in darkness, in order that the legal reign of despotism should be supreme.

What the first gun of Bunker Hill was to the civil rights of man, Christian Science is to man's religious liberty; like the gentle essence of a spring-day sun to the many worlds that pendant hang within the universe of God. It is the light that illuminates the heavens of all nations, a spark that soon fans into flame the slave's desire for liberty and nerves the peasant arm to heroic deeds for freedom. Well may it attract the thought of the rulers as well as the people in every clime. The former fear and tremble at its majesty; the latter's hope is well-nigh turned to joy.

The Boston *Arena,* made famous under the able editorial management of Hon. John Clark Ridpath and B. O. Flower, has fallen from the high plane to which the pens of these distinguished gentlemen had exalted that magazine. The contents of the May issue of the *Arena* indicate a degree of intellectual degeneracy wholly out of proportion to its past achievements. It cannot but be regretted that this magazine, which once focused the gaze of the American people by the brilliancy of its theories, must now be buried beneath a mantle of shame, clothed in a shroud of black magic.

Communion Service.

THE attendance yesterday morning at the First Church of Christ, Scientist, was very large, the occasion being holy Communion services, at which twenty-four members were received into the church. The rooms were beautifully decorated with magnolia buds and ferns. The services were conducted by Mrs. Annie Wood, First Reader, and Mr. Albert Doran, Second Reader; the citations from the Bible and "Science and Health with Key to the Scriptures," by the Rev. Mary Baker G. Eddy, were selected with special reference to the Lord's last supper and holy communion.

The services were brought to a close by the members, including the new ones, and all visitors, joining in holy Communion, the Christian Science conception of holy Communion being an absence of the unleavened bread and unfermented wine, being a true communion with God—Truth, Love, and Life—in silence, all kneeling in prayer. This Communion is so sacred to the Christian Scientist that preparation is made by continuously searching their lives to make them free from sin. These Communion services are held but twice a year.

The First Reader, Mrs. Annie E. Wood, addressed the new members, as follows:—

"Christian Science has thrown down the gauntlet and

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challenges the world in open combat against sin, sickness, and death. The world accepts the challenge with gleeful avidity, and with a dogged and almost unreasonable persistency demands proofs of all the claims, and that we show ourselves at once perfect, even as the Father in heaven is perfect.

"So, now," speaking to the new members, "ye have chosen this day whom ye will serve. What does this word serve mean? It means much. It means to work for, to act as a minister of, to attend at command, to wait on, to help by good offices, to be sufficient for the purpose, to be of use. The Christian Scientist serves Life, Truth, and Love, not death, error, nor hate. Christian Scientists serve Mind, not matter; God—Good—and not evil. He who recognizes Christian Science as the second coming of Christ sees wisely and well.

"In accepting Christian Science he accepts its organizations, which are necessary to its growth, prosperity, and triumph at this point of the work. It has been well said that love is spelled l-o-y-a-l—loyal and steadfast to every call and command. The true Christian Scientist recognizes the privilege to contribute to the growth and prosperity of the church, so that he can look around and say he has done what he could. We are God's handiwork, in all forming a beautiful mosaic. Each one is to fill his niche, and will give a hearty response to every call that may be made. Every member is required to be obedient that he may eat of the good of the land; every one is daily to read the Holy Bible and his text-book, 'Science and Health with Key to the Scriptures,' by the Rev. Mary Baker G. Eddy. Each one is familiar with the points marking the true disciple as given in our text-book, Science and Health.

"We ofttimes hear the query, 'Is a man a Christian Scientist who deliberately pursues his old habits, says this wrong thing, does that wrong thing, etc?' Our text-book says: 'It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk right and live wrong is foolish deceit, doing one's self the most harm.' Do we have such persons in the Christian Science Churches? Certainly. We do not take saints into our churches, but sinners. We do claim for the teaching of Christian Science that it has given us a better understanding of God than we have ever had before, which enables us sooner to rid ourselves of our old faults, and finally eradicate every error. The promise is true, the hidden things of wickedness and righteousness shall be revealed."

Florida Times-Union and Citizen.

The Lectures.

At London, Eng.

From the headquarters of the Christian Scientists in London (writes a *Daily Chronicle* correspondent) I received only yesterday morning (Monday, June 5) an invitation to attend a lecture announced for the same afternoon at Queen's Hall, Langham Place. The card was a modest little affair, such as would be issued by any humble religious body addressed to its supporters, but the name and style of the lecturer attracted me, even surprised me into canceling another engagement in its favor. He was described as William N. Miller, Esq., Q.C., C.S.B. Thinking I could not be mistaken in omitting from my recollection any such English Queen's Counsel, it was an obvious thing, for a moment, to suppose that the letters "Q.C." were as cryptic as the letters "C.S.B." So, too, it was natural to expect in such a hall, for such a purpose, on a sultry summer afternoon, only a few devoted adherents of the new sect hungering for spiritual pabulum.

Judge of my surprise on finding Queen's Hall—the large hall, be it remembered, Mr. George Grossmith and Mr. Albert Chevalier sharing honors in the smaller halls—well filled with one of the most fashionable audiences of the season. Mostly ladies, to be sure, but all apparently from the upper ranks of London society. Here and there a group could be seen attended by fathers, husbands, or other male relatives, but certainly a most gaily attired array of disciples. Whether this means that the new cult has already become fashionable or not, it must be left for others to determine. A Liszt or Paderewski recital could not have commanded the presence of more charming millinery. Moreover, a peer (Lord Dunmore) occupied the chair, and introduced the lecturer.

He proved to be Mr. W. N. Miller, Q.C., of Toronto (said to be a very distinguished and capable colonial lawyer), whose presence and manner, as well as his clean-cut forensic style, instantly attracted attention. It would scarcely be too much to say that they instantly commanded respect, for he was clearly not a lawyer speaking to his brief, but a whole-souled convert—with a warrant of personal experience. Thus proving to be a real Queen's Counsel, learned in the law, it was disappointing to learn that the other initials attached to his name only indicated the degree he had taken at the university established by the Scientists in the State of Massachusetts, which is only that of Bachelor, whereas Mrs. Eddy's publisher is the proud possessor of a Doctorship—not a medical doctor's degree, of course. Mr. Miller began by explaining how he had become a Christian Scientist. He and Mrs. Miller had belonged to an Orthodox Church. They had a son who, in spite of all medical skill they could command, had died, and in their sorrow they were led to the Christian Scientists, from whom they speedily learned that "God is Life, and death an enemy not to be submitted to." Thus, they perceived that Christian Science was primitive Christianity revived, and its method of healing never surpassed except by its first demonstrator, Jesus Christ.

This, and the development of the lecturer's argument, proved to be clear enough. When he went on to give his personally authenticated cures the audience was still further constrained to attention. But most pathetic, most glorious of all, was the cure of a deaf man. Needless to say that man was himself! Loud cheers might have been expected at this point, but they were not forthcoming because there was little evidence before the audience that the deafness was considerable or the cure complete.

Satisfied himself, however, the lecturer warmed to his work, and speedily gave proof of the larger claims which the Christian Scientists now audaciously put forth. "It is time that the world should see what the work of Christian Science is! It is the Second Coming of the Christ, doing the work that he did, healing the sick, raising the halt and lame, giving sight to the blind!" Other systems of Christianity were unexplainable, and some did more harm than good. Christian Science reconciled reason with religion. Under it sickness would disappear, death be conquered. Its medicine was Mind, that of the doctors matter. And all this had been rediscovered thirty years ago by Mary Baker Eddy. She it was who rediscovered that Science by which Jesus healed the sick. And why Mary Baker Eddy? Because she had been specially fitted for it by study of the Holy Scriptures.—*London Daily Chronicle.*

The *West London Observer* gave in addition to the following, a good synopsis of the lecture.

On Monday, June 5, a lecture was delivered in Queen's Hall, Langham Place, by Mr. W. N. Miller, Q.C., C.S.B., of Toronto, Canada, on the above subject. Notwithstanding the sultry weather the large hall was well filled.

The Earl of Dunmore, who presided at the meeting, rose to introduce the lecturer, and said,—

Ladies and Gentlemen:—Having been invited to preside

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at this meeting, one of my first and most pleasing duties will be to make known to you the distinguished lecturer who is about to address you this afternoon. Mr. William Miller, Q.C., of Toronto, is a Canadian gentleman of high attainments, who has risen, by his personal merits to that distinguished position in the legal profession that the title —Queen's Counsel—denotes. The lecture to which you are about to listen will be delivered under the auspices of the International Board of Lectureship of the Mother Church at Boston, Mass., of which Board of Lectureship Mr. Miller is not only a member, but is the duly accredited representative delegated to come to this country and address, as he is about to do this afternoon for the first time, a London audience. This Board of Lectureship has been recently established to meet the growing demand for knowledge of Christian Science, and also to appoint properly authorized persons to reply with authority to the many inquiries made from different parts of the world regarding this Science. It is therefore under these auspices that Mr. Miller will address you to-day, his subject being, "A Bird's Eye View of Christian Science." I believe the proper definition of the word science to be "Knowledge reduced to a system," and the definition of the term Christian you all know as well as I do to be one who believes in, and is a follower of Christ. Hence we may assume that the theme of this afternoon's discourse will be the propounding of the knowledge of those laws and principles which relate to Christ and to his teachings. I think I may fairly say, and without risk of contradiction, that there has never been a period within the history of mankind when religious thought has been so diligently employed as at the present time, when many deep thinkers are earnestly striving to elucidate and solve many of those knotty religious problems that have for so many generations baffled human intelligence. We live in an age of progress when new theories are being constantly evolved and new conclusions perpetually deduced, in an age when the spiritual activity of mankind is making itself felt in the anxious research after the real Truth of Being. Of Christianity in the abstract we have all of us been familiar since our childhood days, but of Christianity as a science, and as it will be defined this afternoon by the distinguished lecturer, I venture to think many of us here are in utter ignorance. The truth about any doctrine is more or less of an interesting subject, but the truth concerning the great scientific proposition, which now at the close of the nineteenth century is engrossing so much public attention, cannot fail to be of paramount interest to many here present. Free investigation into the working of this Science, as into the working of any other religious organization, is the recognized right of every man and woman in this country, where freedom of thought obtains, for no one can be expected to believe in a thing before it has been explained intelligently to them and reached their understanding. But if, after due investigation into the working of this Science, any of you should find a valid justification for its existence in the fact that it does, according to your experience, make men and women happier, or bring mankind nearer to God, then I say you will owe a deep debt of gratitude to the Discoverer and Founder of this Science, the truth or falsity of which does not depend upon human judgment. If it prove false, then no human power can ever sustain it, but if it prove true, then no human power can ever prevail against it. I shall therefore now ask you to give your earnest and respectful attention to the words that fall from the lips of the lecturer. I ask you to give him a fair hearing, and to his subject a fair and candid consideration. With these few words I have much pleasure in introducing Mr. Miller, Q.C., who will now address you.

At New York, N. Y.

The Metropolitan Opera House was well filled Sunday afternoon, May 28, by an audience of upward of three thousand people who gathered to listen to a lecture on Christian Science, by Carol Norton, C.S.D., of this city.

The lecture was under the auspices of the fourteen Christian Science churches in the metropolitan district. A fourfold review of Christian Science, religious, therapeutical, legal, and scientific, was the subject of the lecture, which consumed nearly two hours in its delivery.

Judge S. McArthur Norton, of Allegany County, presided. He was presented to the audience by Rev. W. P. McKenzie, C.S.B., of Cambridge, Mass., member of the International Board of Lectureship, in the following words:—

Because I am a visiting member of the Board of Lectureship I have been asked to be the herald to announce to you the name of the presiding officer of the meeting, and lest there should be any misapprehension when it is learned that the name of the chairman and the lecturer is the same, and it should be thought that this is a family matter, I will say that they are not relatives; indeed, that they have only been acquaintances for a short time; and that this acquaintanceship is a sample of the friendship and the brotherly interlinking of affection which is being expressed between good men and Christian Scientists all over the country. They are recognizing that Christian Science gives the most practical form of benevolent and Christian action.

About six weeks ago there was a lecture in Brooklyn, presided over by Judge Hatch of the Supreme Court. The gentleman who is to preside at this meeting is, I believe, a life-long friend of Judge Hatch, and belongs to the same judicial district. I will present to you S. McArthur Norton, Judge of Allegany County, and I would remark before taking my seat that the Judge hails from Friendship, which is a town near to Amity, and in the same neighborhood as Angelica, so that we can judge beforehand somewhat of his kindly disposition. I have much pleasure, in fact I count it an honor, to present to this audience Judge S. McArthur Norton.

Judge Norton then introduced the lecturer, saying:—

This is an age in which many people think for themselves; in which many people like to investigate the truth of matters which are brought before them. There is a large class of people who do not care to give any new idea a fair trial. People are less tolerant in matters of religion than in any other subject which may be presented to them. Christian Science is not new.

The idea has perhaps recently been promulgated. It has been before the people of this country for only about thirty years; but the Scientists say this same idea prevailed and was practised over two thousand years ago; that if diseases of the body could be healed then why not now; that this religion is founded upon the Bible, and takes the Bible for its corner-stone. It is not new, nor is it any fanaticism, as it has frequently been styled, but is a religion which has the same object in view that the religion of all other churches has, except it adds to the saving of souls the saving of the human body.

We hear much said and much discussion with reference to this matter recently, and with reference to the legal aspects of it, upon which the lecturer to-day is going to give you some ideas. One of the oldest ideas of this government, and of this country, is that to every man belongs life, liberty, and the pursuit of happiness in his own way, that he may worship God according to the dictates of his own conscience. These people, who are devout and religious, believe that the ills of humanity may be alleviated by this same religion without the aid of drugs, without the aid of medicine, but by the divine Power, which is the power behind everything that is good. Are they to be

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allowed that freedom? can legislation reach and affect the rights of people to worship as they believe, to heal as they believe? A religion which makes people happier and better and stronger, that makes them better citizens, is a religion which none can condemn. All they ask is a fair investigation.

Many of you, many of us, know something of what Christian Science has done. I know of my own knowledge what has been accomplished in the vicinity where I live. I know that men are made better, that their spiritual welfare is promoted, that the ills of the body are healed, and that great good has been accomplished through the instrumentality of the doctrine of this faith.

In order that the people of the world may understand this, because there are large numbers now who believe in it and who are making this a study and trying to come to an understanding of it, an International Board of Lectureship has been established, so that lectures are given to audiences like this all over the world, that the doctrines and the good of those doctrines may be freely disseminated,—and that you may understand, we are gathered here to-day.

I have had the honor of being called upon to present to you the speaker, a man who has made this a study and who has been among the foremost in its ranks for a number of years. I regret to say that I have not long been familiar with this doctrine, but I am glad to say that I am now a student of this theory and of this idea, and hope to know more about it, and I certainly must say that I have a strong belief in it. I have great pleasure, ladies and gentlemen, in introducing to you the lecturer, the representative of the International Board of Lectureship, a gentleman who is undoubtedly better acquainted with you here than I—Mr. Carol Norton, C.S.D., of this city."

Mail and Express.

At Wilmette, Ill.

Saturday evening, June 3, Mr. Edward A. Kimball gave a lecture on Christian Science in Library Hall, under the auspices of First Church of Christ, Scientist, of Wilmette, Ill.

The hall was well filled and the lecture was listened to with the closest attention. Mr. Louis J. Pierson, a prominent lawyer, introduced Mr. Kimball in the following words:—

Friends:—If Christian Science be true it is the most profound fact of the nineteenth century. If Christian Science be from on high, it will revolutionize the twentieth century. From time to time in the world's history some master mind, some mighty fact, has given a name to a period or an epoch.

Homer sang of the Trojan war and the time of which he sang will be forever known as the Homeric Age. Pericles, that princely genius and that genius of princes, led the thought and action of the most brilliant period of the world's history, and it is the universal verdict of mankind that his age was the age of Pericles.

Shakespeare and his cotemporaries glorified the reign of Queen Elizabeth with the greatest literary productions of the human brain, and thus established and designated for all time the Elizabethan Age.

Will our age rise above the dead plain to that height of greatness which will give it a name as a marked epoch, a distinguished age? If so, will it be the age of steam and electricity, the age of millionaires, the age of trusts, or the age of the renaissance of Christ-knowledge?

The future alone can answer, but—the present can prophesy. Christian Science is destined to one of two fates. Either it will accomplish an all-conquering success and sweep the earth with its power, or it will fail utterly. Its claims are extraordinary. It is more than a creed. It occupies no middle ground of compromise.

If it fails it will be because it is but a half-truth magnified into the semblance of a whole truth, by finite power.

Ten thousand issues sleep in the deep grave of oblivion because they were but half-truths. Mark the fact. The whole truth is God-like and never fails, but half-truths mingled with unwarranted or false human claims and pretenses, die the death. Christian Science has truth in it. It is a perfect, God-given truth or a half-truth. If its claim be divinely true, then we all want it.

Its temples of worship are rising in every hamlet and village and city. Its devotees are increasing in numbers by thousands and tens of thousands. It is a living, active fact. Let us hear its claims. Let us listen, consider, and judge. It may be vital and all-important to you and to me. With these possibilities in mind, I take pleasure in introducing Mr. Edward A. Kimball, C.S.D., the lecturer of the evening.

At Chicago, Ill.

Under the auspices of Second Church of Christ, Scientist, of Chicago, Edward A. Kimball, delivered a lecture, Monday evening, June 12, at the Jewish Temple, corner Goethe and La Salle Streets.

Although the first notice of the lecture was given but five days before its delivery the church was filled with an intelligent and most appreciative audience. Many of the most prominent people of the North Side were present. Mr. Kimball took for his theme "The Promises of Christian Science;" he was introduced by Mr. Bicknell Young, First Reader of the church, who spoke as follows:—

Ladies and Gentlemen:—Second Church of Christ, Scientist, of Chicago, invites you as its guests this evening, to listen to a lecture upon the subject of Christian Science by a member of the Board of Lectureship of the Mother Church. This is both a pleasure and a duty. A pleasure because we never tire of learning more of this infinite Science, and a duty that we gladly fulfil towards you in giving you an opportunity to learn something of what it really is and possibly of having some erroneous impressions corrected.

If any one of you knew of a system of medicine that healed a greater proportion of its patients than any other system ever discovered, if you knew that its practitioners accepted the responsibility of so-called incurable cases as readily as the so-called curable, and healed them with equal facility; if in addition to all that this system healed broken hearts, revived prostrate hopes, and reformed blighted lives, would you not desire to have the whole world know of it? Christian Science does all that and more. I often think of some lines in Portia's speech from the "Merchant of Venice," for like "the quality of mercy" Christian Science

> is not strain'd;
> It droppeth as the gentle rain from heaven
> Upon the place beneath: it is twice bless'd;
> It blesseth him that gives, and him that takes:
> 'Tis mightiest in the mightiest: it becomes
> The throned monarch better than his crown.

You will not, of course, expect to gain a demonstrable knowledge of the Science of the Infinite by listening to one, or even several lectures, however able, but you will have the subject introduced to your notice and your further progress will then depend upon yourselves.

The gentleman who is to speak to you is eminently qualified for this purpose. Since he was healed, some ten or twelve years ago, through Christian Science, of diseases that had been pronounced incurable, he has been engaged as a Christian Science healer, in healing the sick, reforming the sinner, and in binding up the broken hearted.

I have the honor to introduce Mr. Edward A. Kimball of this city.

L. I. S.

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At Waterford, Wis.

The lecture on Christian Science delivered here Friday evening, June 9, by Edward A. Kimball, C.S.D., of Chicago, was one of the greatest blessings that ever came to this part of the Field. No lecture could have been more appropriate for the occasion, and the power and influence of Christian Science was felt.

The lecture was given under the auspices of First Church of Christ, Scientist, Norway, Wis. Our church being located in the country the lecture was held in the Amusement Hall at Waterford, the nearest town. This village has a population of about eight hundred, and we had an audience of over four hundred.

Mr. Kimball said this was the first lecture he had delivered aside from a station; another feature of the event was that there were no Scientists in the town where the lecture was held. The fact that we were enabled to have such an eminent speaker lecture at this point has been highly appreciated. The speaker was introduced by S. J. Haugan, who spoke as follows:—

Ladies and Gentlemen:—We are living in an age of progress—progress in agriculture, art, mechanics, and the different sciences, and why should there not be progress in religion, the question that most of all concerns our well-being.

Christian Science is a practical religion based upon a demonstrable principle as unfailing as the science of numbers when correctly understood and applied.

The Scriptures glow with golden promises, yet humanity interprets this to mean in the great beyond, while Christian Science proves that these promises can be realized here and now.

Much abuse and ridicule has been heaped upon this Science because of people's ignorance of its teachings and principles. In view of this a Christian Science Board of Lectureship has been established, of which the gentleman with us this evening is a member, and thus he speaks with authority. I now take pleasure in presenting to you Edward A. Kimball, C.S.D., of Chicago.

CARRIE A. HAUGAN, Clerk.

The following is a clipping from the *Waterford Post:*—

The lecture on Christian Science by Edward A. Kimball of Chicago, drew a large audience, notwithstanding the numerous other attractions the same evening. The gentleman is a speaker of merit, and made some very strong points. It was entertaining and instructive and certainly filled the purpose of explaining the principles of Christian Science.

At Dayton, O.

Wednesday, June 21, was an eventful day for the Christian Scientists of our city. The audience assembled at the Opera House comprised many of our best citizens, who evidently were desirous of learning more of that truth which is attracting the attention of thousands of people throughout our land. The fundamental principles of Christian Science were presented in an eloquent manner by Judge W. G. Ewing, and no thinking man or woman could leave without seeing that Christian Science is purely Christian, founded wholly upon the Scriptures. Those unable to attend, not only missed a very interesting lecture, but a treat of oratory, as Judge Ewing, late of the Superior Court of Chicago, is an orator, well known throughout the West. In conversation with the Judge, he informed us that he was led to Christian Science through being healed by it of ills that *materia medica* could not reach.

Judge Ewing was introduced by Judge Dustin, of the Common Pleas Court, who said:—

I am not yet a believer in Christian Science, but I am a believer in fair play, and in giving every honest man, sincerely desirous of doing good to his fellow-men, a respectful hearing upon any subject of religion, science, or policy, or in public interest, especially where its only object and purpose is to pacify the hearts, ennoble the soul, and heal the bodies of men.

The remarkable progress of Christian Science in the last ten years indicates to us, who are yet unbelievers, that there must be something in it worthy the attention and consideration of every thinking man. And it is fortunate for us that we have the opportunity this afternoon to hear upon this interesting doctrine, one of its most learned and distinguished advocates, in the person of Judge W. G. Ewing of Chicago, whom I now have the pleasure of introducing to you.—*Evening Herald.*

At Newark, O.

William G. Ewing, late judge of the Superior Court of Chicago, delivered an impressive lecture at the Auditorium Saturday evening, June 17, on Christian Science. The lecture was given under the direction of the First Church of Christ, Scientist, of this city, and was listened to by a very large audience.

Judge Ewing is an intellectual man. His diction was refined, his language that of a jurist but invigorated with an earnestness seldom heard in an argument to a jury.

The speaker, who was entertained while in the city at the home of Mr. and Mrs. Henry S. Fleek, as well as all the members of the Newark church, were much gratified at the large attendance and at the interest taken in the lecture.

Daily Advocate.

The lecturer was introduced by Judge Jonathan Rees in the following words:—

Fair play is a prominent quality in the American character, and has taken form and substance in the organic law of the land, that no one shall be condemned without a fair and impartial hearing. Reposing in this marked American trait I bespeak for the distinguished lecturer this evening an intelligent, patient, and unbiased hearing of the exposition of the cause he advocates. And that so many good and eminent men and women are to-day with sincerity and zeal devoting themselves by words and works to this cause, is an added reason why I should with confidence engage for the speaker an impartial audience. And now permit me to present to you the speaker, who has surrendered a lucrative and honorable place to work for the cause he has espoused, Judge Ewing of Chicago.

At Keokuk, Ia.

A fine audience accepted invitations to attend the first lecture given in this city, June 20, by a member of the International Board of Lectureship, Judge W. G. Ewing of Chicago. In introducing the lecturer, Mrs. Frances Nagel, First Reader of the Keokuk Church, said,—

Friends:—You do not know what a pleasure it is to us to invite you to our feast to-night. We have for you a loving message, and we ask you to listen. It was Love that brought our Saviour into this world with his God-given message of life for all mankind. It was Love that brought the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, into this nineteenth century with her message of Truth, and it is Love that has invited you here. In Christian Science, "Love is our God," who gives us happiness and health, lifts from our shoulders all the heavy burdens of sorrow, age, business cares, poverty, and sin.

That you may learn something of this wonderful gospel of peace on earth, we ask your careful attention to one who speaks with authority. It is my privilege to introduce to you a member of the International Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass., the Hon. W. G. Ewing of Chicago.

MRS. AVARILLA P. DOLLERY, Clerk.

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At Oskaloosa, Ia.

The Opera House was well filled Friday evening, June 23, with an audience of Oskaloosa's investigating people.

A. P. Spencer officiated as chairman of the evening, and after a few preliminary explanatory remarks introduced Mrs. Ruth B. Ewing of Chicago, who spoke for about ten minutes.

The chairman then introduced the speaker of the evening, Edward A. Kimball, C.S.D., who entertained his hearers with an earnest and interesting lecture for upwards of two hours. Those who listened to him could not help but feel that the lecturer believed implicitly in the faith he so eloquently espoused. He gave much food for reflection, and it is safe to say that none of the large number of intelligent people present regretted having spent their time with him.

The *Journal* will give a synopsis of the lecture in Monday's issue.—*The Oskaloosa Daily Journal.*

At Cadillac, Mich.

Thursday, May 18, we had the pleasure of listening to a lecture on Christian Science by Edward A. Kimball, C.S.D., of Chicago. Every seat in the Congregational Church was filled, and the lecturer was introduced by the pastor of the church. We are only a small band, and when Mr. Kimball sent us the date of his lecture we only had half enough money, but the balance was raised in about five minutes at the Wednesday evening meeting, showing us plainly that there is no lack of means to spread the Truth. Scientists came from Manton, Kalkaska, Mancelona, and as far north as Boyne City, and were all delighted with the lecture.

MARY LOUISE RUSSELL.

At Kirkwood, Ill.

Edward A. Kimball of Chicago, addressed a large and attentive audience at the Opera House, Tuesday, June 20. The audience embraced many of the most intelligent people of Kirkwood, who gave very good attention for an hour and fifty minutes. Mr. M. J. Higley of Burlington, Ia., introduced the speaker in a very able manner.

Many Scientists came from neighboring towns to hear the lecture, including Galesburg, Monmouth, Roseville, Viola, Dallas, Biggsville, and Burlington, Ia., returning on night trains. We are greatly benefited as the result of the lecture.

L. B. FERGUSON.

At Chicago, Ill.

The lecture delivered by Mr. Edward A. Kimball, C.S.D., for the Third Church of Christ, Scientist, of Chicago, corner of Ogden Avenue and Washington Boulevard, was a thorough and comprehensive presentation of the principles and doctrines of Christian Science. The church, with a seating capacity of nearly one thousand, was filled, with many standing.

The speaker was presented by the First Reader of the Church, Rev. J. L. Fonda.

IDA G. STEWART.

Another Victory.

GOD is our Refuge and our Fortress, our Tower and our Defence, our Strength and our Shield. Again *materia medica* has failed in its organized effort to crush Christian Science. I am sure that the readers of the *Sentinel* will be interested to learn how, under the guidance of divine Love, the Second Church of Christ, Scientist, of Minneapolis, Minn., has been the means of saving the Christian Scientists of Minnesota from an iniquitous medical bill which was designed to prohibit the practice of Christian Science healing in this state.

One Sunday, last February, we learned that a medical bill, prepared by or for the physicians, and introduced in both houses of the legislature, had been by the judiciary committee reported back to the Senate and recommended to pass, and that its consideration and passage had been made a special order in the Senate for the following Wednesday afternoon. This bill made it a criminal offence, punishable by fine or imprisonment, to practise the art of healing, under whatever school or system of treatment or of healing, unless the practitioner had previously passed, before the State Medical Board, the same examination required of physicians and surgeons; and it furthermore authorized the State Medical Board to refuse a license or to revoke a license already granted, if the practitioner should obtain "any fee on the assurance that a manifestly incurable disease can be permanently cured."

This bill had been prepared with the utmost care and, if passed, would by its terms have made the practice of Christian Science a crime. Each day's practice was defined to be a separate offence, so that the law-breaker would soon have become liable to imprisonment for life.

Our church has among its members, their families, and friends, a number of influential men who, at this moment of extreme need, took a prominent part in the defence of our cause. Our thanks are especially due to one eminent statesman, long prominent in the public affairs of this state, who nobly and unhesitatingly devoted his entire time and influence to defeat this bill. Before Wednesday, we had, by earnest and honest work, secured the reference of the bill back again to the judiciary committee, with a hearing to be given to Christian Science at a meeting of this committee in the senate chamber on Wednesday evening. A large delegation from our church and its friends attended this committee meeting, and the senate chamber and galleries were packed with physicians, osteopaths, Christian Scientists, and the respective friends of each. Christian Science was first called upon to present its case, being allowed three speakers. These three persons were Abbot Edes Smith, C.S.B., our First Reader, Mr. Eugene A. Merrill, chairman of our board of trustees, and General William J. Hahn, the husband of one of our directors. After the cause of Christian Science had been thus presented, the physicians and osteopaths were also given a hearing.

The following day, Thursday, this medical bill was defeated in regular session of the Senate, and a special committee was appointed to draw a new bill which would do justice to all. The bill which this special committee reported and recommended, a month later, contained a section specifically exempting Christian Scientists from its operation. The physicians had completely failed in the effort to give what they thought would be a crushing blow to our cause. Subsequently, this legislature adjourned without passing any medical bill, thus leaving unchanged the present law, which does not in the least interfere with the practice of Christian Science.

LOUISE W. CHAPMAN, Clerk.

The Address of Mr. Smith was as Follows.

Mr. Chairman and Gentlemen of the Committee:—Over one hundred years ago, our forefathers founded a nation whose corner-stone is liberty. At the risk of life, they made the declaration, "All men are created equal." A third of a century ago, our beloved country sustained an awful sacrifice, to maintain and establish on a higher platform this fundamental principle of freedom. We are here to-night, not to beg a favor, but in the name of Almighty God, in the name of the Constitution of our country and of our state, to demand our right of religious liberty and of freedom of conscience.

And here let me emphasize the fact that Christian Sci-

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ence is a religion. The Bible is its rule and guide of faith and of practice. It claims to be the primitive Christianity of Jesus restored to its original simplicity and purity, as taught by our great Master nineteen hundred years ago. The mission of Mary Baker G. Eddy, the Founder of Christian Science, which now has over one million adherents, has been to proclaim the importance of accepting, as the practical law of human life, the teachings of the Bible taken as a whole, in their simple and natural meaning.

The religion of Jesus, as Christian Scientists understand it, was and is essentially a religion of healing, mentally, morally, and physically. The command to heal the sick always accompanied his command to preach the gospel, and to-day Christian Scientists prove their faith by their works. Of the truth of this statement, were the present a proper time and place, the most overwhelming and conclusive evidence could be given; and if the committee should desire, any number of witnesses they may wish to hear will gladly testify, under the sanction of an oath, to the wonderful potency of this method of healing. The time has passed for mere denial. To one who investigates in the spirit of fairness, the facts speak for themselves.

The healing of Christian Science is by virtue of a Divine law, more or less clearly understood, which is in itself as eternal and unchangeable as the principle of mathematics. It manifests the power of the infinite Mind, the divine Principle, which we call God. The Bible teaches that the Infinite is no respecter of persons, and we claim that the healing power of Christian Science, derived from a spiritual interpretation of the Scriptures, is the same Truth which enabled Jesus, his apostles, and their followers, the early Christians, to perform the works of healing, which were called miracles by those who did not understand them. These works were manifestations, not of a special Providence, but of an eternal law, not yet fully understood. And to-day, the Christian Scientist who lives a life of purity and self-sacrifice can demonstrate that even a little understanding of the infinite love and power of God works wonders.

I have thus briefly given a hint of the nature of our religion, not with any thought of convincing you of its truth, but hoping you may realize the sincerity and earnestness of our conviction that enlightened prayer to God, which is our only method of healing, is a religious duty. You may believe the thousands of your fellow-citizens who have been healed by Christian Science in this state, equally intelligent with yourselves, to be deluded and mistaken, but you cannot deny to them the same right to their own opinions that you claim for yourselves; and the unrestricted right to pray and to be prayed for is guaranteed by the constitution of the state and of the nation. Think of it! Is it not absurd even to suggest that you should forbid your fellow-citizens, deluded though you deem them, to pray to God for the healing of the sick, unless, forsooth, an examination has first been passed in anatomy, chemistry, and obstetrics?

Who demands the passage of this bill? Certainly it has not been prepared and pressed by the people. Not all, but a part of the physicians of this state, in the same spirit which creates all trusts and monopolies, under the pretence of seeking to protect the dear people against the will of the people, from the ignorance of the people, are in reality seeking to protect themselves from the results of their own mistakes and failures.

When any theory or system of practice seeks a monopoly of the right to heal, and either to exclude other methods of treatment, or to measure their right to heal by its test, the burden of proof is upon such theory or system to show conclusively, not only that it is absolute and unchanging science and meets with unvarying and unqualified success, but that the other methods of treatment which it seeks to exclude or to test have never alleviated human pain or sickness. In this present case, no such claim is or can be made. Such a science will be universally recognized and will easily protect itself without legislative aid. Truth is mighty and it will prevail.

The Kansas Medical Bill.

PERHAPS it would be of interest to the readers of the *Sentinel* to know something of the attempted passage of the medical bill in the Kansas Legislature during the winter just passed.

As a member of the House, I had the pleasure of watching its progress from the cradle to the grave.

The Hanna Bill, as it was known, was introduced in the House and Senate simultaneously early in the session. Its provisions were intended to be very stringent, and to apply particularly to the practice of Christian Science, the clause defining the practice of medicine specifying, among other things, those who attempted to heal by "mental impression or otherwise."

In both House and Senate the bill was referred on second reading to the committee on hygiene and public health. It was soon recommended for passage by the Senate committee, and stood on the calendar subject to amendment and debate for several weeks.

The House committee, composed principally of M. D.'s, had it under consideration for some time. The Topeka Scientists were alert, and had copies of the medical supplement of the *News Letter* and some other literature distributed among the members of both houses. The members of the committee were quietly reasoned with, on the ground that while they might regulate the use of drugs if they chose to, they had no right to interfere with those who used no material means, but relied wholly on divine Power. They finally decided not to report on the Hanna Bill, but prepared a substitute which they recommended for passage, and which was as mild and harmless as a sugar pill.

When the substitute came up for discussion, one of the M. D.'s said that they had been trying for several years to get a decent medical bill passed in Kansas, but somehow or other they always seemed to be stepping on somebody's toes, and the bills failed to pass; but he hoped that there would be no failure this time, as the bill before the House was so drawn as to interfere with no one except those practising material medicine. There was but little debate on the bill, no objections offered to it, and only one or two minor amendments, and it seemed sure of passage. On the following day, however, when it was read the third time and the roll called on its final passage, the doctors seemed to have become disgusted with it, saying that it was too weak to be of any use, and so voted against it, thus ruthlessly slaughtering their own offspring.

In the Senate, the original bill stood on the calendar until near the close of the session, but was never considered or discussed; and when the calendar was revised, the medical bill disappeared, and died from inanition, and returned to the dust from whence it came.

H. A. BAILEY, Argentine, Kan.

Work in the South.

Dear Editor:—It was my earnest desire to communicate the contents of this letter to you in person while in Boston during our Great Feast, but your many duties and special engagements prevented my doing so. For the past nine months business has called me into the South, and my great desire to do something for the cause I so dearly love, prompted me to a special effort toward helping those

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in my territory who, like us all, are doing their best to serve God through Christian Science, as taught by our beloved Leader.

I am sure it will be interesting to you to hear from the South, where, with but few exceptions, Christian Science is little known. The work done by a few faithful ones in many places is indeed a beautiful testimony to their fidelity and trust in God.

Many of them have been taught by teachers who are far from them, and in many cases they are at a loss to know just how to proceed in organizing their churches and meeting the many efforts of error to hinder the progress of Truth.

I wish to speak first and particularly of Jacksonville, Fla. I have been there twice within a few months, and have had ample opportunity to become acquainted with the work. Mrs. W., the First Reader of the First Church, is an earnest and loyal Christian Scientist; one who dearly loves the cause and Mother. From what I learned she has passed through the fire. She now has a very nice hall, well filled.

At St. Augustine, Fla., I met Mr. V., who is a machinist in the Florida East Coast shops. He is a bright, earnest worker, and although he has but about twelve followers, he has rented a small hall in a good part of the city and holds Sunday service and Wednesday meetings, he being the First Reader. In the face of all opposition at the shops among the workmen, and from those in other walks, he is going on winning over one at a time.

At Savannah the work is growing most beautifully, and the church at that point seems to be well managed, and the cause well served.

I cannot find time to tell you about the work at Atlanta coming under one of our brave standard-bearers, whom to know is to love. You are perhaps better acquainted with her work than I am, especially as lecturer.

At Charlotte, N. C., there lives a woman of whom I wish to speak, and whose fidelity to the cause of Christian Science is most wonderful. In this city of about fifteen thousand inhabitants two women are working to spread the Truth as taught by Science and Health, and against the greatest opposition on the part of relatives and friends, they daily stem the tide.

Mrs. H., of whom I wish to speak most particularly, was healed by Christian Science while at Baltimore, but removed to Charlotte, N. C., some time since, and has endured persecution from all her friends and relatives, and seems to stand alone except for one lady friend. She placed a copy of Science and Health and some Journals in the library and made the fact known, and asked some who opposed the cause so bitterly to get Science and Health and read it. A few called for it, but were persuaded by the lady in charge *not* to read it, stating that it was not a good book for any one to read. The pulpit of this place has been very active in opposing our cause.

At Charleston, S. C., there is a small body of Christian Scientists, earnest and honest in the cause. I am satisfied that this beautiful city, so much in need of Christian Science, would be a very good field for a good strong Scientist, and I feel sure that those at present in the work there would welcome such a one.

The same seems to apply to Charlotte, N. C.

At Macon, Ga., as you know, there is a church. This city to my sense is a very good Christian Science field. There are several very active workers but there seems to be a restless under-current.

I am only trying to do something to pay a debt I owe Christian Science for what it has done for me, and I feel that all I can do will be but a drop compared with what I owe.

I travel a part of Pennsylvania, all of Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Louisiana, Tennessee, and Mississippi, visiting most of these states several times a year, and it would afford me much pleasure to be of any service in advancing the cause so dear to me, without any desire to interfere in any way with those already in the Field.

Yours in Truth and Love,

GEO. W. SMITH.

A Lesson from a Coin.

BY WALDO PONDRAY WARREN.

ONCE there fell into my hands a plugged quarter. My first thought was to pass it on, as it had come to me unnoticed, and I felt entitled to receive as much in turn. My sober second thought was to do nothing of the kind. I could see that plugged quarter wending its way from hand to hand for years and years to come, troubling and worrying everybody as to how they might pass it; and I could see that in a few years it might have disturbed the peace of over ten thousand people. And I thought what a vast amount of trouble I might head off by a little self-sacrifice. So I just took a hammer and mashed that quarter so flat it could never be passed again. To this day there has not been another bad coin passed on me.

This lesson is especially applicable to petty discords, gossip, and unpleasant things we hear about others. Let us deny ourselves the foolish satisfaction of voicing them again, but just crush them flat every time they come to us. It will save a great deal of trouble for other people, and this counterfeit intelligence will become less frequently passed on us. And instead of the false testimony concerning man and the universe, we shall be hearing the true evidence of spiritual harmony. Let us ever be weaning ourselves from the senseless clamor of mortal mind, and learning more and more of Life's sweeter meaning and vaster joys.

Recites Buddhist Prayers.

Boston, Mass., June 16, 1899.

Editor Sentinel:—When I first read the chapter on "Prayer" in Science and Health, the reference to the praying machine in Thibet appealed to me strangely.

Several days since I cut from a morning issue of the *Boston Globe,* the following clipping, which will prove interesting, I think, to any reader of the "little book:"—

Phonograph as Prayer Machine.

Who can believe now that Thibet is not up-to-date. A short time ago a Burmese pedler arrived at Lhassa with a phonograph in his pack. The instrument struck wonder and terror to the hearts of his audience when it suddenly declaimed a chapter of a particularly holy book.

Nabi-Sanna, supreme head of the religion, was immediately communicated with, and he saw that this wonderful machine might be of great use to him as an assistant high priest. He promptly bought it, and now it recites Buddhist prayers hundreds of times a day, to the edification of devout worshipers, who consider it the finest prayer machine that has yet been known in Thibet.—*Sketch.*

WILLIAM L. SHOWERS.

Thanks for the Sentinel.

Cossitt Library, Memphis, Tenn., June 14, 1899.

Editor *Christian Science Sentinel,* 95 Falmouth St., Boston, Mass.

Dear Sir:—Your gift of *Christian Science Sentinel* which you have been sending us for some time past is

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greatly appreciated by the library's patrons, and I have been instructed by the Directors to thank you for it.

We hope that you will continue to send it.

Very respectfully,
CHARLES D. JOHNSTON, Librarian.

Miscellany.

Treat All Alike.

Those members of the Kings County Medical Society who are actively engaged in prosecuting Christian Scientists and other faith healers in Brooklyn may be actuated by the most laudable motives. It would not be fair to say that the regularly anointed M.D.'s are suffering from the competition of the mental therapeutics and seek to drive them from the field by legal persecution. But this much may be said—if faith healers are to be prosecuted every time one of their patients dies the regulars cannot complain if they are subjected to a similar inquisition. And such a thing is very likely to come to pass. If the regularly graduated physicians lost no patients they would of course be perfectly safe in attacking the faith cure people. Yet every one knows that people die under the care of physicians as well as under the ministrations of mental healers. Therefore, if the faith healer is to be haled into court every time he loses a patient the graduated Æsculapian cannot expect to avoid like proceedings. Both must be treated alike. Both must be held accountable for their failures to cure their patients, and we have an idea that when it comes to percentages of death certificates the regulars will not have much to crow over.

Chicago (Ill.) Chronicle.

Couldn't Arouse Her.

A hypnotic experiment, which narrowly escaped having a serious ending, was indulged in by two young people at 177 Oregon Street, Cleveland, O., recently. George McGann, who has recently discovered that he is the possessor of hypnotic power, and Miss Belle Bard were interested in the case. McGann and Miss Bard were talking of hypnotic matters, when McGann averred that he could place others under the influence of the mysterious power.

Miss Bard agreed to allow McGann to make her the subject of an experiment. McGann succeeded in inducing the hypnotic state, but when he attempted to recall his subject to her normal condition his powers failed him. Finally the aid of L. W. DeLawrence, a professional hypnotist, was sought. DeLawrence said, "When I reached the girl she was in a lethargic state, which is very unusual and dangerous, next to death, in fact. After partly rousing her four times I succeeded in getting her eyes open. They had a dull and lifeless stare. I then got further control and awakened her. She had been in a comatose state five hours."

Cincinnati Commercial-Tribune.

Religious Organizations.

In the January number of the *New York Independent,* an interesting summary is given of the religious organizations in this country and their gains or losses for the past year. It seems that there are forty-eight distinct sects, representing a total membership of twenty-seven million. Most of them made gains during the year, the most pronounced being the Christian Scientists, who took a jump from forty thousand to seventy thousand. Well down toward the tail-end of the grand procession are the Spiritualists with a membership of only 45,030, hardly enough to constitute a quorum. They have made no gains whatever in the past twelve months, and can consider themselves in luck that they have apparently held their own. It was once the boast of this organization that it was more than a million strong, but the doubtful character of the inspirational speakers and trance mediums sent out to furnish proofs to an unbelieving world, queered the whole hobgoblin industry and insured the swift and certain disintegration of the army of believers in ghosts.

Song to the Divine Mother.

The *Literary Digest* says that Mr. Edwin Markham prefaces his poem, "Song to the Divine Mother," with the following interesting note:—

This song should be read in the light of the deep and comforting truth that the Divine Feminine as well as the Divine Masculine Principle is in God—that he is the Father-Mother, Two-in-One. It follows from this truth that the dignity of womanhood is grounded in the Divine Nature itself. The fact that the Deity is Man-Woman was known to the ancient poets and sages, and was grafted into the nobler religion of mankind. The idea is implied in the doctrine of the Divine Father, taught by our Lord in the Gospels; and it is declared in the first chapter of Genesis in the words: "God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

Christian Science is not a Fad.

Christian Science has been before the American public for more than thirty years so it can hardly be called a fad. It has about four hundred worshiping congregations in this country, and nearly a million believers in America and Europe, and it is rapidly spreading into all parts of the civilized world. Its text-book, Science and Health, has passed through more than one hundred and fifty editions of one thousand copies each. Christian Science makes neighbors better to their neighbors, husbands better husbands, wives better wives. It inculcates honesty, virtue, temperance, and brotherly kindness, and it helps men to be better, healthier, happier. Christian Science rests on reason as well as revelation, and it appeals not to blind credulity, but to open-eyed intelligence.

The Walla Walla (Wash.) Union.

Substantial Sympathy.

Among the responses yesterday to the *World-Herald's* appeal to help the Herman cyclone sufferers was that of the First Church of Christ, Scientist, of Omaha. In addition to many individual gifts from its members, it was decided to devote last Sunday's collection to the relief work, and an announcement was made to that effect at the regular Wednesday evening meeting. The contribution was a most liberal one and the *World-Herald* relief bureau was the recipient early Monday morning of a check for an even one hundred dollars. The church directors expressed confidence that the bureau would attend to its proper distribution or use it where it would do the most good.

Omaha World-Herald.

Wisconsin Tornado Sermons.

Eau Claire, Wis., June 18.—In nine pulpits here to-day the New Richmond tornado was the subject of the sermons. The general sentiment expressed was that it was a mysterious dispensation of Providence, but the Rev. Joseph Moran, of the Episcopal Church, said it was the devilish work of an unknown power, and not the act of God.—*St. Louis Globe Democrat.*

Extraordinary Spread of Christian Science.

Membership in Christian Scientist Churches:—

In 1897 (official)	40,000
In 1898 "	70,000
In 1899 (estimated)	150,000

New York Evening Journal.

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Questions and Answers.

How may I know that I am properly "a student of the books of Mary Baker G. Eddy"?..If found belonging to that class of students, to whom should I apply for answers to such questions as a student would refer to his teacher?

E. H. B.

We republish the following from the *Sentinel* for March 23.

"What constitutes a student of Science and Health?

J. C. B."

"We suppose, in a general sense, any one is a student of 'Science and Health with Key to the Scriptures,' who is earnestly and conscientiously studying this book for the purpose of ascertaining and applying the truth contained therein. More specifically speaking, we suppose that a student of Science and Health is one who has so understandingly studied and absorbed the teaching thereof, as to be able to apply the same in healing disease and overcoming sin in himself, and to aid others in so doing. When this student accepts Science and Health as divine revelation, and its author as the revelator, and is able to prove such acceptance by doing the works therein commanded, to that extent, we believe, he comes within the definition concerning which the above question is asked."

We presume to say it is a question for the student to decide for himself as to whether he is included in the class referred to.

As to the second question, we feel assured that whenever the honest, conscientious student of our Leader's works is in need of personal assistance, he will find that need supplied in God's own time and way. We can direct him to no person or class of persons. He may feel that he is called upon to "walk by faith, not by sight," by his faith will grow stronger by reason of this, and he will find all questions answered and all needs supplied.

***

If Jesus frequently said to those he healed, "Go, and tell no man," and our Leader usually did likewise when she received patients, why do we give testimonials of physical healing, in our publications and at our Wednesday evening meetings?—Mrs. C. W.

It was Jesus' mission to teach, by works as well as words, that God is the Healer of sickness as well as the Saviour from sin; but he could not devote all his time to healing disease. Perhaps it was because he desired to avoid the multitudes that would throng him if these cases of healing were generally known, that he said, "Go, and tell no man." Although he healed multitudes, and we have no record that he ever turned any one away, he sought to impress the people with the thought that God, and not his personality, was the healer.

He taught the twelve and the seventy, and then sent them out into the world to preach the gospel and heal the sick. Thus by teaching others how to heal the sick and cast out evils, a greater number were reached than would have been if he had devoted all his time to this line of work.

Since her discovery of Christian Science, the Rev. Mary Baker Eddy has taught the Principle which heals and saves. Her effort has been to impart to others the understanding of Truth which makes free indeed. By pursuing the course she has, the greatest possible number have been reached and vastly more has been accomplished in physical and moral healing than if she had devoted all her time to physical healing alone. The giving of testimonials in our publications and at the Wednesday evening meetings, is right in line with the work of Jesus and what our Leader is endeavoring to do; *i.e.*, to show to the world that God is the Healer of sickness and Saviour from sin.

To-day there are hundreds of Christian Science practitioners, and as the experiences are usually given without reference to any personal healer, the effect is to turn the thought of the hearers to God, and show them that all can gain the understanding of Truth which heals sickness and sin.

Expressions of Gratitude.

I MUST not delay to bring my tithe of loving gratitude into the storehouse for all the blessings that divine Love has showered upon us at this Communion season in the Mother Church. Through the kindness of friends it was my great privilege to attend the Communion services. We came, not knowing what was in store for us, but knowing we should be fed bountifully by divine Mind. We came bringing our humble tithes of spiritual growth, of sacrifice of the material sense to the spiritual, and we did indeed find that the windows of Heaven were ready to pour us out such a blessing as we had scarcely made room to receive.

Can we, as we go back to our homes, ever doubt again that God will furnish a table in the wilderness at all times, and that divine Love does meet every human need, no matter what error would have us believe to the contrary?

Our dear Mother has fed and refreshed us in the affluence of Love until we tearfully strive to be made meek partakers of the Truth that is poured forth in such full measure. My love to her who has indeed been Mother to our infant growth in the understanding of Life that is casting out all fear and is bringing in the new creature clothed in the "beauty of holiness," can only find expression through my daily demonstration of the Truth which is the way that leadeth unto Life eternal.

Seeing her we saw something of the selfless love which she embodies and shows us how to reflect, and it brought home very clearly to us that only as we grow in love can we meet with her in divine Mind's abode, far away from all personal sense. My grateful thanks also go out to those who so lovingly ministered to us of their treasures of love and enlightenment during our Communion season, and this reflection of Love will go out to the ends of the world, bringing renewed love, light, and strength.

C. L. M., Chicago, Ill.

Louisville, Ky., June 14, 1899.

Dear Editor:—The *Sentinel* of June 8 has come to the Field so filled with the bright reflection of Love's Communion, that its pages fairly scintillate. Deeply grateful for the bread broken for all, I cannot forbear expressing sincere thanks to you for sending it abroad to hungry hearts; while, to the dear Mother, words cannot convey the uplifted thought, kindled by her Communion Message and address at Tremont Temple. When I first read of her personal presence at the Annual Meeting, a sense of disappointment and self-reproach came to me, that I had not been one of the happy three thousand. But the sense of loss was at once overcome as I remembered I had followed my highest light, and could not lose anything by so doing. And how true it seemed. As I read the Mother's beautiful words, "Where God is we can meet, and where God is we can never part," I felt I could no longer say, "I have never met the Mother." As I sat alone and drank in her inspired words, I seemed to be kneeling with the brethren, and my soul to have entered the Holy of Holies. What though the calendar on the wall said it was too late, the Feast had closed! Truth knows no past. Mother love has opened wide the "Gate Beautiful," that all her earth-worn, trusting children may enter and be refreshed.

Gratefully in Truth,

E. L. MANSON.

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Testimonies.

From a New-Churchman.

Editor Sentinel:—The article "Healing the Body through Spiritual Means," by L. M. H., copied from the *New-Church Messenger,* in your issue of May 4, recalls an experience of mine some ten years ago, at which time I was an earnest student of Swedenborg's system of theology. At the instance of a lady friend, I had bought and read a copy of the thirty-first edition of "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy. Although I did not at that time grasp the Principle taught therein, yet I believed in it, so far as I could comprehend it.

The experience to which I refer was an attempt to heal myself of the mumps, upon the lines laid down by Mrs. Eddy in her book. I was awakened one morning, after having been exposed to the contagion, with a pain in my right jaw, and upon putting my hand to my face found one of the glands considerably swollen. The thought suggested itself, You've got the mumps now, sure. Almost simultaneously with this thought came to mind this passage of Scripture: "All things were made by Him; and without Him was not anything made that was made" (John, 1 : 3). The contrast between the two thoughts caused me mentally to ask myself the question, Did God make the mumps? and immediately the answer came, *No;* He never made anything that was evil or false; so this must be one of those illusions, as I have read in Mrs. Eddy's book. If so, I don't need to have the mumps, for as a child of God I cannot be sick. So I mentally determined that I would not acknowledge the claim, but would deny its reality whenever it suggested itself, which it did quite vigorously at the breakfast-table whenever I put anything sweet or sour into my mouth. After breakfast I had considerable fever, so I went into an adjoining room and lay down, and began mentally to deny the reality of the claim of disease, and affirming the Scripture passage above quoted as the basis of my evidence for so doing. I do not know just how long I lay there, but when I arose it was with a happy feeling, that Truth had overcome, for the fever had abated, the pain had ceased, and by the next morning the swelling had subsided.

This was the first demonstration I had witnessed of purely mental healing, and it led me to see that the system was practical. Later investigation led me to lay aside my Swedenborgian theology entirely, for the simple, practical, and demonstrable Science of God and man, as expounded by Mrs. Eddy in her wonderful book, which I began to apprehend, as the word of God, and not merely a woman's opinions. This filled me with a profound reverence and awe, as I began to realize how far I fell short of reflecting that perfect Mind which was manifested by Christ Jesus, and also showed me the folly of clinging to unspiritual and non-healing systems of religion and medicine.

During all these years in my family of four children, my wife and I have never resorted to aught but the Truth-healing, and we have had some very serious claims to meet at times, but Truth has been our "strong deliverer," and we realize clearly now, that mortal mind is the seat and cause of all disease, and that divine Mind is the efficient and perfect remedy for every ill "flesh is heir to."

The physical healing is a small matter compared with the spiritual cleansing and uplifting that has come to us, as a result of this teaching.

Having been a New-Churchman myself, I can understand some of the difficulties that stand in the way of those who have immersed themselves in this intensely humanized thought of God. If there are among your readers others who, like L. M. H., are desirous that "Spiritual healing should be better understood and more widely practised," by New-Churchmen, I would be pleased to give such the benefits of my experience.

James Erwin, Chattanooga, Tenn.

From England.

Little Lennox Albert was born Wednesday, May 18, 1898, about a quarter to two in the morning. The Scientist who was treating me came about ten o'clock at night and stayed with me; and a nurse, who had given up her nursing under doctors for Christian Science, did all that was necessary. The old fear came upon me at the last, so I cannot say the birth was painless; it was more especially afterwards that the great difference between similar circumstances under *materia medica* was very apparent.

I had a comfortable night, and my husband was glad to find me sitting up in bed without support for breakfast next morning, very cheerful and saying how strong my back felt. I wrote a long letter to a friend at ten o'clock that morning, and heard my oldest boy do his reading as usual. Friday I got up after breakfast and washed and dressed myself without help; Saturday I walked into the nursery; Sunday wrote letters and did the service; Monday came down-stairs; went out in the garden that week and had friends to tea. On Whit Monday. baby and I drove over to South Weald, three miles distant, to a lunch party given by the Scientist before going away. This may not seem a very wonderful demonstration compared to many in the *Journal,* but having had two children in the old thought, the difference was very striking to me. Before and after my other children were born I had suffered very much from constipation, but this was removed by treatment, and I had no trouble after baby was born so long as the Scientist treated me; afterwards self-treatment put me right. Before I knew of Christian Science, whilst nursing my other children, I was put on a most careful diet, and still the children suffered; this time I made no difference in my diet from the first, eating solids, salad, green vegetables, lemonade, currant cake, but it meant work to know that baby could not suffer thereby, and he did not.

I am proving daily that the best thing one can do for children is to bring them up according to the teachings of Christian Science. I am one of the many mothers whom Christian Science is teaching that "God is Love," and that "perfect love casteth out fear." I thank God for Christian Science and for sending the dear Mother to show us that the understanding of God and His laws, as revealed by Christian Science, is the Truth that makes free, and makes us love to serve God.

F. H. B., Brentwood, Essex, Eng.

A Prayer.

BY CAROL NORTON.

Oh, make me childlike, make me glad
As the joyous brooklet never sad.
Oh, let my feet Love's errands run
From early morn till setting sun.

Oh, make me trusting, guileless, pure,
And let my path be straight, and sure.
Then as a little child in heart
Will come to me, Life's better part.

Notices.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., JULY 13, 1899. | Vol. 1 No. 46

In Praise of Labor.

MAJOR-GENERAL NELSON A. MILES visited Pittsburg, Pa., June 30, 1899, as the guest of "all organized labor." In the evening he addressed two large audiences in the Grand Opera House and Avenue Theatre. His address at the Opera House was in part as follows:—

From the earliest records and traditions that we have of the existence of mankind upon this earth we find that those people who have been industrious, economical, prudent, and temperate have been prosperous, happy, and strong. Industry gives physical and mental strength to men and awakens all the intellectual energies which have characterized the brain of the intelligent laborer, of the inventor, of the discoverer, and, generally speaking, of the genius so productive, fruitful, and so beneficial to the welfare and happiness of mankind. Wherever indolence and prodigality have appeared as the result of slothfulness or extravagant luxury, there we have found that decay, poverty, and desolation have come to the people and to the nation or race.

Through all the ages up to the present time the purpose of man to earn an honest livelihood, to support himself with the skill of his own hand, or by the genius of his brain, has been most commendable if not always fully rewarded. The condition of him who toils has been constantly improving for many generations. If we go back to the time when labor was forced by tyranny and oppression—and to do so we need not go far beyond our own time—or when labor was often "unrequited toil," as Abraham Lincoln termed it, we find that the condition of man has been constantly improving, and was never more favorable than at the present time.

This has been the result largely of general education and universal intelligence. Labor has been gradually ascending to a higher mesa, to the clear sunlight of reason and progressive thought. It is being more intelligently directed and better utilized; more generally respected, and more highly appreciated. That fancied superiority of those who, by the accident of birth, were fortunate or unfortunate enough to be able to live without labor, has passed away and no longer prevails.

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It is the character of the man, his sense of honor, his known integrity, his unswerving honesty, his kindness of heart, his nobility of sentiment, of purpose, that constitutes the true man of the present age. Whatever his situation or circumstances in life may be, or whatever his occupation, so long as his work is honorable and honest, he should ever be respected. With all the intellectual power and clear-brained statesmanship of that great commoner and most uncommon man, Abraham Lincolm, there was no one element of his character that so endeared him to the American people as the consciousness of his unquestioned and infallible honesty.

Possibly in no part of the world have the circumstances been so favorable to the elevation of the great mass of the people as in this country. Among those circumstances is the fact that our forefathers more than one hundred years ago were the men who felled the forests, cleared the fields, established their homes, built their forts, dammed their rivers, improved their harbors, and laid the foundations of their various industries, at the same time erecting their schoolhouses and founding their colleges, establishing their courts of justice, and in time wrought out a form of government more beneficent, more comprehensive, and more liberal and far-reaching for man's benefit than any government or constitution ever before established in the whole history of the world.

It was a government which secured to all men equal rights, and absolute freedom of thought and action, and conceded the inalienable right to life, liberty, and the pursuit of happiness. Since our fathers framed that constitution and established our government, the condition of mankind in this country has improved more in one hundred years than in any one thousand years of previous history, and its influence upon the inhabitants of other countries has been written in the progressive advancement of a whole line of republics, extending from our northern boundary to the extreme southern cape. Not only that, but its influence has been plainly felt in the more liberal customs and laws which we see in vogue and coming into vogue in other governments of the earth.

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There never has been any great measure adopted that did not have, either in its construction or establishment, some adverse element, some defect; and never a great human achievement without some trials, possibly some storms and disasters; and all evolutions beneficial to humankind make progress not without occasional retrocessions and embarrassments; but the tendency of every just cause and honest purpose is onward and upward, and in the end right and justice must prevail.

You have reason to rejoice in this celebration that your cause has made so much progress by peaceful, wise, and judicious organization and intelligent thought directed for the benefit of all. Truth and justice can never suffer through open and candid discussion. It is only the cause of wrong that can be advanced by the suppression of truth. Tyranny and oppression have always flourished where igno-

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rance among the masses has prevailed, and where the dictum of authority has been accepted without examination and verification through candid discussion. By this I would not be understood as counseling disrespect of authority, for constituted authority is presumed to speak, in this country especially, the wishes of the people; but the wishes of the people are, or should be, expressed in law, and that expression cannot be wisely given without full interchange of views and in the forms provided.

Here let me repeat what I stated years ago, that, "so far as I am concerned, I believe I can sincerely say that my sympathies have been, from boyhood to the present time, with the man who labors in any honest and honorable occupation."

It is possible that sometimes our advantages and institutions may not be fully appreciated. If there is any body of people in the United States that ought to constitute the strongest patriots, it is that body of men who toil and seek honest occupation for the benefit of themselves and their families. They ought to cherish the institutions of this country, as they undoubtedly do, with the most earnest and devoted patriotism, for if the temple builded by the fathers and maintained by the children, sustained and loved by you of the present day, is once thrown down and destroyed, the condition of the American citizen will be thrown back to that of the slave or the serf of a century ago. Should this republic be destroyed, either through elements of power from without or corruption and iniquity within, a cruel despotism will follow.

One eminent in your councils several years ago expressed a wise and humane thought in the following sentences: "We insist upon the right to organize, the right to think, to act; to protect ourselves, our homes, and our liberties, and work out our emancipation. We are confident we shall secure them, and that the world will stand surprised that they were accomplished through the means of an enlightened public opinion and by peaceful means."

While the republic has in one hundred years vastly outgrown the proportions and conditions anticipated by its founders, the principles of government, the responsibilities of citizenship and statesmanship remain the same. While there are new and complicated problems without, that must be settled on principles of justice and humanity, there are still mighty interests and responsibilities within affecting you, your children and children's children, requiring the most earnest and unselfish wisdom and patriotism on the part of all its citizens.



I congratulate you on the progress you have made. I congratulate you on this joyous celebration, which you have every reason to enjoy with pride and pleasure. I congratulate you on your bright prospects for the future. So instruct your children that they shall appreciate the true principles of our government; that they shall seek an honest and honorable occupation, and above all, that they shall take an intelligent part in the discussions of the economic questions, a deep interest in all the political phases that affect the welfare of the municipality, state, or nation, and that it lies with them to shape for themselves their future welfare and happiness.

Teach them to be true to themselves in maintaining the purity and integrity of that mystic power, the sovereignty of citizenship, and to exercise it as a sacred trust and invaluable privilege for the welfare of themselves and their descendants. Adjure them to promote patriotism in the broadest and highest sense and maintain the institutions of the great republic, that it may in truth be the citadel, the home, and the safeguard of a free, enlightened, prosperous people through all the coming ages.

Items of Interest.

The Fourth was celebrated in the usual noisy and patriotic manner throughout the United States, in the colonies, and in many foreign countries.

At Boston the oration to the city government was delivered by ex-Mayor Matthews in Tremont Temple, to a large and appreciative audience. In many parts of the city and suburbs were to be found amusements and entertainments as varied as the inclinations of the masses who desired to participate.

At Philadelphia the bell in the tower of the Old Independence Hall was struck one hundred and twenty-three times, one for each year of the nation's life.

At Manila all nationalities participated. The foreign ships and consulates, including the Spanish, raised their colors in conjunction with the stars and stripes. Several hundred boys and girls—Filipinos, Spaniards, and Chinese—each carrying an American flag, sang "America" in a curious mixture of dialects.

At London, Ambassador and Mrs. Choate held elaborate receptions at the United States embassy. A reception was also held at the United States embassy at Paris.

The following letter accompanied the silver loving-cup presented to the French Ambassador, M. Cambon.

The Department of State, June 29, 1899.

Excellency:—The President directs me to request your acceptance of this cup, which he has caused to be made, in token of the services you so kindly rendered us in the negotiations of the protocol of August 12, 1898, which led to the treaty of peace between the United States and Spain.

I am further requested by the President to convey to you, Mr. Ambassador, the assurance of his sincere regard and esteem.

I remain, with sentiments of the highest consideration, your excellency's most obedient servant,

JOHN HAY.

Professor J. S. Schurman of the United States advisory commission of the Philippines, has returned to Manila from a three weeks' tour of the southern islands. He says the masses are awaiting the settlement of the war in the island of Luzon before declaring themselves. He was received in a friendly manner wherever he went, and in several of the principal towns he was tendered banquets. Mr. Schurman thinks that when Aguinaldo is defeated the allegiance of the southern islands can be secured by diplomacy.

Benjamin Trueblood, Ph.D., secretary of the American Peace Society, has just returned to Boston from The Hague, where he has been since the beginning of the Peace Conference. He was the only American besides the American delegation who was present at the Conference. Dr. Trueblood says the Peace Conference was a great success. The delegates themselves think they have accomplished all that could reasonably have been expected.

The annual convention of the National League of Commercial Travelers of the United States opened at Albany, N. Y., June 30. President Dowe, in his annual address, declared that thirty-five thousand commercial travelers had been thrown out of work through trusts, and twenty thousand more had had their salaries reduced. One in every ten was affected. Resolutions were adopted condemning the organization of trusts.

A new statue of Webster has been unveiled at Washington, D. C. It is heroic in size, measuring twelve feet in height, and stands on a pedestal of granite eighteen feet high. The statue represents Webster at about fifty years

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of age, when he was at the height of his fame. It represents his familiar pose when addressing an audience. The statue will be formally dedicated some time after the assembling of Congress.

The directors of the Boston and Albany railroad have recommended that the road be leased to the New York Central for 999 years. The consideration for the lease is the payment of eight per cent per annum, payable quarterly, on the capital stock of the road, which is twenty-five million dollars. The New York Central has also made an offer for the Fitchburg road, but the offer was refused.

Secretary Long will present to Admiral Dewey the splendid sword voted him by Congress. The presentation will take place on the east front of the Capitol, where the Presidents are inaugurated, on the day the Admiral arrives at Washington. President McKinley, members of the cabinet, Rear Admiral Sampson, General Miles, and other prominent people will be present.

The governor of Texas has telegraphed to Washington asking the assistance of the War Department on account of the recent floods in the state. It is estimated that twenty-five thousand square miles are under water. A large number of lives have been lost, and those who remain are enduring great suffering. All the assistance possible will be rendered at once.

The Society of California Pioneers of New England, recently passed a resolution endorsing the recommendation of Admiral Dewey that Congress pass a law granting citizenship to the sixty Chinese who fought under our flag in the battle of Manila. Admiral Dewey said, "They were good enough to fight for us, and they are good enough to be American citizens."

The United States Treasurer's report for the month of June shows that the total receipts for the month were $47,126,915, and expenditures $31,382,762.

The Treasury deficit for the fiscal year ending June 30, is $88,875,989. The cash balance at the beginning of the new year is $218,380,468.

Captain Dreyfus arrived at Rennes, France, at 6 A.M., July 1. Owing to the precautions taken, the prisoner and his escort reached the prison without being disturbed. Immediately after his arrival Mme. Dreyfus was granted permission to see her husband, and will be allowed to do so daily.

Judge Walter S. Cox, justice of the Supreme Court of the District of Columbia, has tendered his resignation to the President. Justice Cox has been on the bench for more than twenty years. He presided at the trial of Guiteau, the assassin of President Garfield.

The Edward W. Kinsley Post 113, G. A. R., presented a handsome sword to Major-General Joseph Wheeler. General Wheeler sent a grateful acknowledgment of the gift, in which he said the magnificent sword would be a "lasting memento of Memorial Day, 1899."

The American delegates at The Hague have succeeded in obtaining from the Peace Conference a unanimous vote in favor of having the question of private property at sea in time of war, dealt with at a special conference to be summoned hereafter.

In the race between the Columbia and the Defender for the New York Yacht Club cup, the former won by the narrow margin of three minutes and thirty-three seconds. The race was sailed over a triangle off the Sandy Hook lightship.

Captain N. M. Dyer of the Baltimore, who had just returned from Manila and from Admiral Dewey's squadron, was given a rousing reception by one thousand people when he reached his home at Melrose, Mass., July 4.

According to the statement of the adjutant-general of the army, about thirty-five hundred troops are on their way to Manila, and four thousand are at San Francisco ready to start as soon as transportation can be provided.

Judge Henry Clay Caldwell, presiding judge of the United States Circuit of Appeals, eighth district, indorses the new Colorado law which allows the agreement of nine jurymen to constitute a verdict in civil cases.

The first order for recruiting troops under the clause authorizing the enlistment of thirty-five thousand men was issued June 30. The order is to enlist men for the three skeleton regiments in the Philippines.

Rev. Anna Howard Shaw, one of the American delegates to the International Congress of Women, preached to a large congregation in the Westminster Congregational Chapel, London, July 2.

Mrs. May Wright Sewall, president of the United States Council of the Women's International Congress, has been elected to succeed the Countess of Aberdeen as president of the Congress.

Information is received from Madrid that Spain has decided to reduce the budget estimate of the strength of her army from one hundred and seven thousand to eighty thousand.

The National Social and Political Association, assembled at Buffalo, N. Y., passed a resolution denouncing the war as "an affront to every sentiment of humanity."

The eighteenth International Christian Endeavor Convention assembled at Detroit, Mich., July 5. Eleven thousand delegates attended the opening session.

Albert, Prince of Monaco, has invited Dreyfus to come to his autumn residence in France as "soon as the holy work of justice has been accomplished."

The information is received from Washington that there are about sixteen thousand claims on file in the pension office growing out of the Spanish war.

According to the report of Secretary Baer, there are now 55,813 Christian Endeavor societies, having a membership of three and a half millions.

The disarmament proposal was definitely settled at the Peace Conference by being remanded to the consideration of the respective governments.

Brigadier-General Joseph Wheeler has been ordered to report to General Otis at Manila for service in the Philippines.

The gold reserve in the United States treasury shows a gain of sixteen million dollars in about six weeks.

The cost of transport service on the Pacific coast since the war began, amounts to $5,930,218.

The organization of a union of fifty thousand workmen in Greater New York has been begun.

Last year's product of the Pennsylvania silk industry was valued at $32,334,620.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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The Washington News Letter.

Dear Editor:—Having received a letter from Captain John F. Linscott, C.S.D., of Washington, D. C., in or about May, 1898—informing me that Colonel Sabin of that city, editor of the *Washington News Letter,* had become a Christian Scientist, and by reason thereof had lost the principal patronage of his newspaper,—I immediately requested all Christian Scientists to subscribe for said newspaper one year. In a letter Colonel Sabin pleasantly assured me that their generous subscription had resulted in the present prosperity of his paper. I had never heard of Colonel Sabin up to the above-named date, and have never had the pleasure of meeting him.

In answer to the questions from the Field: "Are Christian Scientists under obligations to continue their subscriptions for the *Washington News Letter?*"—they are under no further obligations to me.

MARY BAKER EDDY.

July 10, 1899.

The Present Need.

MORE Christian Scientists are not so much needed at present as better ones. There is danger of forgetting that progressively higher demonstration is the only way to help establish true Christianity.

It is comparatively easy to win converts to almost anything, but the numerical strength of its adherents is no proof of the truth of a doctrine. If numbers could prove anything, the Mahometans might properly challenge Christians to a comparison of evidence.

Christian Science is pre-eminently Science. It rests upon demonstration and nothing else can sustain its infinite claims. It makes the bold declaration that all the accumulated lore of *materia medica* is worthless compared with the healing power of divine Love, as taught by Jesus, and that God is able to do all things. More than a million cases of healing constitute the evidence that Christian Science does heal the sick, and this evidence is rapidly accumulating. As the workers draw closer to God and deny self, the healing will be done as promptly as it was by the Master, and this is the right way to make converts.

The present need is for men and women who are above all puny ambition to extend their personal influence, and who cannot be lulled to sleep by the praises of the foolish; for men and women who will not set limits for themselves in doing good; for men and women who are capable of a broad view of the work to be done and who have a determined willingness to do it.

In Christian Science the warfare against evil is not like that of the world, where army fights army almost automatically. Ours is a hand-to-hand conflict, and each soldier must be a David, able to stand alone and fight.

When we look at the wickedness of the world it seems so impossible to redeem it that we are tempted to be discouraged. We need not worry about saving the world—the way to redeem it is to redeem ourselves. So much goodness and purity as we have will exert a wonderful transforming power on the world.

Distributing the Pamphlets.

Editor of Sentinel:—The following is a systematic plan for reaching the interested public with such of our literature as will remove prejudice, inform the ignorant, and feed the hungry with the Word of Good. By this plan, in obedience to the Mother's desire, there may be given a wide circulation to that very important booklet, "Christian Science History."

Christ Jesus said, "The children of this world are in their generation wiser than the children of light."

When the children of this world undertake to carry their cause to success in an election, they look after each individual voter. Is not the cause of God as worthy as the cause of any party?

The starting-point of this plan is an efficient central committee, who have general charge of the work. Their first duty is to put in the hands of local Scientists slips of paper on which they are to write the names and addresses of non-Scientists to whom they agree personally to give or send such literature as is given them by the central committee. These lists are all returned to the committee who carefully look them over to avoid duplicates, and make a copy of the names for future use. The intention is to get the "Christian Science History" into the hands of all those who have been helped in Science, those who have read Science and Health, those who have ever attended a service, those who have come for inquiry, and to all the thoughtful and open-minded citizens.

The complete list of names may be made up from the patients of the practitioners, from the friends of the committee and church members, and from a careful study of the city directory.

On the arrival of the literature, the committee at once sets aside the supply for each individual who has made out his slip of names, and that there may be no misunderstanding, the names he had listed are put with his literature.

To the remainder, the Histories are mailed enclosing with each copy, as far as possible, the card of some member of the committee known to the recipient, thus making the present the gift of a friend to a friend.

The same plan somewhat modified is applicable in case of a lecture or other event to which the general public is invited.

This plan is in harmony with the general method and spirit of our Cause. The fruit that is to be gathered in Christian Science must be hand-picked. The heavenly voice which wins the multitude is not thunder, but it must come to each as the voice of God. The wandering sheep are to be herded not in droves, but gently guided one by one into the true fold.

The signs of the times are auspicious. Hostility is giving place to inquiry. In reference to Christian Science the public, which was once an exclamation point, has now become an interrogation mark, and is ready and willing to be transformed into the peaceful period. Our literature, especially the works of our Leader, if widely circulated, will hasten the joyous advent of this peaceful period.

IRVING C. TOMLINSON, Concord, N. H.

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An Interesting Editorial.

FROM the *Pittsburg Dispatch*, a leading daily newspaper of that city, we republish the following interesting and candid editorial comment:—

The growth of the number of professors of Christian Science, with the spread of the peculiar doctrines known by that name, is just now attracting a great deal of attention alike in this country and abroad. It is well known that there has been much opposition to the new teachings, both among the ministers of some of the churches and generally among the medical fraternity; but the fact is pointed to, none the less, that the cult is spreading rapidly. It is claimed that Christian Science, as it is now known, was only formulated within the past quarter of a century, and hardly taught until about ten or fifteen years ago. The Scientists claim a professed following to-day of over a million people in the United States. They have a flourishing congregation in Pittsburg. A good deal of local interest attaches to the announcement of a free public lecture, to be delivered at the Carnegie Hall here to-morrow evening, by Mr. Carol Norton, on "Christian Science: its Religion, Therapeutics, and Philosophy." Mr. Norton is a member of the Board of Lectureship of the Mother Church of Christian Science, Boston, and the local believers expect his discourse will correct what they claim to be popular misconceptions of the subject.

With a view to explaining some of the principles of the Science and meeting a few of the more radical objections, one of the most earnest and intelligent Christian Scientists of Pittsburg yesterday prepared the following brief statement for a Dispatch reporter, setting forth a few of the points upon which it was conceived the public will gradually become better informed.

"Not long ago the very name of Christian Science was unknown here, and whoever affirmed his faith in its doctrines must of necessity cite some marvelous cure as a proof of its efficacy. Now from many quarters come reports of the healing of diseases alleged to have been hopeless, and almost every one numbers among his acquaintances a Christian Scientist who will gladly testify to its power. It is claimed by the Christian Scientists that no subject before the public has been so grossly misrepresented. Agassiz once said, 'Every great scientific truth goes through three stages. First, people say it conflicts with the Bible; next, they say it has been discovered before; lastly, they say they have always believed it.' Present appearances indicate that Christian Science is entering upon the last stage, though there are still many people who, because of their appalling ignorance of its teachings, believe that it conflicts with the Bible. If those who are under this impression will only read the text-book, Science and Health, by Mary Baker Eddy, and then 'search the Scriptures,' they will find that it is nothing but pure Christianity.

"Some one has designated Christian Science as 'Science with Christ left out.' Can there be any Science with Christ left out? If Jesus was the Christ he must have had all knowledge. If a knowledge of material science were necessary in order to attain perfection, would he not have left some rule concerning it for our guidance? Did Jesus ever counsel obedience to the laws of matter? No; he performed all his wonderful works on the basis of spirit, walking on the water, turning water into wine, healing the sick, and raising the dead in direct opposition to the so-called laws of matter; and because these things were incomprehensible to the material minds of the people of that day they were called miracles. So we have always believed they were exhibitions of a supernatural power given for a short time; but we have absolutely no authority for this belief. Jesus promised that his followers should do 'greater works than these,' and he made the 'fruits' a test of discipleship.

"He overcame all material laws by the demonstration of the great law of Spirit, and Christians to-day may avail themselves of this same law with the same results. Indeed, have they any right to call themselves Christians if the 'signs following,' which Christ himself demanded, are lacking?

"The great stumbling block to those who know little of Christian Science is the statement that there is no matter, and it is natural that this should seem absurd, when we remember that we have received all our education in the school of matter. (Read what St. Paul says of 'the natural man' in 1 Corinthians, 2 : 14). What would be thought of a man who, never having heard of chemistry, should take up a text-book and expect to find what he read intelligible? Or would one who was barely able to add two and two quarrel with the principle of numbers because he could not understand a problem in higher mathematics? What evidence is there before the material senses that the earth revolves around the sun? Yet science tells us that this is true, and we believe it. So material sense would have us believe that there is life in matter, and we do until Science shows us the falsity of this belief.

"To prove this statement take the following example. It is suggested to a hypnotic subject that his hand is badly burned and he apparently suffers actual agony. Where is this pain? Is it in matter? His hand has not been touched, so the sensation must be in mind. Now, it is perfectly patent that the mind that can cause or feel pain is not the mind of God. 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.'

"Then what is this mind? Christian Science teaches that it is a false consciousness or belief of mind apart from God, when, in reality, no such thing can exist. God is Spirit, Mind, and is omnipotent. If the mind which is God is all powerful, is there any room for its opposite, evil? There is no real power in this material mind—it has only the power we ascribe to it. Jesus denied the existence of any power outside of God, realizing that he had no mind apart from God. 'Neither pray I for these alone, but for them also which shall believe in me through their word. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one.'

"Christian Scientists are not alone in claiming that Mind is all. Professor Borden P. Bowne, in his recently revised work on metaphysics, after stating the proposition that in this world there is nothing but Mind, says, 'A thought world is the only knowable world; and a thought world is the only real world.' Why do people oppose a religion that teaches nothing but good? Are the existing religions of to-day as satisfying and comforting? Have we not all prayed with Matthew Arnold,—

> Calm soul of all things, make it mine
> To feel amid the city's jar,
> That there abides a peace of Thine
> Man did not make and cannot mar.

"To give to tired humanity the assurance of God's everpresence and the realization of the peace which passeth all understanding is the aim of Christian Science, and such should be the aim of all true Christians."

Pills and Prayers.

MRS. CLARENCE FOWLER has been held to await the action of the Grand Jury for having, in the opinion of a coroner's jury, caused the death of Charlotte M. Barguet, the wife of Liston W. Barguet—the latter being also held as an accessory to the offense.

Mrs. Fowler is a Christian Scientist, and she endeavored to cure Mrs. Barguet of dropsy by prayer. It is not claimed that her fellow-believers who prayed for and with Mrs. Barguet did anything against her wishes. Mrs. Barguet herself did not believe in regular doctors. She had no faith in pills. She had great faith in prayer. She was sixty years of age, and of sound mind—unless it is

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to be assumed that any one who believes in prayer and disbelieves in pills is insane.

At sixty years of age men and women, unless insane, are presumed to be able, and to have the right to decide for themselves what they shall eat and drink, and how they shall live, including what kind of medicine they will or will not take—or whether they will take any or none.

But Coroner Banning is of a contrary opinion. He holds that, since Mrs. Barguet might have been cured of dropsy, or at least have had her life prolonged by the aid of a regular physician and regular pills, she had no right to trust to an irregular physician and irregular prayers. She, of course, being dead, cannot be prosecuted for attempting suicide by prayer, as she logically would and should have been if she had survived. But Mrs. Fowler and her associate faith-curers, who substituted the unavailing prayers for the possibly efficacious pills, can, and Coroner Banning believes they should, be punished for manslaughter.

Resembling the Barguet case in many points, yet differing from it in others, is the case of the child, Lizzie Kranz, who was found suffering from gangrene, and taking another style of "faith cure" from Mrs. Louise Muller.

Mrs. Muller's treatment consisted in reciting incantations from a book of magic, called "Egyptian Secrets; or, White and Black Art for Man and Beast." All that little Lizzie had to do was to believe in the curative power of the book. As a result, she is now in the Eastern District Hospital, and her left leg having been amputated, she will probably recover under regular surgical treatment.

The essential points of difference in these two cases are:

First, that the woman said to have been killed by prayer was an adult, while the girl who has lost her foot by the incantation treatment is only a child. And, while an adult person may try healing experiments on his own life, his right to imperil the life of his child in that way is a far different proposition.

Second, Mrs. Dr. Fowler used prayer and taught faith in prayer—prayer, that is, in the Christian sense of the term, which recognizes God as the hearer and answerer of earnest, devout prayers. Mrs. Muller used magical incantations, which is quite another and purely pagan affair. And that is a very important distinction.

The relative utility of pills and prayers opens up a large question. To say that prayers have no effective value in the treatment of sickness is to charge the whole American nation with lunacy; for did we not appoint a day of national prayer for Garfield, when he lay dying, and assemble in our churches to ask God to spare his life? Did not the English nation do the same thing when the Prince of Wales was ill? And if his recovery was wholly a matter of regular doctors and pills, why did they mock the Almighty with meaningless and purposeless prayers? Unless we are to repudiate the whole Christian practice of prayer it will not do to say that pills are everything and prayers nothing. There must be a proper ratio between pills and prayers, a reasonable blending of doctors, drugs, and devotion—or else, why not shut up the churches and depend wholly on the hospitals?

The trial of Mrs. Fowler for hastening Mrs. Barguet to death by prayers will give an airing to this very interesting question, and may help us to a clearer appraisement of the relative value of pills and prayers.—*New York World.*

Persecuting a Cult.

PHILADELPHIA physicians, with a spirit worthy of the Roman persecutors during the early Christian era, have decided to commence a national war against the Christian Scientists. It is said that these medical folk are now collecting information from different parts of the United States concerning the practices of Christian Scientists as healers, and when sufficient evidence is obtained, it will be laid before the attorney-general of the United States as an evidence of the necessity of calling the attention of Congress to the alleged abuses of these healers, and securing the passage of a bill that will have the tendency to stop the practice by imposing a heavy fine for its violation.

It would seem to the person who has followed the rapid growth of the new belief that the Philadelphia physicians will have a very large contract on their hands, in this proposed attempt to put down a cult through an appeal to Congress. All over the country the faith cure has earnest and influential followers. Those who believe that they have been helped by the Christian Scientists are ready to stand by the leaders of the new movement, and to give it moral and financial support.

The opponents of Christian Scientists attempt to enforce their arguments by announcing isolated cases in which certain persons, who submitted to the faith curists, have died. To the Philadelphia physicians who hope to crush out this new belief, one might suggest that the Christian Scientists have the undoubted right to collect evidence against the medical profession, on account of failures to cure in certain cases. A surgeon will operate on a patient in the hope of effecting temporary relief, even if he knows that the operation will finally result in the death of the patient. The operation is generally pronounced "successful," and the public is satisfied. In the case of the Christian Scientists, who allege they can effect cures through the mind acting unconsciously upon the body, they are generally condemned when some person dies upon their hands.

The physicians, in dealing with their patients, act through reason. Their knowledge of the human anatomy and of the effect of medicines, as a rule, is sufficient to alleviate pain and to save the lives of patients. But if the curists allege that the mind is a medicine chest and, when properly administered by faith, is a cure for all ailments, the doctors have no right to say that the cult is entirely wrong and dangerous. In various states of the Union the principal opponents of the new religion are medical societies. In Georgia the faith curists are treated with scant courtesy. There are three boards of medical examiners, one for each of the recognized systems of medicine, the eclectic, allopathic, and homœopathic, and it is a criminal offence for any one to practise the healing art without a license from one of these boards. If this isn't a medicine trust, what is it? West Virginia, Montana, Tennessee, and Kentucky have laws which oppose the practice of curing by faith.

Without doubt there are members of the new cult who place too much reliance on their belief. But viewing the matter from a practical standpoint, it would seem that the followers of the new cult have as much right to believe that a man can be healed by faith as physicians have to believe that they can effect a cure by administering certain drugs and nostrums. In one case the practitioner experiments with the mind, and in the other, the body feels the effects of medicines.

The Daily Press-Knickerbocker and *Albany Morning Express.*

Medical, Legal, and Religious Aspects of Christian Science.

To the Editor of the Troy Record:—I am asked, as a Christian Scientist, to give my views of the general medical and legal questions brought to the attention of the public by what is known as the Mount Vernon case—the recent death of a Mrs. Barguet of that city, while under Christian Science treatment. By way of preface I desire to say that I am not acquainted with the details of the case proper. I do not know how long the patient was sick,

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what her general chances of recovery were, or at what stage of the development of her trouble the Christian Science treatment began. Therefore I shall leave those who know directly of the details of the case to speak of these points. The bare facts of the case stand as follows: An intelligent woman, surrounded by an intelligent family, the majority of whom believe in its religion and healing, desired Christian Science mind-healing rather than that of either allopathy or homœopathy. According to the medical opinions advanced since her death, she was suffering from a recognized disease called dropsy. In spite of the treatment, the case ended fatally. These are the plain facts of the case. The legal, medical, and religious conclusions to be drawn from these facts can be briefly put as follows:—

THERAPEUTICAL ASPECTS.

First. The practitioner who attended Mrs. Barguet, and who did her best to heal the case, represents a school of therapeutical practitioners which has at the present time in the United States and Canada alone a following of upwards of two million intelligent and thinking people. This school of healing has established itself through rational common-sense results, and not by or through superstition, fanaticism, or unprovable claims.

Second. Among the practitioners of Christian Science mind-healing are to be found ex-allopathic physicians, some of whom have practised over forty years; ex-homœopathic physicians who have practised upwards of twenty years; hundreds of ex-trained nurses and medical students who have adopted the healing methods of Christian Science because through them they have obtained results beyond the possibility of either allopathy or homœopathy.

Third. Homœopathy, during its early history and establishment, was as bitterly opposed by allopathy as Christian Science is now antagonized and persecuted by the combined forces of allopathy and homœopathy. Hence we are not unduly disturbed or frightened if the old schools of established medical practice seek to perpetuate medical monopoly through persecution in the guise of prosecution, or through the extension of legislative action, which is nothing more or less than an effort to create a Medical Trust.

Fourth. The newspapers of New York City daily publish a list of death notices. Of this list undoubtedly eighty per cent of the cases represent instances of medical failure. In common justice, why should these so-called regular failures escape newspaper publication while the occasional so-called irregular failures of Christian Science, which is healing thousands upon thousands of authentic cases already given up by the doctors, is made the occasion of undue publicity, satire, and cries of "danger to the public health"?

Fifth. The rights of a particular school of therapeutics are based first, last, and always upon the actual results obtained by this school in the healing of disease. I know of a case of consumption of the lungs healed by Christian Science after everything else failed, and am ready to give the confirmation of an allopathic physician in relation to this case. Another case of cancer healed by Christian Science after everything else had failed, confirmed by a physician of fifteen years' practice. Another instance of softening of the brain and cancer healed in a few weeks by Christian Science, confirmed by a physician of fifteen years' practice. Another case of valvular disease of the heart of twenty years' standing healed by Christian Science and confirmed by a physician of nine years' experience. The names of the principals in these instances, as well as those of the regular graduated physicians, will gladly be furnished any honest sceptic. These definite and visible cures multiplied in thousands of cases account for the present spread of Christian Science and its steady march toward religious, legal, and medical recognition. An isolated failure proves nothing. A system should be judged by its definite results and the actual outcome of the application of its principle in the majority of cases, not by the occasional failures which, taken as the symptoms of any system, would lead to immediate rejection and condemnation.

LEGAL ASPECTS.

First. The legal aspects of the Mount Vernon case appeal to me as follows: Christian Scientists give no drugs. Therefore they do not practise medicine. Christian Scientists do not operate through prayer cure, faith, or mind cure. Their method of healing has nothing in common with hypnotism, animal magnetism, auto-suggestion, suggestive therapeutics, or incantation. The strongholds of Christian Science in America are the centers of intelligence and knowledge. In the ranks of Christian Scientists are to be found physicians, clergymen, judges, authors, teachers, successful business men, reformers, musicians, and thousands upon thousands of the intelligent masses. Christian Scientists are not a class of people who appropriate unto themselves the claims of infallibility, neither are they followers of fads and passing fanatical theories of this age of eclecticism. The majority of them have been healed by Christian Science of organic diseases after the best medical skill of the century had failed. They therefore have practical reason for their faith.

Second. The healing of disease without drugs or material means is a part of the Christian religion as established by Jesus Christ. The divine basis of the entire Christian ministry rests upon the command of Christ, "preach the Gospel." The divine basis of the healing system of Christian Science is the correlated command of Christ, "Heal the sick." Christian Scientists affirm that if they imitate Christ's method of preaching the Gospel they should also imitate his method of healing the sick. Thus the legal aspects of this method of treatment are brought at once into direct contact with the religious privileges, duties, and essentials of the Christian religion, and our subject becomes a religious question as well as a legal one.

Third. The attitude of leading legal authorities upon this question can be clearly seen by the following utterances of recent date:—

Judge J. E. McKeighan, of St. Louis, Mo., says, after quoting certain articles of amendments of the Constitution, "The healing of physical disease as well as the salvation from sin in Christian Science is founded on the distinct and definite religious basis arising from the true relation as taught in the Bible and Science and Health, the text-book of Christian Science, by Mrs. Eddy, between God and man. It is the application of this principle which, according to Christian Science, rescues the sinner from sin and heals the physically sick. And I therefore maintain that any law, federal or state, which would undertake to punish Christian Scientists for healing the physically sick by the application and use of their religious principles would be unconstitutional and in violation of the foregoing provisions of the federal and similar provisions of the different state constitutions."

Judge Joseph R. Clarkson, of Omaha, Neb., writes, "The system of Christian Science healing proves itself an institution of God. Through its adherents, healings are accomplished, sinners are saved, suffering of every sort alleviated, and death in many instances successfully defied. With such facts knocking at the door of human understanding would it be legal from any point of view for mankind to say to mankind you shall not turn to God for aid? Knives, scalpels, saws, poisons, plants, animals, minerals, experiments, conflicting human opinions, irreconcilable human theories, remedies all right to-day all wrong to-morrow, everything but God must be your choice? No. Christianity without healing is not the Christianity Jesus taught, practised, and bequeathed to mankind."

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Colonel Watres, attorney-at-law and ex-Lieutenant Governor of the State of Pennsylvania, writes, "One has a perfect right to employ an allopath, homœopath, eclectropath, or any other kind of a doctor, and they have a right to employ no doctor if they see fit, but rely upon divine power, and this without fear of molestation. The Truth will maintain itself, and the harder it is pressed the more it will be demonstrated."

Governor Thomas, of Colorado, in vetoing an obnoxious medical bill which aimed at the suppression of Christian Science mind-healing in that state, writes under date of April 25, 1899, "The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience and is that which enables the citizen to worship God as he may desire."

Professor William James, of Harvard University, says, "The state is not a medical body, has no right to a medical opinion, and should not dare to take side in a medical controversy."

Fourth. The rights of individual privilege, the constitutional rights of every citizen, and the privileges of religious liberty all grant to the sick and suffering such healing methods as they individually desire.

Fifth. The recent medical bill which has become a law in the State of Illinois, gives the Christian Science practitioners of that great state definite legal status as follows: "Provided that nothing in this section shall be construed to apply to any person who ministers to or treats the sick and suffering by mental or spiritual means without the use of any drug or material remedy."

RELIGIOUS ASPECTS.

First. The power of God, alias divine Mind, is as great over the body as over the soul, according to the teachings of Mary Baker Eddy, the Discoverer and Founder of Christian Science. Therefore, mental therapeutics is a vital part of the Christian Science faith. Christianity originally meant health to the body and salvation to the soul. It is again meaning this to the Christian religionists of this century, and nothing can prevent its general acceptance. Men want it, humanity needs it, Love gives it.

Second. All that is herein stated is voiced in the spirit of deference and kindness to the representatives of law, medicine, and religion who hold contrary views. The spirit of honest criticism is abroad. Christian Scientists can afford to be tolerant with opposition and kind with persecution because their positive results greatly exceed even the effects proceeding from the abuse of their tenets by minds of fanatical tendency and unbalanced procedure. In the skilled hands of the well established Christian Science practitioners mental therapeutics is an agency which stands as the best friend of the public health, and will in the days to come reunite the regenerative work of Christianity with the power for healing practised by Christ as recorded in the New Testament. These views are set candidly before a thinking public, prone to justice and impatient with injustice and unthinking condemnation.

Very sincerely yours,

CAROL NORTON, C.S.D.
The Troy Record.

Christian Healers are not Persecutors.

THAT those who object to the drug system of medical treatment do not persecute those who favor that system of treatment is a *well known fact.* They do not ask legislatures to enact special laws to protect them in their practice. They do not object to any law that is enacted or proposed to protect one believer in the drug system from any other believer or advocate of that system. In fact, they all believe (so far as I am informed) that stringent laws ought to be enacted to protect those who believe in the intelligent power and efficacy of the drugs used in that system from injuring each other by their use. Christian Scientists, and all others who object to the use of drugs in the treatment of disease, simply ask the privilege of being permitted to use their own judgment regarding what treatment they shall employ when they find they have need of help to overcome sin or sickness. They only ask that they may enjoy the same freedom in selecting a doctor to assist them to overcome physical infirmities that the state permits them to have in selecting ministers to assist them in overcoming the influences of sin, and in gaining a better understanding of God's will regarding man. Now, in the name of all that is reasonable and right, tell me, is there anything unjust or unreasonable in this demand? Understand, they do not even attempt in any way to force their system upon people—they only ask that intelligent men and women read the Bible and their text-book—forsake idolatry and sinful ways, love God and man, and so govern their bodies that they will reflect Christ, Truth. They believe that Jesus spoke the truth when he said, "The truth shall make you free."

Regarding the benefits of the two systems they only ask that the people compare results. Christian healing never produced a drunkard or opium-eater, never poisoned a person, never caused a death by administering "the wrong" medicine, never salivated any one, in a word, never injured any one. But at this point some one may quote that stale and oft repeated saying: "Yes, but you let people die without doing anything for them." Now without prejudice let us look at this statement. First, I wish to say that it is unjust for any one even to try to make it appear that I underrate or fail to appreciate and value the physicians who practise the drug system. I believe that the drug physicians of this community are far in advance of the average physicians of most cities of the same size, and no one in this community respects them more highly as men of education, of moral worth and honesty of purpose, than the writer, and personally the most kindly feeling exists between us. Men may be educated, may be honest, may firmly believe they are doing God service, when they are persecuting Christian healers. Before Paul became a Christian himself, he thought he was doing right when he persecuted Christian healers and had them imprisoned. Remember, we are considering systems of healing the sick. If the drug system has been a success—so successful that those who practise that system can give us assurance of even half the length of life that it is evident God intended man to enjoy on earth—then there would be some excuse for them to claim as they do that they should have special laws enacted in their favor, and that all who do not believe in that system should be prosecuted if they refuse to take drugs or employ drug doctors. That the system has not been a success, after having the most favorable laws enacted to assist those who practise it, is a fact admitted to-day by many of the best practitioners of that system. That the drug system is a *curse* to humanity instead of a blessing, I believe with all my heart. My parents worshiped at the drug idol shrine. When but a few weeks old I was left a motherless child. The best physicians of the drug system in America ministered to her. She received the approved treatment of her day, but treatment which the same school to-day declares to be *murderous.* Jesus never practised this system, and never spoke favorably of it. That he spent much of his time in healing all manner of diseases, no Bible student will deny. That he did not rely on drugs to assist him is admitted by all. That he was the Great Physician, Teacher, Demonstrator, and Wayshower has been clearly proven,—that in his practice of the system he inaugurated, he never failed to effect a cure, is certain. This, then, shows the system to be per-

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fect, and further shows that any failure on the part of those who practise this system is not the fault of the system itself. During the thousands of years since Pagan priests first inaugurated the drug system, there has been a gradual increase in the number of diseases, and in the number of (so-called) remedies used, while the number of (so-called) incurable diseases has steadily increased. Jesus spoke as never man spoke before or since, but never a word did he utter that can possibly be construed in favor of drug medication. On the other hand, he did say, in the presence of the most terrible manifestation of disease, "All things are possible to him that believeth." He manifested and taught the All Power of God. He demonstrated that divine Mind was sufficient to overcome all claims of disease. "Let this Mind be in you," is the Scriptural injunction.

The Christian healer in exercising this Mind does not "let the patient die without doing anything." The Christian Healer uses the word of God, which is said, Hebrews, 4 : 12, to be "quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We are also told in this same chapter that we may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Can you conceive of a more powerful remedy to use than God's word as here described? The Great Physician said to his students, "Ask, and it shall be given you," and assured them in the most emphatic language that our "Father which is in heaven [would] give good things to them that ask him."

Peter and John at the Beautiful Gate did not tell the poor lame sufferer to go for a doctor, or to try drugs, yet they did something for him, which healed him and "All the people saw him walking and praising God." So to-day hundreds of thousands are rejoicing and praising God, because of the revelation that has come to them enabling them to demonstrate that the same Mind which enabled Peter and John to heal and bless, is here in this age to heal and bless; and that no other diploma is needed than such as Peter and John possessed.

Healers to-day act independently of drug idolatry, and the rapidly increasing number of those who are forsaking the great three-face Diana god of the drug temple, is the cause of the frantic effort being made at present to prevent by arbitrary law those who trust God from treating disease by the power of divine Mind as taught by the Great Healer.

H. C. BAIRD.

In the *Woodford County (Ill.) Democrat.*

The Lectures.

At Lincoln, Neb.

Edward A. Kimball of Chicago, lectured Wednesday, June 28, to a large audience on Christian Science. It was given under the auspices of First Church of Christ, Scientist, at the church edifice corner of Fourteenth and K Streets. His object was to enlighten people on the true meaning of Christian Science. Hon. E. E. Brown, a prominent lawyer and banker of the city, presided at the meeting, and introduced the speaker by a few remarks as follows:—

Ladies and Gentlemen:—When I accepted the invitation extended to me by the ladies of this congregation, to be present on this occasion and introduce the speaker of the evening, my only regret was my ignorance of the subject we have assembled to hear discussed, and owing to pressing business engagements, I should be unable to give any thought to what I might be expected to say concerning it.

Christian Science is to most of us still in its infancy, but this is an age of rapid development and scientific research, and I am not sorry to learn that some of our best thinkers and brightest intellects are giving to this subject a careful and thorough investigation. History teaches us that the promulgation of every newly discovered scientific truth, and more particularly those which pertain to our moral and spiritual well being, meet with strong opposition, and not unfrequently with the ridicule and contempt of the conservative element of society. But it is not to the conservative element of society, that the world is most deeply indebted for its rapid development of either scientific or spiritual truth, but rather to the radical minority, who, when they discover a truth, have the courage to proclaim it, and are not deterred from so doing, through fear that it may not meet with public favor, and render them unpopular.

I am told that the object and aim of Christian Science is, in a word, to alleviate the sufferings and augment the happiness of the human race—certainly this is a "consummation devoutly to be wished."

How this can be accomplished, should receive the careful attention, and zealous support of all good citizens. St. Paul tells us to "prove all things and hold fast that which is good." We should gladly seek, carefully investigate, and be slow to condemn, any science or plan which has for its object, so grand and noble a purpose. How this science will accomplish this end is what we have met here to-night to learn, and as our instructor, I have the pleasure of introducing to you, Mr. Edward A. Kimball of Chicago, who will address you.—*Nebraska State Journal.*

At Pana, Ill.

An audience which completely filled the first floor, and overflowed into the balcony of the New Grand Opera House, assembled to hear Edward A. Kimball of Chicago, lecture Sunday afternoon, June 11, on "Christian Science; What It Is."

Mr. Kimball spoke without notes for nearly two hours, and not only charmed his audience with his easy manners, fine presence, and easy flow of language, but also commanded and held their attention by the logical presentation of his subject. The audience was a mixed one, all classes being present.

Mr. Kimball was introduced by Rev. Dr. Clarke, Pastor Emeritus of the Presbyterian Church of this city. His remarks were brief, well worded, and delivered in that manner which has endeared him to the Pana public. In substance he said that he was glad of this opportunity for the people of Pana to hear more about what Christian Science is; that he thought all science should be Christian and Christianity should be scientific; that any religion that accepted Jesus Christ should be respected; that many doctrines had been misrepresented; that he knew his own had been; and that he was glad to hear something of Christian Science from one having authority.—*Weekly Palladium.*

At Washington, Ia.

Thursday, June 22, a lecture was delivered by Edward A. Kimball of Chicago, at the Opera House, under the auspices of the First Church of Christ, Scientist. The speaker was introduced by Prof. C. M. Grumbling, Principal of the Washington Academy.

The audience was a representative one, containing some of our best citizens. We have already experienced good results from the lecture. I enclose a clipping from one of our local papers, the *Washington (Ia.) Democrat.*

"Mr. Kimball, the Christian Science lecturer, drew a big house and is a very excellent speaker. He set folks to thinking, and even if they don't believe his theories they will be slower to condemn them. It is not wise nor fair

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nor smart to condemn what we do not understand. He made a good impression here."

MRS. ELLEN E. EVERSON.

At Marshall, Mich.

The lecture given at the Opera House by Edward A. Kimball of Chicago, under the auspices of the First Church of Christ, Scientist, of this city, Monday evening, June 5, was fairly well attended, considering the disagreeable weather, a large proportion of the audience being ladies. Mr. Kimball is an intelligent appearing gentleman.

Starting with a quotation from Gov. Sterling Morton of Nebraska to the effect that if the promises of Christian Science were true then the millennium would come, the speaker announced as his text, "The Promises of Christian Science." He claimed that the mass of people who oppose it do so through ignorance of its principles and practice.

The audience was very attentive and evidently interested in the subject.—*Statesman.*

At Indianapolis, Ind.

An audience of representative Indianapolis people, which almost filled the large assembly-room at the Propylæum, listened to an interesting lecture Tuesday evening, March 14, on the principles and practice of Christian Science, delivered by Edward A. Kimball of Chicago. In the audience were many unbelievers, but they were forced to admit the plausibility of the speaker's argument. The audience was democratic, and consisted of people from every walk in life. The speaker was introduced by J. Guy Haugh of this city.—*Journal.*

At Bunch, Ia.

Edward A. Kimball of Chicago, lectured at the Fox River Church of Christ, Scientist, Sunday, June 25, to a large and intelligent audience. Christian Scientists were present from Brazil, Centerville, Moulton, and Bloomfield. The lecture was a strong one and was well received. Much good will come of it. P. I. KINSINGER.

The New Life in Christian Science.

BY BERT POOLE.

ON looking back over the past three years, they seem indeed like the mortal dream which Science and Health tells us is the condition of most of earth's millions. My only thought in writing this experience is to help and encourage those men in professional life from whom the juice and joy seems to have vanished.

I can say of a truth, I was driven to take Christian Science. Also, that my mind could not go back to its former attitude of what constitutes existence, to the position which I held up to May 1, 1898.

From 1879 to 1889 I was a fairly prosperous artist of the commercial type. Without academic training, I had followed lines of picture-making that were commercialized, and I traveled much. Moving to Boston in 1889, a studio was opened, and a hard struggle ensued in the endeavor to become established in a home line, so as to be with our growing family of four children, also to allay the nervousness of my wife, who suffered mentally during my enforced absences on business trips. With varying fortunes for a year or two, a position was obtained on one of the city papers as cartoonist. I had not the art-training necessary to satisfy my own mind, but the work seemed to suit my employers, and for two years the position was retained. Then came a wish to secure a larger income, and I again set up a studio for myself. For four years success seemed to be coming my way, and all I thought and planned for was to increase my income and become famous. I became mad with ambition, and the praises and encouragement of publishers and friends only made me blind.

Through the blindness, however, I was ever mindful of the fact that my work was technically faulty, though graphically effective.

I studied nights to remedy these faults, and partially succeeded, but the frequently unreasonable demands for work and constant attention to them, not wishing to disappoint good patrons, together with the night and Sunday studying, ground me down to a rut of servile work which I began to wish to throw off. With all the newspaper work which came to me I had developed a platform cartoon field, and made frequent lecture trips and engagements which were invariably followed by busy days in the studio.

In the spring of 1895 a letter was received from a manager in the West offering me a position to travel with the late Bill Nye, to illustrate his lectures on the platform while he spoke, and also to perform some of my own specialties in cartoons while I spoke. In June we met in Washington, articles were signed, and we were to "star" the country as the Bill Nye-Bert Poole Combination. In October we started on the trip. My salary was a big one, and the engagement was for twenty-two weeks. How my pulses beat. The goal was reached. I was to become known throughout the land, and with it all, fortune was to perch on my banner the while, and I could go to Paris in the summer and study. Then, if our season was a success, others were to follow and a competency would be secured. Well, we started in. I had spent several hundreds in fitting out and was a little in debt.

Before we had proceeded a week it was apparent to the "combination" that all was not well. Mr. Nye was in failing health; he would not acknowledge it to us, but rather avoided the subject. Although we had bookings weeks ahead, owing to the above condition, within two weeks we "busted," as show people say, and "dispersed to our several homes."

The collapse came so suddenly that my mind was in a daze.

What should be done? For a month I did hustle round and succeeded in filling several of our dates with other talent. But that soon ended. Then came a week at a well-known vaudeville house.

This was followed by an offer from a Western house of a twelve weeks' engagement at a good price in vaudeville. This was not accepted for one reason: Sunday work was to be a feature, and I declined to play the role of entertainer on the Sabbath. I was called a fool. Then a New York bureau offered the inducement of $100 a night to entertain Hebrew clubs on Sunday nights. This also was declined.

Fool, again. Then hard times, as we call it, set in. I became discouraged at ill fortune, and at the thought that as I had tried to be honorable that reverses should be so thrust upon me. During all these years I had been an active Methodist. But I wandered a long way from God in thought. Although I used frequently to study and work at the problems of life on Sunday, still I could not bring my thought to do entertaining on that day. So while in the midst of unrequited work, accumulating debt, and a sorry existence, hope again came in May, 1897, with an offer of an exceptional position on a prominent youth's periodical. A glad summer followed, and with a small salary comparative happiness reigned again.

In the fall it was found that the confinement of the office life and insufficient light at my desk were breaking down my health. A nervous malady developed to an alarming extent. In the March following, the work and worry of my physical and mental condition developed into an utter prostration, and I came home and remained in bed about two weeks. The firm, not wishing to support sick people, wrote a nice little note, saying that "owing to the slackness," etc.

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And so I was discharged from the custody of that prison. In April I was asked to look into Christian Science, but I only laughed at my good mother, who proposed it. Nevertheless, early in May I wrote the following letter to a friend who I knew was a Scientist: "If you can tell me what it is the Scientists do to cure a man that they say is never sick, I should like to hear about it. I am sick, and I know it, and although I haven't brains enough left to grasp an idea, I am willing to have it *pumped* into me if you have the pump.' The good fellow responded with alacrity, and lent me Science and Health. On the car homewards I opened the book and read, "Leaning on the sustaining Infinite, to-day is big with blessings." I felt at once that here was something at least to lean upon—and what better than the Infinite? And then the thought, "Will this book tell me how to find the Infinite? I fear it will be full of a lot of Bible quotations to learn and all that sort of drudgery." But no. I read on and found that the "key" unlocked the Scriptures, not the words of them, but the *Thoughts,* the *Spirit,* the *Truth* of the Book of books.

I had been having the evening papers read to me while reclining on the lounge, and listening with closed eyes and throbbing head. This night I took up the new book, and sitting by the light began to read. For three or four months I had not done this. My wife looked on in silent wonder, but said nothing for some time. I had been retiring at eight o'clock exhausted, weary, and discouraged. This night I read till after nine o'clock, until admonished that I would be sick. I knew differently, but let the book drop and retired, feeling that as sure as the sun would rise, so would I the next morning, feeling better. I had been having worrying, fitful, sleepless nights. This time I slept till morning, and rose with a light heart instead of dire dread.

I took the book and read it all the way to the city on the car. I was seeking a business opening, but did not feel as if I could recommend myself as being in good physical and mental trim until this morning.

The joy I began to have was unbounded as the grand verities of man's immortality unfolded themselves through the pages of the precious book. Then the Friday night meeting was attended, and the presence of so many in the Truth acted as a calming influence upon me that passes description. The weeks went by and the summer came. I did not cease to make endeavors to obtain a business opening. The dreaded dizziness and fear of evil happenings well-nigh vanished. Only rarely did they return, and then more as a disturbed memory than as the old trouble. And now the way broadens and brightens in Science. The lessons, the services, the grand testimonies, the living presence of the divine Truth, helpful words from other Scientists, and the unfolding of the Christ-thought in the Scriptures, Science and Health, and the various publications from the pen of our Leader; all these make me very grateful for the day that I turned, a groping, sick, weary mortal, to find, at the first step of seeking, the grandest and most simple system of knowledge by which man can understand his oneness with God. Every day brings proof of the futility of mortal mind and fleeting dust to set up any valid claims for us to depend upon.

In the early fall, I again entered the field of commercialized art work. With a clear, calm realization of the abundance contained in Truth and right living, and an industrious determination, work was cheerfully begun. Need I tell the Field that we have lacked nothing? The ventures paid moderately well, and we have been able to make those to whom we owe gratitude as well as money wear smiling faces.

There remains with me the ever-sustaining thought of God's presence, every hour, every moment. Mortal thought used to say, "you cannot live on thoughts." God's Truth demonstrated teaches that right thinking brings the capacity to perform right things, to use right methods at opportune times. And all this without anxious care and distrust. How can His children worry and dishonor the Father when all reality is Mind? Eternity is now. We are in the midst of it as really as we ever shall be. Toiling honestly brings its own sweet sense of living for others and not for self.

And so the new life in Christian Science is just beginning. There is constant but glorious work to do for God, whose image and likeness we are, and while our friends who do not yet see the light think we are impractical dreamers, the evidences to the contrary are too numerous to allow that thought to prevail always. Ours is a life to be lived. We are to show by signs following that we are Christ's true disciples, and demonstrate the beautiful, uplifting truth of the Scripture. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Revelation, 2 : 7).

Battle with Error Described.

THE letter given below is from a man who was, but a short time ago, in the greatest distress. He had become such a slave to the appetite for liquor that he had lost his self-respect and had about ceased to make any pretence of supporting his family. At last his wife and child were literally turned out into the street on account of not having money to pay rent.

From the street, the wife and child were taken into the home of a neighboring woman who is a Christian Scientist. This woman poured into the ears of her homeless sister the good news of Christian Science—told her that her husband could be healed of his sins and be restored to her and her child, clothed, and in his right mind. The faithful wife heard the news gladly and told her husband, who after much hesitation called upon a business man in St. Louis to whom his wife's friend had given him a letter.

The result of his interview was very remarkable. The business man explained some things about Christian Science, showing his visitor how it would take away all desire to do wrong. The visitor's heart was open to receive the words spoken together with the loving thought back of them. The man went his way. In a few days he returned to the Christian Scientist with the astonishing information that all desire for liquor had left him. He was overjoyed, and from that day he turned toward God with his whole heart and has been wondrously blessed.

A position was secured for him to represent an Eastern concern. He took hold of the work vigorously and was seemingly getting along very successfully when he received a message one Sunday morning on his way to church saying that the firm which he represented had failed, and that he must not expect to receive anything that was due him. This sudden reversal was a severe trial of his faith for a little while, but the firmness with which his friend,—the Christian Science business man,—held him to the Truth prevailed over his doubts, and he faced the whole matter as a claim of error and nothing more. The friend, who happened to know the men in the defunct concern, wrote to them in behalf of his *protege,* demanding that he be paid.

At this point the struggle with error became very interesting. The letter shows in detail how it was fought out with Truth for a "shield and buckler."

St. Louis, June 2, 1899.

My Dear Mr. H.:—I will not do more than refer to the New York position, in connection with which you will recall my mentioning, that the "confusion" would cause me to do some demonstrating to meet expenses that I had calculated would have been taken care of by revenue from that source. Well, on Tuesday I started out to hustle, re-

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lying upon God's guidance to show me how. It was practically my first experience in demonstrating from a Christian Science standpoint. I did not forget your assurance that everything would be all right, and certainly not God's assurance that "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Nothing materialized Tuesday, though it seemed to me that I had worked hard and tried to do right. Late in the afternoon while sitting at my desk, error suggested "Why not borrow enough to tide over?" when along you came and invited me to ride home with you. I accepted the invitation, and, I am ashamed to admit, error went with me, suggesting, "Ask him." "The Lord shall preserve thee from all evil: he shall preserve thy soul," I repeated. Well, I did not ask you, but went home and told my wife I was sure everything would be all right to-morrow.

Wednesday I hustled hard all day and met with no better success than on Tuesday. I rode home with you again, and found the same old error was as usual with me. "Borrow from him, for he is going away to-morrow morning—last chance you will have," again suggested error. I did not ask you and went home with five cents in my pocket.

Error followed me home. There I found my dear wife and boy waiting for me and getting ready to go to church. With voice perhaps a trifle shaky I told my wife that nothing had yet materialized. She could see from my manner that I was disappointed, and although she too looked disappointed, she was brave and true and assured me that she knew I had done my best and what was right.

What thoughts ran through my mind can only be conjectured by those who have been placed in a similar position. Was it possible that I had not followed God's guidance, and that I should after all have asked you or some one else, and had I not better start out to find some one to borrow from? As a matter of fact, I did actually start from the house with that object in view. I did not go far, however, before I returned home,—error still with me,—although it did not stay much longer after my wife and I both agreed that if God had intended I should borrow from you or any one else, I would have been guided to do so during the day.

We both felt that "God moves in a mysterious way His wonders to perform," for while we felt that we had done our very best, we did not see why nothing had materialized. Perhaps we did not understand the full import and meaning of "Thy will be done." Anyway we settled down for the evening searching Science and Health for light and comfort, but somehow my mind did not seem clear. Was it possible we were not worthy to receive God's help? Everything seemed dark. I turned to the evening lesson in "Daily Light," May 31, for comfort. It reads, "He that wavereth is like a wave of the sea, driven with wind and tossed. . . . Let not that man think that he shall receive anything of the Lord. . . . I marvel that ye are so soon removed from him that called you into the grace of Christ." I felt that this could not apply to me, for when I accepted Truth in all sincerity, God promised that the Lord would preserve me from all evil, would preserve my soul, and even further, the Lord promised to preserve my "going out and my coming in, from that time forth, and even for evermore." Now do you believe that any child of God with such bracing support as this could waver? No sir; therefore it could not apply to my wife and me.

With this returning confidence I turned back to Science and Health, and seemed to have a clearer understanding. I awoke in the morning more confident than ever that everything would come out all right. All thought of borrowing had vanished, even if I did have only a nickel in my pocket for immediate use. I knew that my friend, with his great big heart, was going away, and I wanted to get down in time to shake hands and bid him good-bye, but all thought of borrowing from him or any one else had gone, I hope forever.

My dear wife awoke with the same confidence, that everything would be right. That morning I started down town with a clearer realization and conviction that God is All-in-all and the source of supply, and while I did not get to the station in time to talk with you before you left, I really believe I was glad you had gone, for who knows had I met you, error might have fought me another round, to say nothing of perhaps causing my friend to be led into temptation. God's will had to be done, and nothing should stop it. When I saw you run for your train I felt more stable in my ways, more confident, and firmer in my belief that God is all. I know I showed it in my manner and in every way. I went among my old insurance acquaintances and business associates during the day, and instead of finding they were trying to take my renewals away from me, they had actually started in to take care of them for me. One man in particular, F., shook hands and greeted me more cordially than he has at any time in the last seven years. My first day's commissions came close to thirty dollars. Friday was a good day, and so was to-day. Everything looks well, and then last, but not least comes the following telegram, which speaks for itself:

"New York, June 2, 1899.

"C. H. H., Union Trust Building, St. Louis.

"Mailed check to-day for $116.—A. L."

Has Christian Science done anything for me? Who will say no? My dear wife and boy and I, who ought to know, will say yes. You will say yes too, for you it was who first pointed out the way. So will Mrs. H. say yes, for it was she who, with a heart full of love for my dear wife, gave her a letter of introduction for me to you—and I believe every one whom it is my pleasure to meet and do business with will soon be able to testify favorably, for God says that as a *branch* of the *Vine* I will bear fruit.

Very truly yours,

G. M.

A Profitable Meeting.

THE Wednesday evening meeting at the First Church of Christ, Scientist, this week, was such a demonstration of loyalty to Christian Science and its Founder, Mary Baker Eddy, that I feel impelled to send a report of it to the Field.

After the usual opening exercises, the leader of the meeting read extracts from a pamphlet entitled "Christian Science History," contradicting some malicious attacks made upon Christian Science and its Founder. The reading was listened to with profound interest by all present, after which the meeting was given to the people for testimonies.

It was remarkable that all who spoke were men. All the testimonies given were expressions of a firm, unfaltering conviction that Christian Science is the Truth which redeems men from sin and sickness. It seemed as though the supporting power of the masculine element was there represented, acknowledging and protecting the young child—the spiritual idea—and its mother, the Discoverer and Founder of Christian Science, when malice, hate, and envy were aiming to injure them.

ERNESTINE W. BRACH, Chicago, Ill.

From Altoona, Pa.

THE Altoona Church of Christ, Scientist, have had the pleasure of placing "Science and Health with Key to the

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Scriptures," by Rev. Mary Baker G. Eddy, in the Altoona Mechanics' Library. The Christian Science Publishing Society, at our request, have kindly placed the *Journal* and the *Sentinel* in the same library.

We are a handful of students, or more properly seekers after Truth, having been started wrongly and led in mortal mind ways until error destroyed itself and left us with the Bible and Science and Health as our Leader. For nearly four years we have been struggling along. Some of our members, probably a dozen, are members of the Mother Church. W. W. BURBANK.

About Man.

Dear Editor:—I send you a clipping from the *New England Magazine* which will fully explain to you what you are made of, and I have no doubt that you will be grateful to me for forwarding this information. It is as follows:—

All the constituents of a man weighing one hundred and fifty pounds are contained in twelve hundred ordinary eggs. There is enough gas in a man to fill a gasometer of 3,649 cubic feet; enough hydrogen to fill a balloon that would lift himself; enough iron to make seven tacks; enough fat to make three to seven pounds of candles as well as a good cake of soap; enough carbon to make sixty-five gross of lead pencils, and enough phosphorous to make 8,064 boxes of matches. Six salt cellars full of salt, a good bowlful of sugar, and a nine and one-half-gallon cask of water are other component parts.

I think, however, in your case, being an editor, letting your light shine so well, and doing so much *pencil work*, the supply of *carbon* is somewhat used up, and would probably not equal sixty-five gross of pencils, also the seven pounds of candles must be short. I want you to understand, too, that in your case I draw the line at the *gas* constituent,—for I have never seen any such indications.

But to be serious, if mortal mind knows what its frame is composed of, why hasn't it enough sense to know, too, that carbon, phosphorous, iron, water, etc., can't get sick when in the form of a body any quicker than otherwise.

W. B. Dickson.

Miscellany.

Christian Science Brought Relief.

To the Editor Boston Traveler:—In a recent *Traveler* my father, Mr. H. H. Maxcey, writes in regard to Christian Science treatment of my mother, and, in love for her who has left us, I would like to put before the world what I know would be her thoughts in relation to it. I will take up my father's word where he says, "Later" (after surgical operation) "however, she began to fail again. The surgeons could give her no hope other than to keep her as comfortable as possible until the end came." Then it was that this sick and weakened woman listened to stories of Christian Science healing. So far I wish to agree with my father's statement. Up to this point my mother was in almost constant agony and despair; but, to my personal knowledge, as soon as a Christian Science healer took charge of the case a peace and happiness came into her life that was with her to the last. She passed away a firm and trusting believer in God's omnipotent care and love. I know that if she was here again she would turn unhesitatingly to the omnipotent God in time of trouble instead of the physicians, because she knew, as she so often quoted, that "He is my refuge and my fortress: my God; in Him will I trust."—X.

Died in Doctor's Chair.

It was only a nose-bleed that troubled little Eddie McCabe, the nine-year-old son of big Policeman E. J. McCabe, of the Broadway Squad, when he was taken to the office of Dr. Joseph Muir, at 41 West Thirty-sixth Street. A slight operation was necessary, said the physician, to stop the bleeding, and the grandmother, who accompanied the boy, consented.

That the boy might feel no pain, Dr. Muir administered an anæsthetic, and then went on with the operation. When it was all over the doctor tried to arouse his little patient. There was no response. He listened for the beats of the heart. There were none.

They took the body of Eddie home to 408 West Thirty-fourth Street and to-day the distracted parents will bury it.

The New York World.

"The evils we forebode and prophesy," says the *Christian Register*, "we help to create. In religion, sociology, and practical ethics, optimism, and a cheerful outlook will go far toward making life worth living."

When we get to the commands that God has laid down in his Book and follow them, then the church of God is going to have power just as it did in apostolic times. We want the ministers filled with the Spirit of God, and then we want our church officers filled with the Spirit of God. Isn't that the need to-day? I tell you, my friends, when we wake up to this fact, and seek with all our hearts the filling of the Spirit of God, we are going to see signs and wonders. May the day soon come!—MOODY.

In *The Christian Guardian.*

Colonel C. C. Slaughter of Dallas, Texas, is believed to be the cattle king not only of America, but of the world. Colonel Slaughter owns the cattle upon 1,300,000 acres of pasture lands; and, more still, he owns most of the land upon which these cattle graze. Incidentally he also leases and controls 850,000 acres of pasturage on which he has a herd of 50,000 high grade cattle. While none of these are the old long horn steers one thinks of when Texas cattle are mentioned, but all are graded up to the best market standard, yet they are not the main feature of the Colonel's cattle industry. His special pride is a single, separate herd of three thousand Herefords.

Boston Evening Transcript.

A Problem Solved.

He was a hypochondriac, a man of one idea;
That one—that Death lurked near him—inspiring him with fear.
He studied quack advertisements and conjured up new ills;
His system was a storage house for physics, drugs, and pills.
He haunted doctors' offices, and told in great dismay
Of feelings which each healthy man has twenty times a day.
But that which most his ease disturbed was that his frame inclined
Toward spareness, and in consequence grave doubts reigned in his mind.
He squandered half his fortune trying all the "anti-leans,"
Became a daily patron of the "find your weight" machines,
And drank cod liver oil like beer, in order to gain flesh;
But as his weight did not increase, remained in Terror's mesh,
Till one fine day a bright thought came. He said, "I'll bet a hat
What keeps me thin is worrying because I don't get fat."

New York Press.

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Questions and Answers.

If it be true that no one will, or can, suffer "eternal punishment," what did Jesus mean when he said: "And these shall go away into everlasting punishment"?

An Earnest Seeker.

The literal meaning of the Greek word *aionios,* which is translated "everlasting" in the common version of the New Testament, is "age-lasting" or "age-abiding," and is so translated by Young, Rotherham, and others. The word *kolasis,* translated "punishment," also means "correction."

By substituting the literal meaning of these two words the text will read, "And these shall go away into age-lasting correcton." This brings out the Scientific sense. It does not mean that the sinner will anywise escape the punishment due for his sin, but it does mean that his punishment will be effectual in correcting him. By "age-lasting correction" is meant a period, of longer or shorter duration, which will suffice to correct all that needs to be corrected. The good and true in each individual consciousness needs no correction, for it is of God; but whatever of evil is found therein must be corrected [destroyed] before the individual attains perfection.

Which is more in harmony with the declaration "God is Love," which is so beautifully portrayed in the parable of the Prodigal Son, the teaching that certain human beings will suffer punishment throughout eternity, or that suffering for sin will finally compel all mankind to turn from sin?

What is the purpose of punishment? Is it vindictive or reformatory? Surely the latter is more in harmony with the teaching that God is Love. The former might do for a personal deity whose wrath could endure throughout eternity, and who took pleasure in the suffering of others, but it is not consistent with the character of a loving Father who would have none of His children to be lost, and is patiently drawing them to Himself.

The question arises, If age-lasting punishment is not eternal, what about age-lasting, or everlasting life? Will that likewise come to an end?

By no means. The law of cause and effect is eternal, and so long as the cause exists, the effect is sure to follow. The cause of suffering is sin or error, in some form. When the cause is removed the effect ceases to be, just as the fire goes out naturally, when fuel is no longer added. Punishment endures as long as there is anything that deserves to be punished, but no longer.

God is Life and Life is eternal. God is the cause of all that is real, and the effect must of necessity remain so long as the Cause exists. Age-lasting life endures as long as there is anything that deserves to live. The good, pure, and perfect deserve to live throughout eternity, because God is their author. It follows, then, that the righteous, who because of their right doing inherit everlasting life, have gained the true sense of Life, which is eternal—without end.

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What authority has the author of "Science and Health with Key to the Scriptures," for using the word Good as a synonym for God? Critics say the use is an improper one.—A. H. S.

Good is the Saxon name for God. All will admit that God is good. As used in this sense the word refers to quality, but Good, when used as a synonym for God, is a proper noun, and means both quantity and quality. By using the word in this way we see that God is not only good, but He is *Good,* meaning thereby that He is the source of all good. Good is infinite, and there is but one Good in the sense that God is the Creator of all that is good. Thus the term Good conveys a thought which is very necessary to a true conception of God, and as used in Christian Science it is right and proper.

A Good Recommendation.

A FEW weeks ago it was my pleasure to spend a few days in Concord, New Hampshire. While there I made the Eagle Hotel my stopping-place. In a conversation with one of the gentlemanly clerks employed at this excellent hostelry, I was given his idea of Christian Scientists, and it was so interesting to me that I venture to pass it along, in the hope that it may indicate to the Field how Scientists are watched, so to speak, to see if they live up to the tenets they profess.

This bright young man said that he had been in the hotel business in other places for several years, and in that time had "roomed" thousands, and thought he knew something of the peculiarities of human nature as shown to hotel clerks. Some time ago he came to Concord, and at that time knew nothing of Christian Science except what he had read against it in the daily press of the country. He was in fact prejudiced against it because of what he did not know, and frankly said so. He said his work in Concord had brought him in contact with hundreds if not thousands of Christian Scientists, and in all his experience he had never fallen in with such a delightful class of people.

It was his statement that in "rooming" all these he had never heard an ill-natured remark or complaint, and he said that this had so impressed him that he told a traveling man only the night previous that if he ever was to seek any religion he should certainly be a Christian Scientist, for he had seen more love expressed by them than by any other class of people he ever met.

These remarks were his honest opinions, and shows the silent influence for the upbuilding of the cause that we all can wield. When we so live that we attract all people to us by Love, we shall be living as we are trying to.

Herbert S. Fuller.

Testimonies.

A man and his wife from the country were among the strangers at one of our Wednesday evening meetings. The man told me he knew nothing about Christian Science, but had heard we did healing work. I told him about it, and after the service he was so impressed with the truth of what he had heard that he said many times before leaving the hall, "This is the Truth as Christ taught it;" he seemed to be full of the thought.

He had been suffering from rheumatism for eighteen years with no help from the doctor, although he had tried everything. The next morning his rheumatism all left him. He came to the next Wednesday evening meeting and gave his testimony. Toward spring he came in with another demonstration of the power of Truth over error. He said he had suffered with pain in his left elbow for two days the previous week, and finally said to his wife, "I fear that old claim has returned. She denied it and the pain left. He said, "I want to tell you something I have never told you. I could not throw with my right hand for twenty years, now I can throw as well as I ever could."

In the latter part of March, 1899, he was sawing logs in the woods. He had an iron wedge under his side of the log, and in some way it flew and struck him on the side of the head landing him some twenty feet away. He was unconscious for an hour and a half, during which time he was carried home and a Christian Scientist sent for. When he regained consciousness he suffered severely from pain in the head. About the time the Christian Scientist received word he fell into a quiet sleep, which lasted about an hour. At noon he was able to eat a hearty dinner. During the afternoon his neighbors came to see whether he was alive or not, and he entertained them by preaching the Truth of Christian Science.

Ellen A. Phelps, Greensburg, Pa.

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Healed by Christian Science.

Noble, Iowa, June 11, 1899.

Editor Washington (Ia.) Democrat:—Enclosed you will find a statement of mine that I would like to have you give a place in your paper, as I feel it a duty I owe to God and my fellow-men to acknowledge the great blessing I have received through the understanding of Christian Science. For a number of years I had been a great sufferer, afflicted with kidney and bladder disease in its worst forms. After being treated by a number of the best physicians and trying all kinds of material remedies, I could receive only temporary relief. I gradually grew worse and endured great suffering. I was almost ready to give up in despair; it seemed to me that nothing but death could release me. At this time a friend came to see us, and in our conversation I enquired about his father, knowing he was blind, and to my astonishment he said his father was well and his sight was all right; that he had been healed by Christian Science. He told me there was a Scientist living in Washington, Iowa. I said that if Science could help him, why not me? So I called on this man and told him what I had heard, stated my case to him, and asked him if he thought the Science could do anything for me.

He said "There is nothing impossible with God." I then asked him what was necessary for me to do. He said I must give up all material remedies of every kind. I told him I would try. He then treated me, and to my great joy and thankfulness to God I was healed at once and never had to use material remedies again. He still treated me for some three weeks, in order to destroy my fear and nervousness. Now, some people say that the healing of Christian Science is not permanent; but it has been over three years since I was healed, and I have never been troubled with the complaint since. I was not only made well, but I have felt like a young man again.

Yours sincerely,

JACOB ZINGG.

Healed of Many Ills.

I had been a sufferer from infancy, not knowing what it was to be free from pain five minutes at a time. I seemingly had all the diseases that flesh is heir to. The physicians said that no part of my body was in its proper condition. I had congestion of the lungs in its worst form and was never without pain. I had four operations performed by the leading physicians of Philadelphia for tumors, and their verdict was I could never be cured, as the tumors would continually grow and have to be removed, and the only way I could exist was by having an operation performed every two years. I remarked to the physician that I could not stand many more operations, as every one was making me less able to go through another, for the torture was almost unbearable and my nerves seemed entirely shattered. The answer was that either operations or death is all that can be done for you. Thanks to Truth I have been perfectly cured, and I now know I am a free citizen not subject to the laws of man, neither indeed can be, for there is only one Power which is God.

I had worn glasses for fifteen years. My eyes were healed and glasses have been thrown aside. I was also healed of many other diseases. After suffering many things of many physicians and was no better but rather grew worse, I heard of Christian Science. What an awakening it was! I found that I was relying on the knowledge of man to heal me instead of on the power of God, who is the all and only Power. I saw that if I would only become as a little child, willing to be guided by Him and obey Him, I should realize that in Him is perfect health and be free indeed, no longer bound by the chains of slavery, for that was certainly my condition.

Florence E. Nichuals, Camden, N. J.

Mental Surgery.

We had a lecture recently from Mr. Edward A. Kimball. For some days the passage of Scripture that kept recurring to my attention was, "I shall be satisfied, when I awake, with thy likeness." In preparing for the lecture I knew "Truth satisfies all." After the lecture we had an hour's ride to take home a Scientist who is our healer, and, of course, we talked of the lecture, with gratitude for every detail. It uncovered so much to handle. When finally settled for the night, the unexpected happened.

The middle of my face felt so queer! what could it be? The bridge of my nose seemed to wriggle. No possible volition of mine could move it without hands! At once I realized, "Divine Mind is healing the fracture." I went to sleep.

Eight or more years ago, the bridge of my nose was broken during a cable car fracas. The lower part of the bone could be moved, and the break was evident.

The morning after the lecture, when I awoke, the nose was all right except for a slight swelling which disappeared with a treatment. Of course, it continues to be all right.

W. W. K., La Crosse, Wis.

St. Vitus' Dance.

A young man who works in a shingle mill, had what is called cedar poison in his hand, and was laid up for several weeks. He was under the doctor's care and had it lanced several times, but it did not heal. At last, becoming alarmed about it, he applied for Christian Science treatment. Within one week his hand was healed and he went back to work, and has had no trouble with it since.

A young girl was taken with St. Vitus' dance in its worst form. She could not feed herself nor talk without breaking down and crying. She doctored two or three months, but only grew worse. The doctor said it would take a year or more to cure her, and it would be likely to affect her mind. The family having received help before in Christian Science, concluded they would have her treated, and in three weeks the girl was well and is in perfect health.

Mrs. C. F. Buchanan, Whatcom, Wash.

Rheumatism Healed.

I would like to give a demonstration of Truth over error, in the healing of rheumatism by reading the Sunday lesson, without any thought of overcoming the error at that time and in that way.

I had been suffering with rheumatism in my shoulder for two days, and had not been able to overcome it. when I went to meeting Sunday morning. While reading the lesson in the class I forgot all about self. I was so wholly absorbed in the lesson that I knew nothing about bodily conditions and they could not trouble me. I thought nothing more about the rheumatism until that evening, when I found it had entirely disappeared and I have felt nothing of it since. This experience illustrates the statement in Science and Health, page 319, line 27.

Ira R. Simmons, York, Neb.

Notice.

THE eleventh edition of the Church Manual is now on sale. The list of members to date is published separately in pamphlet form. A copy of this list is furnished with each Manual. The list will not be sold separately. The price of the Manual including list of members, will be one dollar as usual. Send order to The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH*."—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., JULY 20, 1899. | Vol. 1 No. 47

A Modern View of Inspiration.

Professor Morgan an Advocate of the Higher Criticism.

THE following article, which was published in the *Christian Oracle* of Chicago, contains the views of Professor Oscar T. Morgan, who was removed from the chair of Sanscrit, Hebrew, and Greek in Drake University, because he would not refrain from teaching his views.

In view of the fact that a widely circulated statement has gone out to the daily papers in regard to my disbelief in the inspiration of the Bible, and in response to an invitation from the *Oracle* management, I am glad to make the following statement concerning my position on the inspiration of the Bible. I do not do this as a matter of personal defense. The effect that the report may have on my individual prospects does not greatly concern me. But for the sake of Drake University, and for fear that some hesitating soul may be made to stumble over the supposed fact that one who has been a teacher of the Bible has been led to deny its inspiration, some explanation seems to be demanded.

I have never expressed nor do I have any doubts whatever as to the inspiration of the Bible, or that it contains —or is, if you prefer that form of expression—a revelation from God. In spite of this fact, however, I am not ready to give a definition of inspiration. It is much easier to observe what inspiration does than to tell what it is. It is a process and not merely a fact; a mode of operation and not a result simply. Jesus has forever set an embargo upon the effort to limit the operations of the spirit by a definition. When Nicodemus wanted him to state just how the spirit works in the new birth, he told him that the operations of the spirit are like the activities of the wind; its results may be known, but the process must remain undefined.

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A comparative study of the nations of antiquity reveals the fact that there was a force, a life, in Israel such as was found in no contemporary nation. A further study reveals the fact that their uniqueness does not consist in their greater knowledge of science, in their artistic ability, nor in their general education. Their claims to attention rest entirely on their religious and moral supremacy; on those things which they would get by a close touch and walk with God. The footprints of God are seen in their lives. As we read their literature, we are enabled to see God as we do in no other books. Nowhere else do we get such a revelation of God, or so feel the presence of the Divine Spirit. If then by the application of the most rigid principles of logic, we can discover the power of God in the Hebrew nation, and see the fruits of the Divine life, what reasonable man can doubt that God, from whom alone these things can come, was in this nation as He was in no other?

If He was in their daily lives, shaping them in accordance with the Divine ideal, it would be strangely inconsistent to hold that He is not in their writings. Was He with them except when they sat down to write, and then did He desert them? That would be strange reasoning, indeed. An uninspired record of an inspired history would be worth much to us; but an inspired record of an inspired history is invaluable if an inspired history is invaluable.

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Is it any more logical to say that they were not inspired except when they were writing? David could make mistakes and commit sins in his ordinary life. Was he miraculously preserved from such errors when he was writing psalms? Are we bound to endorse all the utterances of the imprecatory psalms? I am fully aware of the objection that is raised that if there are mistakes in the Bible, we do not know what is right and what is wrong. This will weigh with equal force against the value of David's life. The Bible is not careful always to tell just when its heroes are doing wrong. It does not tell us that it was wrong for Abraham to lie to Pharaoh about his wife, nor that God did not approve the life of David when he was living as a freebooter. Are we then to decide that the lives of Abraham and David are worth nothing to us as examples? No candid person would so reason. If, then, we can select out the right from the wrong in a life, why can we not do so in a book? Was God more concerned that David should reveal Him to future generations through his writings than that he should reveal Him to his contemporaries by his life?

While we are all willing to recognize the divine element in the Old Testament, the cause of truth gains nothing by denying the human element. The message came from God, but it came through men, and it must necessarily have been colored by the medium. God cannot give to a man a fuller revelation than he is capable of receiving. Even though God would give to man a full truth, he sometimes can understand and receive but half of it.

The Bible is the product of God's effort to reveal Himself to the world. As Luther said, it is the record of man's experience with God. It is the interpretation which men made of the life of God which they saw about them. What we have in our minds is an interpretation of this interpretation. For the Bible then to be an infallible guide to our mind, our interpretation must be infallible. Infallibility does not lie in us, nor in the Bible; but in the life which

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the Bible portrays. Herein is found the superior value of the New Testament over the Old. In the Old Testament, we have the record of God's revelation of Himself through imperfect man. In the New Testament, He is incarnated and revealed through a perfect One: His own Son. Christ was able to reveal God because he embodied the life of God. The apostles were able to reflect the life of Christ because he had come into their lives, and they were dominated by his spirit. They would have been unresponsive indeed, if they could have associated with that life for three years and not have been inspired by it.

After all, as has been often said, the best proof to us of the inspiration of the Bible is that it inspires us; it comes into our lives and asserts its authority over us as we read. If it fails in this, whatever theory of inspiration we may hold, it is not inspired for us. We demonstrate the power of the Bible by showing that its truths have produced in us a life devoted to God and right.

Such, imperfectly but honestly expressed, are my views on inspiration. I have not taken the trouble to investigate whether they are orthodox or not. By this I am ready to stand or fall. They have made the Bible a new and more valuable book to me. If the views are not orthodox, so much the worse for orthodoxy. They are true.

Items of Interest.

The speech which Aguinaldo made during the recent celebration at Tarlac of the anniversary of the proclamation of Filipino independence, shows that he has not weakened. He encouraged the Filipinos to defend their fatherland until independence is secured, assuring them that at last the great American nation will acknowledge the right which is on their side. He said, "The doctrine of the great Monroe, that America is for Americans, is not forgotten, just as we affirm that the Philippines are for the Filipinos." This declaration of defiance is accepted as final, and practically removes all hopes of surrender.

The Young Men's Christian Association at the Philippines reports that they distributed during March and April twenty-three hundred papers and magazines, 1050 colportage books and 350 New Testaments. Religious services have been conducted at the Philippine Theatre in Manila and at the First Division Hospital with an attendance of seventy-five or one hundred convalescents every Sunday afternoon.

Owing to the great influx of Cubans into Bayamo, province of Santiago, in expectation of payment for the surrender of arms, the merchants attempted to profit by the situation and raised prices beyond reason. The mayor of the city issued an order regulating prices and providing a heavy fine for violation of the order. As a result food is now cheap and liquor high.

The Secretary of State has replied to Ambassador Cambon of France, that the government is not liable for damages to Miss Ivan Favre who was a passenger on the French steamer Olinde Rodriguez which was captured by the cruiser New Orleans, during the blockade of San Juan. The answer will establish a precedent in a large number of similar claims.

The Chinese consul-general objects to the decision of Governor-General Brooke that commercial treaties between Spain and other foreign countries do not apply to Cuba as was formerly the case, and future treaty arrangements must be made with the United States in the name of Cuba. The ground of his objections is the fear of immigration restrictions.

Information is received that Queen Wilhelmina personally thanked Ambassador White, the head of the American delegation to the Peace Conference, for the American tribute to Grotius, and expressed special admiration for Mr. White's speech on the occasion of placing the tribute on Grotius's tomb at Delft.

General Otis has cabled that about one thousand of the volunteers now in the Philippines will re-enlist. Those who do so will receive travel pay from Manila to the place of original enlistment in the United States, amounting in most cases, to about four hundred and fifty dollars.

The Carnegie Steel Company has signed a contract with the Russian government for the largest order of steel ever given in the history of the world. The contract calls for one hundred and eighty thousand tons of steel rails which is enough to lay thirteen hundred miles of road.

During the month of June the imports of merchandise into the United States amounted to $61,686,208. The exports for the same month were $94,828,732. The imports of merchandise during the fiscal year amounted to $697,077,338, while the exports were $1,227,433,425.

The Citizens Railway of Detroit, Mich., has inaugurated three-cent fares. It is supposed that the move is made with the idea of influencing the people toward Governor Pingree's municipal ownership scheme, which has for its object the institution of three-cent fares.

The sixth annual convention of the National Association of the Deaf opened at St. Paul, Minn., July 11. Fully two hundred delegates were present. Governor Lind and Mayor Kiefer welcomed the guests, their remarks being duly interpreted for the deaf mutes.

The delegates to the Peace Conference were entertained at a magnificent banquet, July 7, in the palace at Amsterdam. Queen Wilhelmina made an address which was responded to by the President of the Conference, M. de Staal.

A large co-operative colony is to be established near Toledo, Ohio. It is the intention to build a city which will engage in a commercial trade, the profits of which are to be divided equally among the men of the colony.

The Pressed Steel Car Company of Pittsburg, Pa., is now working its factories twenty-four hours a day and employs six thousand men. Contracts have been closed by the company to supply twelve thousand cars.

During his administration President McKinley has appointed twenty-one separate commissions, with an aggregate membership of nearly one hundred, and at an aggregate expense of more than two million dollars.

One hundred and eighteen warships and twenty-five thousand men will take part in the English naval manœuvres. One of the principal objects of the manœuvres is to study the value of torpedo boat destroyers.

The Peary Arctic Club will send out an expedition to communicate with the explorer on the western coast of Greenland, taking up supplies and bringing back a report of his work during the past twelve months.

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A dispatch has been received from General Otis requesting that twenty-five hundred horses be sent to the Philippines in order that a brigade of cavalry may be organized for use at the end of the rainy season.

The letters exchanged between Admirals Dewey and von Diederichs have been published. To the German's congratulations, Dewey replies that he rejoices their differences were of "newspaper manufacture."

Attorney-General Oren of Michigan has declared that the one cent per pound sugar bounty law of 1897 is unconstitutional. The question of constitutionality will be settled by the Supreme Court.

Oberlin Smith of Bridgeton, N. J., says it will not be long before rubber-tired locomotives will be running between New York and Philadelphia. It is simply a question of designing proper rails.

Boston sent thirty-eight hundred dollars to the sufferers from the Texas flood. The amount was the balance of the fund originally raised for the sufferers from the Johnstown, Pa., floods in 1889.

The United States Vehicle Company, with an authorized capital of twenty-five million dollars, has filed a certificate of incorporation at Dover, Del. The company will use compressed air.

Admiral Cervera and the other commanders of the Spanish fleet destroyed in the battle of Santiago, whose conduct was the subject of inquiry by a special court-martial, have been acquitted.

Captain Victor M. Concas, who commanded the Infanta Maria Teresa in the Battle of Santiago, has written an article bitterly arraigning those who precipitated his country into war.

Contracts have been sent to the Carnegie and Bethlehem companies whereby the manufacturers will furnish about twenty-two hundred tons of armor at four hundred dollars per ton.

The municipal government of Cuba will be chosen by the natives as soon as possible. Preparations are being made for taking a census to ascertain the number of qualified voters.

The Hon. William J. Bryan was the principal speaker at the banquet given by the Young Men's Democratic Club of Cleveland, O., July 7. Fully one thousand persons were present.

The President has issued an order through the War Department, extending the privileges and protection of the American flag to the shipping of Porto Rico and the Philippines.

The army transports, Newport and Ohio, arrived at San Francisco, July 12, with the Second Oregon regiment. These are the first troops to return from Manila.

Revenue stamps may now be had in denominations of one hundred, five hundred, and one thousand dollars. Heretofore the highest has been fifty dollars.

The Russian ambassador at Washington says the Philippines have a population of twelve millions instead of eight millions as has been reported.

The Navy Department has dispatched to Admiral Dewey the medal awarded him by an act of Congress to commemorate the battle of Manila Bay.

President McKinley sent a message of condolence to the Czar of Russia upon the occasion of the death of his brother, Prince George of Russia.

The Michigan Supreme Court has decided that the law under which the "Detroit street railway commission" was appointed is unconstitutional.

A number of the delegates to the International Congress of Women were received by Queen Victoria at Windsor on the afternoon of July 7.

The custom receipts at Havana for the month of June were $1,012,899. Total receipts since January 1, 1899, were $5,146,830.

Reports from recruiting offices, show that volunteers are enlisting for service in the Philippines at the rate of two hundred per day.

The ninth annual convention of the Baptist Young People's Union of America assembled at Richmond, Va., July 13, 1899.

The ordinance forbidding the use of automobiles on the boulevards of Chicago has been declared void by Judge Gibbons.

During the fiscal year just closed 16,123 men enlisted in the naval service. Of these, 2,147 were enlisted for the war only.

The total expenditures resulting from the Spanish war up to the close of the last fiscal year were $280,500,000.

A copy of the first folio of Shakespeare was recently sold by auction at London for eighty-five hundred dollars.

A conservative estimate of the loss occasioned by the Texas flood places the amount at eight million dollars.

Professor George Harris of Andover Theological Seminary, has been elected president of Amherst College.

According to the statement of the archbishop of Manila there are about five million Roman Catholics there.

The copper production of the United States in 1898 was over five hundred and twenty-six million pounds.

It is stated that there are 170,000 churches in the United States, and about 232,000 licensed saloons.

A silver dollar bearing date of 1804 was recently sold at Chicago for one thousand dollars.

It is reported at Rennes, France, that the trial of Dreyfus will begin about August 10.

The National Educational Association assembled at Los Angeles, Cal., July 12.

Mt. McKinley in Alaska, is 20,460 feet above sea level.

Admiral Dewey arrived at Port Said July 13.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Unkindness in the Pulpit.

THE wise advice of Gamaliel to his brethren to let the Christians alone, was approved by the other Pharisees and it has been unanimously applauded for nearly nineteen centuries by theologians of all schools, but some of them depart from wisdom occasionally and bitterly attack Christian Science.

Gamaliel said—referring to Peter and the other apostles—"Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Ministers of other churches proclaim that their doctrines are true. If their doctrines be true, they surely need not defend them by means of vituperative abuse of Christian Science or of any other doctrine which may to them seem false, for it is a truism that Truth cannot be overthrown by error, and therefore the doctrines held by other churches are in no danger from Christian Science unless they are false, and Christian Science is true.

It would seem that if such ministers have any vital message to preach, any message that is true and that is needed by a sick and sinful world, they should be too busy preaching it to have any time for abusing Christian Scientists, especially when it is a matter of common knowledge that Christian Scientists do not make any effort to gain proselytes in other churches, but strictly mind their own business. It is also a fact of such general knowledge that it is difficult to understand how ministers could fail to be aware of it, that Christian Science has accomplished a vast amount of good in the world, reforming many sinners and healing many sick people, whom, in the one case the older churches had failed to reach; and in the other, the doctors could not cure.

Christian Scientists have no grudge against other denominations. They have no desire to interfere with any good work other churches are doing, but would be glad to see the orthodox churches distributing ten fold richer blessings than they are, even that they should participate in the Christly work of healing the sick as well as of preaching the gospel. Christian Scientists have a better opinion of the possibilities of the orthodox pulpit for doing good, than to think it has nothing better to offer hungry hearts than sermons filled with petty witticisms, unfair and even false statements, and malicious denunciation of Christian Science and Christian Scientists. Surely the least qualified minister of the Gospel even, must realize that he is lowering the standard of Christ's teachings, when he yields to the temptation to preach slander and malice from the sacred desk.

If the ministers of other churches are conscious of the world's great need of even the half of Christ's ministry, to the service of which they have been ordained,—namely the preaching of the Gospel of peace on earth, good will toward men,—how can they excuse themselves for turning aside to foment bitterness and strife?

Christian Scientists would be glad to see the world filled with devoted, love-inspired Christians. Meantime they, themselves are trying to do good in the way which to them seems right. To them it is a source of great comfort to have signs following their preaching of the Gospel, such as in the days of Jesus and the apostles, were considered to be the divine method of proving their teachings true.

Poisoned in Hospitals.

THE following are two cases of death in hospitals, resulting from the blunders of attendants in administering powerful poisons instead of the drugs that were prescribed. The details given in the newspaper accounts of both cases, show how easy it is for such mistakes to occur. The blame should not rest so heavily upon the persons who administered the poison by mistake as upon the system of drugging with all sorts of poisons, which prevails.

When such mistakes can so easily occur under the system of drug treatment, and when they so frequently occur, it is surprising that doctors should have the boldness to condemn Christian Science treatment when it saves such a large percentage of patients who are out of the reach of material methods of treatment, and especially when it is impossible, under Christian Science treatment, for such sad mistakes to happen as in the two cases that follow.

Given Strychnine by Mistake.

Foxboro, July 1.—Although the report of Dr. Charles E. Woodbury, superintendent of the Hospital for Dipsomaniacs at this place, to the State Board of Insanity, relative to the death of Benjamin Gifford, a patient at the institution, shows that Gifford died from apoplexy, still it is admitted by all the officials connected with the hospital that one of the attendants had administered strychnia by mistake.

The case discloses the fact that there are men employed at the hospital as attendants who are regarded as anything but experts, and that some of the duties which they have been called upon to perform are the selection of medicines from the ward medicine chest, which, as shown in the case of Gifford, has also contained dangerous drugs.

It is admitted that Gifford, at least, suffered from an error on the part of his attendant.

These attendants are underpaid, only receiving twenty-five dollars a month, and for this reason no competent persons, it is claimed, try for the positions when there is a vacancy.

The result is, it is said, that men who know almost absolutely nothing of the duties required of them have applied and been given positions as attendants at the institution.

The hospital officials have themselves taken action in the matter, and both Hunnewell and the head attendant, whose place he was taking while the latter was enjoying a twenty-four hours' leave of absence, have been suspended, pending the inquiry.

Gifford was suffering from partial paralysis, both his legs being affected, and he was obliged to use two canes in getting about. Hunnewell, who had only been at the hospital a week, during the absence of the head attendant, had been given instructions by Dr. Woodbury, the superintendent, to administer at intervals to several patients within his charge a dose of iodide of potassium, supposed to contain some one hundred and twenty grains. The solution

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was in the ward medicine chest, to which the attendants have access, and among the bottles there was one bearing the label of sulphate of strychnia. Hunnewell got mixed up in the choice of the bottles, and soon after had given the patients, four in number, doses of the strychnia, instead of the potassium that Dr. Woodbury had ordered.

Shortly after this Gifford began complaining of violent pains, and said that his muscles felt peculiar. Later the other patients felt the same effect, and the doctors being called in, discovered the error and worked over the men, three of whom fully recovered, but Gifford died of cerebral hemorrhage Wednesday night.

Boston Post, July 2, 1899.

Fatal Mistake.

Coroner Spencer and a jury yesterday afternoon held an inquest into the death of Alice Pollard, who died very suddenly on Wednesday morning at St. Michael's Hospital. The result of the inquiry was the following verdict, which was signed by all the jurymen:—

"We find that the deceased came to her death on June 29, 1899, at St. Michael's Hospital, Toronto, by being accidentally poisoned by carbolic acid. We do further say that the nurse who administered it was in no way to blame, as the solution had been placed in the wrong bottle, and the jury recommend that in future all poisons should be kept in blue glass bottles."

Dr. F. B. McNulty of the house staff was the first witness to be called, and in his evidence the whole story came out, the following being a summary of it:—

Alice Pollard, who was seventeen years of age last April, came to the hospital on June 19 suffering from some internal trouble requiring operation. The operation was performed on June 26, a week later than her arrival. Although it was of a serious nature, she came out of it well, and was improving rapidly, there being no doubt of her ultimate recovery. On Wednesday morning the nurse received orders to give her an enema of sulphate of magnesia. The nurse took from the cupboard a bottle labelled properly, and prepared the dose. While administering it, however, a bubble broke on her finger, and the burning sensation from the acid first apprised her of the mistake. After smelling and tasting the contents of the dose she made sure of its nature, and hastened to Dr. McNulty, who administered antidotes and did his utmost. The dose was given at 10.30 A.M., and the patient died at 12.45.

Dr. Swetnam was the next witness to be called. He was attending Miss Pollard, and upon his order the sulphate of magnesia was to have been given. He understood that instead the patient had received a fifty per cent solution of carbolic acid in a dose of nearly two ounces. The bottles for both medicines, he said, were kept in the same cupboard, in a stock solution, and as both were of identical appearance they would only be distinguishable by the label. Such a dose, Dr. Swetnam said, would burn severely, and the patient had become unconscious after a very short time. In answer to questions by W. Mulock, jun., who acted for deceased's parents, Dr. Swetnam said that he had not operated under any specific permission from Miss Pollard's parents, but that both of them had understood that she had entered the hospital with a view to being restored to health. They had also known that an operation would probably be necessary, and the operation itself had been spoken of in the mother's presence.

The most important witness was the Sister who has charge of the dispensary, and admitted being the cause of the accident. She had had an experience of seven years in the dispensary, and had never had an accident before. She mixes all the plain elementary medicines, and prepares stock solutions. In addition to this she also keeps stocks of various other drugs, among them the carbolic acid, and from them fills the bottles which are sent downstairs when empty. Certain bottles come to her at frequent and regular intervals, and among them are the carbolic acid and the sulphate of magnesia bottles. She presumably became very familiar with these bottles, and when the sulphate of magnesia one was last sent down, being without very distinct labelling, she made a mistake and filled it with carbolic acid. This bottle was sent up-stairs, and from it the nurse administered the poison which caused Miss Pollard's death. She admitted having had no previous course of study, and only depended upon her experience.

Toronto Globe, July 1, 1899.

An Interesting Meeting in New York City.

To the Editor of the Sentinel:—On Thursday evening, July 13, the recently organized Medical and Legal Relief Society of the Metropolis, held a public meeting in the Waldorf-Astoria to consider the question of proposed legislation designed to protect the public from the practice of Christian Science. The meeting was well described by all the city papers, which give much space to it. The *Tribune* describes it in part as follows:—

The meeting, which was held at the Waldorf-Astoria, was attended by more than two hundred influential men and women. Among them were many prominent lawyers, physicians, and clergymen. In organizing the meeting the society promised that to Christian Scientists an opportunity would be afforded for putting forward their reasons why their practices should not be regulated, and the invitation extended to them to be present was responded to by a fairly large number of faith healers. There were others, however, who adhered to the purpose of the meeting, but opposed the idea of restricting the exercise of mental healing, on the ground that it tended to interfere with the liberty of the individual.

A Case in Massachusetts.

It was this oversensitive fear of encroaching upon the constitutional principle of personal liberty that defeated the effort made in Massachusetts to make faith healers amenable to the law. But, as has been frequently contended, this argument carries no weight, inasmuch as the law protects would-be suicides against themselves, and a sick person who trusts for his recovery to the exercise of faith healing powers is apparently somewhat irresponsible so far as his well being is concerned.

No attempt was made last night to commit the meeting to any definite course of action. The purpose of the gathering was solely to discuss the matter from both standpoints, and this resolution was adhered to. The opponents of Christian Scientists, however, made their intention clear to seek restrictive legislation, and a committee will be appointed to-day to devise remedial measures.

Theodore Sutro presided, and among those present were Albert Turner, Mrs. Theodore Sutro, George W. Delano, Alex Gustafson, A. V. Daniels, John D. Benedict, Colonel Michael C. Murphy, Dr. F. H. Dillingham, Albert Day, Dr. George J. Helmer, Dr. J. N. Helmer, Dr. E. C. Helmer, John Sabine Smith, Edward Lauterbach, George R. Phoebus, Alderman Howard P. Okie, George E. Early, Dr. Edward F. Smith, the Rev. Dr. Francis J. Clay Moran, W. F. Lunt, United States General Appraiser; T. W. Burger, and W. W. Urquhart.

In his opening address, Mr. Sutro, after outlining the purpose of the meeting, went on to say: "The immediate operating cause which inspired this meeting has been the startling disclosures which have lately appeared in the public press of cases which unquestionably required the art of surgery and the science of medicine, being treated

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by Christian Scientists without the accessory of any of the accepted methods of treating illness and disease. Consequently deaths have resulted, and wide interest has been excited by reason of the fatal terminations of these cases throughout the country and even beyond the borders of the United States. It is a very serious matter, and a subject which appeals to our self-interest and our self-preservation. The men who have called this meeting have not done so for the purpose of antagonizing any creed or the so-called Christian Scientist as such, or any method of faith healing as such. But we have felt that when believers in this creed, to bring about results which can only come by the intervention of medicine and surgical instruments, persuade weak-minded people to dispense with these necessary instruments of science, then we think the time has arrived for serious public discussion to ascertain if there is any basis for the contentions of the Christian Scientists, and if there is none, then to appeal to the Legislature to restrain these apparently very dangerous practices."

Alderman Okie's Measure.

After it had been decided to limit each speaker to ten minutes Alderman Okie opened the discussion. He pointed out that the Medical and Legal Relief Society had determined to take the necessary steps to put a stop to the business of teaching people not to seek medical aid. To that end he had drafted a measure which he suggested might be presented to the Legislature, which he read as follows:—

First: A person who advises, persuades or attempts to persuade any other person not to employ medical or surgical aid in a case of illness or physical injury of that other person, or in a case of illness or physical injury of any person influenced or controlled by him, is guilty of a misdemeanor; it is no defence to a prosecution under this section that the defendant did not believe in the existence of such illness or injury.

A person who:

(1) Advises or persuades any person afflicted with illness or physical injury not to employ medical or surgical aid is, if said afflicted person shall die of said illness or physical injury without receiving medical or surgical aid, guilty of manslaughter.

(2) Advises or persuades a person having influence or control over any person afflicted with illness or physical injury not to employ medical or surgical aid for the person so afflicted is, if the person shall die of said illness or physical injury without receiving medical or surgical aid, guilty of manslaughter.

(3) In a prosecution under the preceding section of this act, proof that the person receiving such advice was the husband, wife, father, mother, brother, sister, master, or guardian by appointment or adoption of the deceased is proof that the person bearing such relation to the deceased had influence over him.

"I have put no long sentences in the bill, but I think we might get some good long sentences from it," Mr. Okie grimly remarked. Speaking of Mrs. Eddy, he said that, while she taught in her books that food neither strengthened nor weakened the body, and that clothing was not necessary as a protection from cold, yet she was evidently in need of both, as she charged high prices for her books.

W. F. Lunt strongly opposed such a bill as outlined by Alderman Okie. "It is not in the interest of the citizen," he said, "and such a bill should be opposed by everybody who does not want the shackles of tyranny to rest upon him or his family. I have been a close student of criminal law for many years, and I have never read of anything since the Dark Ages that can compare with its provisions. I should fear to have the liberties of the citizen left in the hands of a Legislature that would pass a bill of this kind, which provides that a person who advises another, shall be guilty of manslaughter if the man dies. Such a thing has never been known in the annals of common law since they pressed witches at Salem." Mr. Lunt was loudly applauded by the Christian Scientists, who were gathered together in one part of the room.

Edward F. Smith also opposed the bill, and then Alex Gustafson made a strong appeal for its adoption. "At present," he said, "Christian Scientists are favored by the law. The law is unable to reach them, despite the fact that they are not qualified to heal. We therefore should advocate that the law be changed, and advocate it in the name of common justice to all."

Mrs. Laura Lathrop then arose to speak and was invited to ascend the platform. She has snow-white hair, a fresh complexion, bright eyes, a mellow voice, and a convincing manner.

"I stand here before you," she said, "the pioneer of Christian Science in this city, a woman who for twenty-three years was a helpless invalid, for whom all the skill of all the doctors could do nothing; but now cured by Christian Science. Nevertheless I do not want to say one word against doctors. They were the best friends I had all through those dreary years. I love physicians. I have treated a good many of them, and I have certificates from them in which they freely acknowledge that they received certain benefits from my treatment which they could not get anywhere else. The trouble is that these doctors who speak against Christian Science do not really know what Christian Science is. They set up a man of straw, in their arguments, for the pleasure of knocking him down again."

A Question Asked.

Alderman Okie here interrupted the speaker by asking permission to put a question to her about the alleged teaching of the Christian Scientists that the body does not really exist.

"We do not deny the existence of the body," replied Mrs. Lathrop. "That is another point on which we are misrepresented. We admit that the mind cannot exist in this world without the body. Our corporeal frame is the embodiment of the mind. When we begin to perceive that God is the one and only Mind in the universe, then we begin to understand that our bodies and minds will be absorbed in the Mind of Christ."

Carol Norton followed Mrs. Lathrop. "All Christian Scientists," he said, "respect the motives of this meeting, but the bill savors too much of paternalism to succeed in a free country. The history of Christian Science is the history of the advance of Christianity. Christian Science is the restoration of a temporarily lost element in the Christian religion. The necessity of healing the sick goes hand in hand with religious duty, and with the healing of disease through mental processes. I speak in the name of two million persons, who got no relief from their ailments from the best physicians in the world, but who were cured by Christian Science. Our ranks are being recruited daily from the ranks of doctors in all the schools of medicine, and I stand ready to give certificates from many of these physicians that Christian Science is to-day healing cancer, consumption, locomotor ataxia, and other diseases too numerous to mention.

"We treat on the basis of mental anatomy, not physical," he added, in reply to an interjected question from Alderman Okie, and then went on to answer the attack which a previous speaker had made on Mrs. Eddy, because she charged a steep price for her book. "Mrs. Eddy," he declared, "has been giving all the money she gets to charity for the last fifteen years."

Christian Science Defined.

Dr. Bond Stow here asked if there was any distinction between faith cure and Christian Science, and the speaker

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declared that the difference was radical. "The faith curist," he said, "teaches that if enough faith is exercised, God will, in direct answer to the prayer of the sick person and his friends, cure the disease. Christian Science bases its healing on the doctrine of the allness of God, or Mind. The metaphysical therapeutics of the system is based on mental causation, mental cause and effect, and all that relates to the cure of disease as a whole in Christian Science is based on Mind. Christian Science is not faith cure. The systems are at polar extremes, and should not be confounded."

Alderman Okie here urged Mr. Norton to give his opinion of the bill, and the speaker said: "We do not advise against the patient calling in a physician, and we are in harmony with the framers of the proposed bill, if it is amended so as to make it a misdemeanor also for any one to advise a sick man not to call in a Christian Scientist."

Mr. Norton was succeeded on the platform by Mrs. Augusta E. Stetson, for thirteen years pastor, and now First Reader in the First Church of Christ, Scientist. She began to show the beauties of Christian Science, but was called to order by Dr. Stow, who insisted that she speak to the bill. She then said: "As a Christian Scientist I shall never oppose the calling in of a physician by sick persons whom I may be treating."

Alderman Okie asked if she would refuse to treat any longer a patient who called in a doctor. Mrs. Stetson said she would.

"Would not that be practically advice to the patient not to call in a doctor?" she was asked.

"It might be so taken," said Mrs. Stetson boldly, "but that is what I would do."

A. C. Butts, Assistant Corporation Counsel, then introduced some real old Tammany knockdown arguments into the debate, by asserting that all Christian Scientists were of a low order of intellect, and all who had addressed the meeting were abnormally developed in their minds. He challenged them to produce any people who had been cured of what are considered by doctors to be incurable diseases, and insisted that all Christian Scientists were criminals, and as such the Legislature should protect society from their murderous machinations.

E. H. Benn was called on by Chairman Sutro to speak, and he responded with a few words.

"I have no faith in Christian Science. I can see no difference in being cured by this belief and by hypnotism, but I believe that this bill, if passed, will do more harm than good. We have too much legislation, and in this law we should not be fair to those who firmly and conscientiously believe they are doing good, and in some cases are really doing a good work."

The meeting was one of great interest, and was conducted by its chairman in a manner that represented marked justice to the questions under consideration. At an early stage of the meeting it was evident that the majority of the persons present were either directly in favor of Christian Science, or if not avowed adherents, were radical believers in individual liberty and progress in therapeutical science. The physicians of both the so-called regular schools were greatly divided. One would denounce Christian Science healing as a menace to the public health, another would support its methods, and advocate a closer study of mental laws in the practice of medicine. Most of the lawyers present were not of the Christian Science faith, and yet spoke against the proposed law. One doctor said the Christian Scientists had arisen and were taking the very bread and butter out of the mouths of the physicians. Some of the most pointed remarks in opposition showed great ignorance of the system of Christian Science mind-healing.

While the whole meeting was one of great activity and vigor, it went on in a spirit of well-ordered deference, and showed to all present in a most conspicuous way that the Truth and practice of Christian Science cannot be condemned and made unlawful by those who wholly misunderstand it, for broad-minded people, lovers of liberty, progress, and true Christianity, though outside the ranks of Christian Science, come forward in solid phalanx and stand for its truths and uphold the rights of Christian citizenship and progressive living. Very sincerely

CAROL NORTON.

The Future of Religion.

Is religion passing away? Is faith becoming extinct?

Many students of the times are inclined to believe so, because of the decadence of the church. Not only is the church disintegrating into an ever-increasing number of denominations, but in all denominations heresy has taken root.

Higher criticism has undermined many an old established belief, and the advance of science has destroyed many a cherished superstition. Liberal ideas are spreading in both pulpit and pew. Pastor and people alike give nominal credence to outworn doctrines which they no longer, at heart, believe. Where is the end? What creed or what tenet is secure from attack?

In the mean time, the so-called liberal churches, which are in reality highly illiberal in their antagonism to traditional faith, are struggling to establish a new religion. But their efforts are, unfortunately, barren of spiritual results.

Lyceums of culture they often are, and noble philanthropic institutions, but churches, never, in the true sense of the word. They are monuments to the truth that moral philosophy is not adequate to the higher needs of mankind.

Something is lacking. There is one important omission. They try to construct a religion without worship, which is an anomaly, an impossibility. Religion is worship. It is the homage of the soul for something higher than the human. It is the loftiest emotion of the mind. Nothing short of it can lift man to his greatest possibilities.

Therefore, any system which does not present some definite and conceivable object for worship fails utterly as a religion. The human mind is so constituted that it is incapable, in its present stage of development, at least, of seizing upon purely abstract ideals, and converting them directly into purpose and action. There must be some model presented for imitation. As well ask the astronomer to resolve space into planets as to ask man to resolve the principles of ethics into deeds of virtue. The keenest appreciation of abstract truth cannot be converted into noble conduct save through the medium of objective ideals. Hence the failure, or rather, the insufficiency, of all systems which are based on abstract morality.

If, then, man is robbed of the old established forms of religion, what is there to give him in return? You take from him a plain road and visible goal, and give him only blank space and empty directions.

Yet Truth must be followed whithersoever she leads. This is alike the dictate of instinct and the verdict of conscience. Will the world, then, shake off religion, as an outgrown cloak? Alarming prospect! The decadence of France is an example of what may reasonably be expected of an irreligious nation.

Chaotic as the religious thought of the day seems to be, however, it is not without its hopeful tendency. Already the mountain top is gilded with an auroral light which foretells the rising of the sun.

President William DeWitt Hyde of Bowdoin College sums up the situation in a vigorous paper on "The Reorganization of the Faith." He says,—

"The current creed of Christendom is a chaos of con-

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tradictions. . . . It is high time to attack this chaos, to resolve it into its elements, and to re-organize our faith into a form which shall at the same time command the assent of honest and the devotion of earnest men. . . . We must discover the germ of life in the old and somewhat decrepit body of current tradition, and from that vital germ we must breed the fair and vigorous body of the faith that is to be."

Here is the heart of the whole subject. The disintegration of religion is not the disintegration of decay and death, but of life and regeneration. It is only the germination of the seed. It is but casting off the shell of error and superstition to spring up and blossom in some new and beautiful form.

The fact that men within the church recognize the situation and are brave enough and honest enough to face it, is in itself a wonderful advance. Only a few years ago, such a statement would have been rank heresy. Now it is received with approval and indorsement. It is half the battle when the church admits the need of the re-organization of the faith.

What will be the nature of this re-organization? Evidently the first step is to rid religion of speculative theology and human dogma, and the second to centralize it upon some great essential.

What is the essential of the Christian religion? There is but one. It is self-evident.

Professor Hyde says,—

"An effective spiritual and social movement must have a human head, a personal Lord, a real Master. Such a Lord and Master, the Christian finds in Christ. . . . The modern argument for the divinity of Christ is very simple: Love is God. Christ is our highest and completest historic expression of love. Therefore Christ is the son of God, our interpreter of the Divine, our vision of the Father."

What could be more rational and beautiful? Is not this a middle ground upon which all sects and classes may meet? Is not the time approaching when the whole religious world will unite in the simple worship of Christ? Will it not recognize Christ as the most sublime ideal the mind of man has ever conceived and be content to follow that ideal?

The future of religion may be summed up in one word: Christ. The religion of the next era will be what the religion of the present era has falsely claimed to be, the Christian religion.

The Minneapolis (Minn.) Sunday Times.

An Unreliable Witness.

A REPORTER of a yellow New York newspaper visited Lansingburgh recently, secured membership in a class in Christian Science of which Mrs. Harriet L. Betts is teacher, and he has been writing an *expose*. According to his story, he told that lady many falsehoods before he could induce her to accept him as a student. Then he wormed himself into the confidence of Mr. and Mrs. Betts, and dined with them at their residence. After having confessed himself to be a wholesale liar, and to have shamelessly violated the hospitality of his host and hostess, he proceeds to ridicule and "expose" Christian Science teachings in the most sensational style. Members of the society say that his statements are full of falsities and distortions, and only give an absurd misconception of what is really taught. Certainly a moral pervert of this character could not be expected to tell the truth, even when it would better serve his purpose, and no sensible person, whether hostile or friendly to the movement attacked, will give a particle of credence to his yarns.

The Troy (N. Y.) Press.

The unreliability of the paper in which this alleged *expose* was published has convinced fair-minded persons, who are inclined to give Christian Science the benefit of the doubt, that the attack was unjust and uncalled for.

During the past few months the attacks on the new cult have demonstrated that the faith curists are being persecuted. The fact that persons treated by Christian Scientists died seems to be the principal argument of those who are assuming the role of persecutors. There must be something in a cult which numbers its followers by the hundreds of thousands. Experiment has shown that the human organs are unconsciously affected by the mind to such an extent that remarkable cures have been recorded. Whether or not these changes are effected through spiritual intercession is another question. Those who follow the cult believe that their physical condition will be bettered through faith. There seems to be nothing remarkable in such a belief. The persons who are becoming hysterical over the subject would do well to collect their scattered wits, settle down to personal business and, on the glorious Fourth, "blow themselves" on fireworks.

Press-Knickerbocker and Albany Morning Express.

The Lectures.

At Ogden, Utah.

Judge W. G. Ewing of Chicago, delivered a lecture in the Tabernacle Monday evening, July 3, on Christian Science. A good audience heard the address.

The speaker was introduced by Mr. M. H. Lincicome, First Reader of the local church, who said,—

Thirty-three years ago down east in the state of Massachusetts, a woman met with an accident, receiving an injury from which the attending physicians said she could not recover, and she was given but a short time to live. Being of a religious turn of mind, and having great confidence in the Scriptural promises, when she was given up by her physician and her pastor had said a last farewell, she called for her Bible and requested to be left alone, which was granted. There in the quiet of her own room, alone with her Bible and God, she was healed of her hurt, arose and dressed herself, and walked out to her friends, clothed, and in her right mind. That woman was Mary Baker G. Eddy, the Discoverer and Founder of Christian Science.

As the falling apple led Newton to the discovery of the law of gravitation, so this seemingly miraculous healing of a case which neither medicine nor surgery could reach, was the event which led Mrs. Eddy to the discovery of the Principle of the Christ Healing, and the application of the rules which she has named Christian Science, and it has since been successfully applied in the healing of over a million cases. It is seven years since Christian Science was first introduced in this city, and I think I would be safe in saying that within that time there have been at least one thousand said to be incurable cases healed through the Christian Science treatment. While this has been going on, many erroneous impressions concerning Christian Science and its methods have been given out by those who know little or nothing of the true import of its teachings, and it was with the hope of correcting some of these wrong impressions as well as presenting to a thinking public a true statement of our claims for this Science that this lecture had been arranged for, and we have asked you to meet with us to-night to hear the subject discussed by one who comes to us with authority to speak for the whole cause; a member of the International Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Mass. It is with

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great pleasure that I introduce to you Judge William G. Ewing, of Chicago, who will now address you.

Ogden Standard.

At Stillwater, Okla.

We have just had a lecture on Christian Science, and perhaps it will not be out of place for me to tell something about our failures and success in securing a lecturer. We first engaged Mr. Alfred Farlow of Kansas City. Just at the time we were preparing to arrange for the lecture he was called to Boston.

Next we wrote to Mr. Kimball of Chicago. He wrote us that he had so many unfilled engagements that he could not come. Then we corresponded with Mrs. Knott of Detroit. We engaged her through her corresponding secretary in Texas, and through a misunderstanding we were again disappointed. Then we wrote to Judge Ewing of Chicago. He said he would be along in early winter.

By this time we had begun to think we would have to write to the Board of Directors, asking them to send us a lecturer. At this juncture we noticed that Judge Clarkson of Omaha, had been added to the Board of Lectureship, so we tried again and this time we succeeded. He came and lectured for us June 19, in the Christian Church. He was introduced by Rev. Mr. Williams of said church, in a few well-chosen and most liberal remarks. We had a full house and every one seemed to be there to learn.

It might be worth while here to state our experience in securing a building. There are seven church buildings here besides our own. As we thought our building too small to accommodate the people, we concluded to try to get a larger one. We first went to the Trustees of the M. E. Church. The leading physician of the city was on the Board of Trustees of this church, so we thought we would get his consent first, then we should have no trouble with the rest. He said we were more than welcome to it as far as he was concerned, that he would help us to get it, and he thought there would be no trouble whatever. He went to the minister first, and our hopes were soon blasted. The minister said it would not do at all, for we were not orthodox, and we were only trying to tear down the churches. The doctor said he did not understand us to be that kind of people, but of course the minister knew best.

Next we tried the Presbyterians. We got the consent of the Board of Trustees and Committee without one dissenting voice. Then we went to the minister. He seemed so afraid we would get into his fold that he had us promise that we would go no further with it, and he refused to give out our notice from his pulpit.

The *Gazette,* our leading paper, spoke well of the lecture, and printed it in full. W. F. STORM.

At Howard, Kan.

Judge W. G. Ewing, lectured at Howard, Kan., Friday evening, June 23. There was a good audience, the Opera House being nearly filled. There is a little band of only six Scientists at this place; but we were able to meet the expenses of a lecture, and the good results are both seen and felt.

Judge Ewing's address was well received by the people here and the Scientists are greatly encouraged.

Judge Ewing was introduced by Prof. Frank Westfall of this place. He spoke as follows:—

Ladies and Gentlemen:—We have assembled to hear something of Christian Science, its principles and practice. Many who are here believe in this religion, and many, like myself, do not; yet we believe there is truth and good in it. This is an age of enlightenment and progress; an age of thought and investigation; an age when the spiritual and material life of man are being studied by man more than ever before; an age when Truth is being sought by men and women wherever they may find it, casting aside all the old creeds and dogmas, relics of past ages.

The Christian Scientists who are seeking to find the whole truth should be praised for their investigations, for their desire for more light, knowledge, and wisdom, and a better understanding of man and his Creator.

We have with us to-night a man of this liberal thought, a man who has held the highest position in the courts of Chicago; a man of high literary attainments, and who holds the highest of social positions. This distinguished and eloquent gentleman is Hon. W. G. Ewing whom I now have the pleasure of introducing to you.

MRS. M. E. NICHOLS.

At Joplin, Mo.

The citizens of Joplin, Mo., were favored with a lecture by Judge W. G. Ewing of Chicago, Thursday evening, June 22.

The members of the School Board, who so kindly granted us the use of the high school building, were visited by the ministers of the different denominations in the city, and presented with a remonstrance against allowing Christian Scientists to occupy even for so brief a period, their fine new building.

They had met in solemn conclave, after our notices were put out, drawn up resolutions, and signed a petition asking the School Board to rescind their decision, withdraw their permission, and refuse to fulfil their agreement; but they reckoned without their host, for they found the chairman of the Board was a man of principle, who replied, "The building was erected for educational purposes, and I have no doubt that these Christian Scientists will give us food for thought. It is only a fair business transaction between man and man, and to withdraw our permission is not right, is not principle, and though I am not a Christian Scientist myself, and never expect to be, yet I believe in fair dealing."

The lecturer was introduced by Ex-Lieutenant Governor Claycomb of Joplin. MAY R. BOLTON, Clerk.

Lectures at Other Places.

Salt Lake City, Utah.—Judge W. G. Ewing, Sunday, July 2.

Toledo, O.—Edward A. Kimball, Tuesday, May 30.

Alpena, Mich.—Mrs. Annie M. Knott, Tuesday, June 27.

Augusta, Me.—Rev. William P. McKenzie, Thursday, June 29.

Denver, Col.—Edward A. Kimball, Thursday, June 29.

The Religious Press.

THE distinctive Baptist doctrine of the separation of Church and State is in grave peril from certain tendencies that are developing in American churches and missionary societies; but those who see the peril are coming to a larger recognition of the validity of the doctrine. For example, Dr. Charles H. Parkhurst, the eminent New York Presbyterian clergyman and reformer, has recently said,—

You cannot make a man believe in God if you do not convince him you believe in Him yourself. Peter, by brandishing his sword, denied the divinity of Jesus; and any other man cheapens God when he goes about to yoke God's Spirit alongside of carnal contrivances. It is the absence of such carnal contrivances that explains the rapid extension of Christianity during the first three centuries of our own era. God worked mightily because he had no back-

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ing. Up to that time armies and navies were on the side of the pagans. Christianity is never so powerful as when it is unprotected, and evangelization that depends upon soldiers and gunboats has no future. The instant Christianity begins to lean on anything, its divine vitality dries out of it. The cause of Christ prospered in the Roman Empire till it became the State religion—till it came to have the government back of it—then Christianity deteriorated into a pious kind of politics, with a good deal more politics than piety.

In contrast with these utterances we put the declarations of the Rev. Dr. Radcliffe, the moderator of the Presbyterian General Assembly, who last week said in his annual sermon:—

In the presence of these opportunities, the Church cannot be careless. We dare not refuse obedience. God calls us to subjugation. Force is the only argument known to savages from Joshua to McKinley. The earth must be subdued that it may bring forth the rose and the fruit, that it may bring forth the trees of life whose leaves are for the healing of the nations. Our national life has new impulse and dazzling ambition.—*The Watchman* (Baptist).

Settled Notions Disturbed.

Perhaps no illustration of this relativity of our consciousness can be more apt than that relating to the existence of air as a liquid. It is true, indeed, that gases in small quantities have been transformed into liquids in the chemist's laboratory, and have been shown to students in the lecture room. But it is only when the process assumes commercial proportions and air is liquefied by the gallon and made available to everybody that the masses awaken to a realization of its remarkable properties. True, it is a liquid; but it is a liquid which does not wet anything. A handkerchief soaked in it and then shaken out, is as dry as before. It may be poured into a tumbler as may any liquid, but, unlike any known liquid, it boils furiously even in the ordinary air, and in boiling produces a cold several hundred degrees below the zero of the thermometric scale.

Of itself it does not give off a vapor; but the gas resulting from its evaporation condenses to a solid the moisture in the air and so surrounds itself with an almost impenetrable mist or fog.

At such a low temperature most substances lose their characteristic properties. Iron becomes as brittle as glass, copper loses its electric resistance, soft rubber is made hard and fragile, mercury is solidified, and absolute alcohol, which is able to stand the winter's cold of the Arctic regions, is converted into a hard and dense solid like ice.

Certainly it would seem that our ordinary experiences are wofully disturbed by such a substance and our consciousness of things about us caused to suffer a very rude shock.

George F. Barker, LL.D., Professor of Physics, University of Pennsylvania, in *The Independent* (Presbyterian).

Foreign Mission Problems.

The annual report of the Woman's Baptist Foreign Mission Society of Pennsylvania for 1898 shows that for every dollar forwarded to the Woman's Baptist Foreign Missionary Society in Boston more than fifteen cents was spent for "State Expenses" in Pennsylvania. The "State Expenses" do not include the expenses of the Associational organizations. In 1898 the cost of sending one dollar from Pennsylvania to the foreign field through the Woman's Baptist Foreign Missionary Society was considerably more than twenty-eight cents. The cost of sending one dollar to the foreign field through the treasury of the American Baptist Missionary Union in the same year was less than eight cents. That is, it cost considerably above twenty cents more to send one dollar to the foreign field through the machinery of the Woman's Society than to send the same amount through the treasury of the Missionary Union.

Mary Clark Barnes in *The Watchman* (Baptist).

Higher Sense of Prayer.

There is no way of making one's prayers real and strenuous save as God is made real and present in one's thoughts. It is impossible to speak with any sense of reality to an absent deity, or to put soul and passion, faith and love, into words that are spoken into empty space; and we can never know what Jesus meant by prayer, nor what prayer meant to him, until we have bathed our spirits in his rich and satisfying thought of God. Once let that thought take possession of us, and prayer is lifted forever above the mere realm of petition, and all doubt or misgiving as to its answer is lost in the higher wish, not that our particular requests shall be granted, but that the will of God may be known and done.

Rev F. W. Baldwin, D.D., in *The Congregationalist.*

Creed of Stevenson.

The following, which may be termed the creed of Robert Louis Stevenson, is a creed that does not declare Christ, but contains the spirit of Christ's teaching:—

To be honest; to be kind; to earn a little and spend a little less; to make, upon the whole, a family happier for his presence; to renounce when that shall be necessary, and not be embittered; to keep a few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself: here is a task for all that a man has of fortitude and delicacy.—*The Outlook.*

A Chapter on Medical Legislation.

BY ROBERT L. ZILLER.

Texas has added another chapter to the history of unsuccessful attempts at monopolistic medical legislation. Before the Legislature assembled in January, printed copies of a proposed medical bill were sent to the members through the mails, with the request that they give their support to this or a similar bill. The wording of the following quotation, which is taken from a printed note attached to said bill, plainly shows that there was a general understanding in the several states as to what course should be pursued in the Legislature regarding medical legislation. "Note:—This is a copy of a bill prepared by the Illinois State Board of Health to submit to their legislature for adoption. Its provisions are ample and simplify the business," etc. One of the "ample provisions" reads in part as follows: "Sec. 9. That any person shall be regarded as practising medicine within the meaning of this act who shall operate for or upon, prescribe for, or otherwise treat, or profess to heal or cure any physical or mental ailment or any physical injury to or deformity of another," etc. The bill, however, was not formally introduced, and while another and more drastic measure was being prepared, the time was used to the best advantage by bringing Christian Science to the attention of the members, both by reading matter and by personal effort. Soon another bill made its appearance, and was formally introduced and referred to a committee. This bill was known as H. B. No. 627, and a more vicious bill could scarcely have been framed. A part of the most objectionable section reads as follows: "Any person shall be regarded as practising medicine or surgery within the mean-

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ing of this act who shall use the words or letters 'Dr.' or 'Doctor,' 'Professor,' 'M. D.,' or 'M. B.' in connection with his or her name, or any other title intending to imply or designate him or her as a practitioner of medicine or surgery in any of its branches, and who in connection with such title or titles, or without the use of such titles, shall prescribe, direct, recommend, advise, apply, give, or sell, for the use of any person or persons, any drug or medicines, or any other agency or application for the treatment, cure, or relief of disease, and it is further provided that the use of any of the aforesaid titles, or the exposure of a sign, circular, advertisement, or any other device or information, indicating thereby the occupation of the person or persons shall be considered *prima facie* evidence, and it is further provided that the provisions of this act shall apply to all persons professing or attempting to cure disease by means of the so-called systems of 'faith-curism,' 'mind-reading,' 'laying-on-of-hands,' and other similar systems," etc. A strong pressure was brought to bear on the committee to secure their approval of the bill, and while there was some opposition from the so-called "irregular" practitioners on the outside, the fact that at least four members of the committee were M. D.s made the outcome seem rather uncertain. But the committee delayed action for a few days, and I was told that I need give myself no further concern.

However, that was not to be the end of the matter. On going to the Capitol, and on nearing the entrance to the House of Representatives, I noticed that quite a number of physicians were present, both outside and inside. It immediately flashed upon me that something was up, and on finding several members of the committee I learned that such a cry had been raised on account of the bill being laid aside without giving all the doctors a formal hearing, that the committee felt compelled to reconsider their former action. A meeting was to be held that very night, at which time the representatives of the state medical association, as well as representatives of the various schools of medicine were to be present and express their views. There was no time to telegraph for any of the brethren to come, nor could the time for the hearing be changed. When the hour arrived the procession of doctors filed into the room, and when I noticed that of those on the committee who were positively opposed to the bill, only one was present, it seemed for a moment that an ominous cloud was lowering. When all were seated, the reading of the bill in sections began, and various expressions of approval were heard as the reading progressed. I decided to say nothing until the objectionable section was reached. When it was reached there was a pause, during which time several were noticed in earnest conversation. Then the doctor who was reading the bill began again, and said, "We have decided to make a change in this section of the bill. We do not believe that there is any chance to pass the bill as it stands. There seems to be such opposition from *somewhere* that to leave it as it was framed would defeat the entire bill. If people want magnetic healers, vitapathic doctors, or Christian Science treatment let them have it, and let them pay for it. We have decided to insert this amendment: 'Provided, that the provisions of this act shall not apply to persons professing or attempting to cure disease without the use of drugs or surgical appliances.'" After some further talk on matters pertaining to the practice of medicine, vivisection, etc., the meeting came to an end. Before the committee made its report other medical bills came before it, and finally a bill was gotten up by the committee, known as S. H. B. Nos. 358. 453. 627, and this, containing the above amendment, was reported favorably.

Soon a lecturer came to this state, and while it was held desirable to have a lecture, the way did not seem clear. One morning a telegram came, offering a lecture in the Capital City if arrangements could be made. The legislators had been prepared by the previous distribution of lectures, and the thought came that the proper thing to do would be to have it in the great granite Capitol, the most magnificent building of its kind in the Union. In talking with some of the members about the matter all expressed a desire to hear a lecture, and were not opposed to giving the House of Representatives for that purpose. However, the general sentiment of the Legislature was against permitting the Hall to be used for outside purposes, and as so distinguished a gentleman as the Hon. Wm. J. Bryan obtained the use of the Hall only by a great effort on the part of his friends, it was considered almost impossible to get it. But within two hours from the time the telegram was received all arrangements had been made, and a resolution offering the House of Representatives for a lecture to be given to the "Members of the Legislature, the State Officials, the Press, and the people of Texas in general" was carried by acclamation. The lecturer (Mrs. Knott) was introduced by the speaker of the House in a very appropriate address, and much interest was manifested in the subject. This was indeed a fitting finale to attempts at tyrannical medical legislation, and it is noteworthy that these events took place on the eve of the celebration of San Jacinto, the day of Texan independence. The bill as reported by the committee was never brought to a final vote in the House, and a similar bill reported favorably by a Senate committee met the same fate in that body.

Many kind expressions were heard in the Legislature. One physician remarked: "When I see a people near enough to the Almighty to heal the sick by their prayers, I would be willing to kneel in the dust of the street with them in humble petition to the omnipotent Creator." This same physician also remarked that after reading the literature he had received, he mailed it to others, in order that they too might read it.

Many pleasant hours were spent with members of the Legislature; many were the kind words uttered with genuine good will, and on the day of adjournment I felt that the months spent in the work with the Legislature had been abundantly blessed by our heavenly Father.

Inasmuch as there is considerable discussion at present as to the legal aspect of Christian Science, and the rights of its practitioners, it may be well to give the expressions of several legislators, made with reference to the proposed bill (before the amendment was introduced) and to tyrannical medical legislation in general.

Hon. Geo. W. Savage (minister) expressed himself as follows: "I believe in upholding individual rights to the fullest extent. Every man has the right to choose his own method of healing, as well as his religion. The state has no right to interfere in such matters. Any law that would deprive a man of his right of choice in such matters would be in violation of the Constitution. I am opposed to such laws, and while we may differ on points of theology, I stand ready to defend your rights as I would my own, wherever I may be. The few Christian Scientists that I have met have given me the impression that you are true American citizens."

Said Hon. Arthur C. Tomkins, (attorney at law): "Christian Scientists have as much right to practise as any one else. I do not see any proof for the claim that medicine is a science. It is every one's constitutional right to employ such means for gaining health as he may see proper, and I do not believe in enacting laws that would interfere with this right."

Hon. F. B. Looney, M. D., expressed himself very forcibly as being opposed to restrictive medical laws in

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general. (Dr. Looney is an allopathic graduate, and during the Civil War was Assistant Surgeon in the 27th Tenn. regiment, and later Assistant Surgeon in the 2nd Ark. cavalry until the close of the war.) He said: "You may say for me that I think the proposed medical bill, or either of the bills, would be a great imposition. The people don't want these bills. I remember some years ago how the allopaths fought the homœopaths. Their methods are direct opposites, and they would not even join in consultation. Now they are quite ready to lay aside their prejudices and unite in making war on a new school. There should be no monopoly in this thing, and I am opposed to such class legislation. I believe the laws on this subject as they now stand are sufficient. If I am sick, and do not wish to rely on your method of treatment, that is no reason why others should not. People have sense enough to know who they want to treat them without having any class of people dictate to them. Furthermore it would be a violation of their rights, and I will oppose such bills whenever they may make their appearance."

In addition to the above, the proposed medical bill was submitted to competent lawyers outside of the Legislature, and they were asked for brief legal opinions, especially on the section quoted from H. B. No. 627 The questions involved in general terms the following points: (1) Its applicability to Christian Science practice; (2) the probability of its finding a place on our statute books or standing the test of judicial decision, and (3) its constitutionality. The following extracts are given from opinions rendered:—

"Above bill would attempt to affix a penalty for obeying the positive injunction, or command, of Christ; would place a tax upon even an effort to be a Christian, or to lead a Christian life. To add that such a measure would be unconstitutional would be surplusage; that deduction seems self-evident. Therefore it could not stand the test of judicial decision. It is but fair to add that it is a credit to the intelligence of the Legislature of the State of Texas that the effort to pass the bill was a failure."

E. B. HANCOCK, Atty. at Law.

"In my opinion the proposed law before our enlightened courts would not stand a minute, but would be held unconstitutional. To the question as to the probability of its finding a place on our statute books, I will say No,—not even a temporary place The time for the passage of such laws in Texas has passed, and we are taking no backward steps."—H. M. LITTLE, Atty. at Law.

"In reply to your questions concerning the enclosed section of H. B. No. 627, I beg to give you my opinion as follows: The section set forth in your communication undoubtedly would place a restriction on the practice of Christian Science, and attempt to control the religious liberties of those who have taken up the teaching, and follow the practice, of Christian Science. However artfully any bill may be framed which in any way tends to control, or interfere with, any religious faith, it would be in direct conflict with the Constitution of the United States and every state in the Union. Both the constitutions of the United States and the State of Texas guarantee the indefeasible right to all persons to worship Almighty God according to the dictates of their own consciences. No human authority ought in any case whatever to control, or interfere with, the rights of conscience in matters of religion, etc. Now from this section of the Constitution it is very clear that no legislative enactment concerning the rights of any class of people, of whatever religious faith, could be otherwise than in direct contravention of the constitutional provisions. Having carefully examined the text-book of Christian Science, 'Science and Health with Key to the Scriptures,' by Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, I find that healing the sick is as much a part of the religion as reforming the sinner. Therefore it is my opinion that no legislative enactment of the kind in any of the states or territories of this Union could stand the test of judicial decision, but would be declared unconstitutional."

WM. BRUEGGERHOFF, Atty. at Law.

It gives me pleasure to be able to quote the following from Hon. C. W. Raines. (Besides being a thorough student of the law, Judge Raines is a member of the Texas Historical Society, and also of the Texas Academy of Science. Among the valuable contributions which he has made to our literature may be mentioned, "The Life of Santa Ana," "Bibliography of Texas," "Enduring Laws of the Republic," etc.) He writes as follows: "To answer your question, I will briefly notice in order the only parts of the bill that could possibly apply to Christian Science practice. The first is the expression 'or any other agency' (which follows closely the mention of drugs and medicines) 'for the treatment, cure, or relief of disease.' This expression is broad enough to include every kind of medical treatment, but it evidently refers to other material remedies, such, perhaps, as hygiene, dietetics, exercise. And this opinion I think conclusive from the fact that further along the bill specially alludes to remedies of a different nature in these words: 'the so-called systems of faith-curism, mind-reading, laying-on-of-hands, and other similar systems.' Whether or not this last clause applies to the metaphysical practice of Christian Science, I will now consider. Mrs. Eddy, the author of the Christian Science text-book 'Science and Health with Key to the Scriptures,' denies that Christian Science practice is identical with the so-called systems of faith-curism, mind-reading, laying-on-of-hands, or that it could be justly classed as a similar system with those delusive errors. Christian Science practice as held by its adherents is no mere theory, but is based on a demonstrable Principle of metaphysical healing, with no points in common with the so-called systems mentioned in the bill. Should the courts, however, hold otherwise, a direct issue could then be made as to the constitutionality of the bill. The Constitution plainly guarantees the rights of conscience in matters of religion, and it would only be necessary for Christian Scientists to show that their metaphysical healing is a vital part or substance of their religion to invoke the protection of the Constitution. This can be readily proven from the text-book of Christian Science, which declares that preaching and healing are inseparably connected as commands of Jesus, and that sin and sickness are to be dealt with by precisely the same remedies. If the provision of this bill be held by the courts to inhibit Christian Science practice, or metaphysical healing,—an essential part of the religion of Christian Scientists,—then it would be repugnant to section 6, article 1 of the Constitution, which reads thus: 'All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. . . . No human authority ought in any case whatever to control, or interfere with, the rights of conscience in matters of religion.' This means, of course, that the bill would be held unconstitutional, as no law would be held valid that interfered with the rights of conscience in matters of religion. So, if Christian Science practice invokes the rights of conscience in matters of religion, as it surely does, it can confidently rely upon the protection of the Constitution as the last resort."

In conclusion I will say that ten competent lawyers, who were made acquainted with the fundamental teachings of Christian Science, as laid down in Science and Health, stated as their conscientious conviction that no law having for its purpose the suppression of Christian

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Science practice could find an abiding place on our statute books under the Constitution of the United States as it now stands, and one well-known judge who sat talking of the grand teaching of Christian Science till the midnight hour was near, remarked with much earnestness that the Bible, and Science and Health were the best guides for daily life he had ever found.

The Communion and Annual Meeting.

BY ANNIE M. KNOTT.

Now that we are again at work, the inspired and refreshed thought goes back to the recent events in Boston which mark an important epoch in our history.

The solemn and grand communion lifted thought above the merely material and symbolic worship of our earlier days, and showed us that joy is eternal and springs up perennially by the breath of spirit.

On Tuesday there was no questioning, but a glad sense of hope that all we needed would bless the day.

Words are vain in speaking of the thrill which we felt as our brave and tender Leader stepped upon the platform. Those of us who have been privileged to see her occasionally, forgot even our own gladness in the joy for the dear students who had come so far, cherishing this fond hope, and who were to go home enriched beyond measure with the blessings poured out.

How proud we were of that stately and yet graceful woman, with her strongly marked individuality expressed by voice, manner, and poise. Our hearts said, "She is ours!" and yet she belongs to all humanity by ceaseless service.

The older workers could not well help being reminiscent, and thought turned backward to the time when the National Christian Scientist Association was called to Boston by our dear Leader in April, 1887—and how we were so richly repaid for our response to her call by the never-to-be-forgotten address which she gave us at the meeting.

By way of illustration, when urging upon us the necessity for daily prayer, she spoke of the pioneer in a new country who made a little clearing in the woods wherein to build a place of shelter for himself and family, and then, after a time, there came, perhaps on the same spot, a better home, and after a lapse of years, a stately mansion in the midst of a beautiful city.

This was to show us how our ideals of prayer were to unfold and progress through spiritual understanding.

Our recent gathering was most truly a fulfilment of the words spoken then, and the whole experience recalls some lines from a little poem, entitled "On the Mount:"—

> **Yet hath one such uplifted hour**
> **Upon the soul redeeming power:**
> **And in its light through after days,**
> **We travel our appointed ways.**
> **And all the lovely vale grows bright,**
> **Transfigured with remembered light;**
> **While in untiring souls we bear,**
> **The freshness of the upper air.**

Truly, the branches are "rejuvenated," and weary hearts are made glad and light, and who can tell what more awaits,—but we can at least be making ready for the outpouring, for all the signs show clearly that the reign of righteousness has begun within and without, and St. John's words have intense significance at this hour: "He that believeth on the Son of God hath the witness in himself."

Miscellany.

Here is a Truthful Doctor.

Editor Evening Journal:—I see with much pleasure the just and needed editorial to-day on "Death in Unknown Remedies," and since the Christian Scientist is being well peppered, the drugs advertised as "cure-alls" should be relegated to the rear of the at least harmless "Christian Science," which, however, has neither science nor sense. "Thousands are slaughtered in the quiet sick-room," said the famous "Regular" Dr. Franke, while Sir Astley Cooper told his class that "The medical profession as a whole is founded on conjecture and improved by murder."

Scan how many are needlessly slaughtered by operations for appendicitis, etc.; still, the lesser customs, like the poorer classes, must be persecuted and unjustly arraigned, while the wealthy snobs and elite poisoners are lauded to the pinnacle of fame, and poor, normal nature and her health laws are ignored, and we are a nation of medical and healing quacks. SIMON M. LANDIS, M.D.

Boston, Mass., May 13, 1899.

New York Evening Journal.

In a recent sermon on the subject of "Wealth," Dr. Hale said in part:—

"All the real teachings of the Bible point towards wealth of one kind or another as a reward for Christian living. Ministers for years past have contradicted themselves on this point—for instance, in using as examples to struggling young men such cases as that of Dick Whittington, who crowned his career as lord mayor of London. But the money must be spent wisely and well in moral ways, for the coming century is to be a 'reign of God,' when we each and all shall strive to dispel the sorrows from our minds, the darkness from our eyes; we shall take up the burdens of those less fortunate than ourselves, and treat the exile, the leper, the stranger within our gates as we do our brother, our neighbor, or our friend."

Boston Evening Transcript.

I can have no conception of God other than as the All-good, the All-wise, and the All-Father or the Father of All. I cannot bring myself to believe that there is any governing force that is in any sense final but the thing known as love, and I believe that there is no better statement than that God is love, and that He has the fullest and completest love for all His children. In short, I believe in the fatherhood of God and the brotherhood of all men, and from this relation I bar none—pagan, heathen, Jew or Gentile, black or white or yellow. Brotherhood is, and the mere matter of whether we believe or disbelieve it does not change the fact in the slightest.—[Extract from an address by S. M. Jones, Mayor of Toledo, O., at the commencement of Iowa College.] *Nebraska State Journal.*

The *Christian Register* says, "The Fatherhood of God is received by all Christians as an article of faith, but with a difference. To some he is the Father of the elect, to others the Father of the righteous, to others the Father of Christians. To a few only is he held without reservation to be God and Father of all men."

The *Advance* says: "One of the strongest proofs of the essential and unique inspiration of the Bible is that in spite of the attacks of its enemies and the imperfect theories of its friends the Book of Books survives and shows no signs of impairment or failing strength."

The *Watchman* says: "We are against Christian Science and most of its works, as we understand them, but we do not propose to abandon the doctrine of civil and religious liberty in order to fight any one, no matter how much we are opposed to his principles or his practice."

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Questions and Answers.

Does not the teaching that evil is unreal, encourage mortal man in the indulgence of sin?—One in Doubt.

Inasmuch as mortal man sins, he does so because he believes that sin is real and confers pleasure. He is not influenced by the teaching that evil is unreal, but by the belief that it is real, hence the doctrine of the unreality of evil can in no sense be held responsible for his sin.

It is not possible for mortal man to sin and then escape punishment by saying, "I have done nothing, because evil is unreal." The Divine law, "Whatsoever a man soweth, that shall he also reap," cannot be annulled. The discord and suffering that follows the indulgence of sin is just as real as the sin, and there is no way in which it can be made less real. Sin is a debt of the sinner's own contracting, and no one but himself can pay it.

If mortal man were fully convinced that sin will always bring more suffering than pleasure, he would not sin. But because he is not thus convinced and thinks it is possible for him to sin and escape punishment by obtaining forgiveness, he gives himself up to the indulgence of a false sense of pleasure.

On the other hand, would man indulge evil if he really understood it to be unreal? Having this understanding what possible motive could he have for sinning?

The teaching of the unreality of evil is based upon the Scriptural declaration, "All things were made by him; and without him was not anything made that was made." If this statement is accepted as truth, the only logical conclusion that can be reached is, that that which God did not create has no real existence and is only an illusion. The application of this thought is to-day healing sickness and sin. To say that it produces the very thing it destroys is a grave mistake.

The unreality of evil can be demonstrated only as one gains the understanding of the allness of Good. Christian Scientists are gaining this understanding and it saves them from the desire to sin, thus proving that it does not encourage one in the indulgence of sin.

***

If one knows that he has wronged another, should he go to that one and confess his fault, or should he remain silent and try to demonstrate over it?—A student.

How would he have another treat him under similar circumstances? The Golden Rule is a safe guide to conduct. The Scriptures admonish us to confess our faults "one to another, and pray one for another." One of the hardest things for mortal man to do is to confess his faults—acknowledge he is in the wrong; and yet there is nothing more necessary for his salvation from error. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

If one loves his neighbor as himself, he will try to save his neighbor as well as himself. If he knows that another is suffering because of some word or act of his, done ignorantly or intentionally, love will prompt him to do what he can to save that one from suffering. It requires self-denial and humility to go to another and acknowledge a fault and ask forgiveness. If one finds he is not received, he at least has the assurance of having done what he could.

If he is received in the spirit in which he goes, he finds that his offended brother is as willing to forgive as he is to be forgiven. The joy of forgiving a repentant brother destroys the sense of having been wronged, and the consciousness of having done one's duty, thus proving himself a man, atones for all the self-denial that was necessary. Thus in a few minutes is accomplished the destruction of a claim of error that might have troubled the thought of both for days, and even weeks, before it could have been silenced.

Reply to a Question.

In reply to a question which comes to us from St. Augustine, Florida, we republish below the following extract from "Pulpit and Press" by the Rev. Mary Baker G. Eddy, page 9.

"This book [Science and Health with Key to the Scriptures], in 1895, is in its ninety-first edition of one thousand copies. It is in the public libraries of the principal cities, colleges, and Universities of America; also the same in Great Britain, France, Germany, Russia, Italy, Greece, Japan, India, and China, in the Oxford University, and the Victoria Institute, England; in the Academy of Greece, and the Vatican at Rome."

A Letter to a Friend.

Cedar Rapids, Iowa.

My Dear Friend:—As you know, I had a claim of Locomotor Ataxia of three years' standing, and in seeking health I made a trip to Europe, then spent a winter in North Carolina, then two months in a hospital in St. Paul, and always under medical or electric treatment, with no permanent benefit.

In the spring of 1898 I tried Osteopathy two months with only slight temporary benefit. In June following, my wife suggested that I try Christian Science as a last resort, and urged me to call on a local demonstrator here. Neither of us knew anything about Christian Science, and having no faith in it, I asked to be shown some one who had been healed of such a disease as mine. I was given the name of a Chicago gentleman, and I started that night for Chicago to see him. During the next day, before I had an opportunity to see the gentleman, I met a friend, who, on making inquiry as to my health, mentioned the fact that a friend of his had been healed in Christian Science of a disease of exactly the same nature as mine.

This struck me as being a better subject for me to see, so I immediately called on him and spent the evening with him and his wife, when they gave me a history of his case and the healing.

We had been under the same doctor in Chicago, and, strange to say, this same doctor who sent me to St. Luke's Hospital to lie on my back under absolute rest for two months, had hung the other fellow up by the neck every day from an apparatus suspended from the ceiling. I put the various tests to this man, and left his house that night convinced that I could be cured. So I came to my healer July 1, under the following string of beliefs:—

Paralysis, gastritis, fugitive pains in my legs, partial loss of eyesight, loss of equilibrium and consequent difficulty in walking, constant daily artificial means with bowels and distress from kidneys.

With the above string and the positive assurance from the best-known doctors in the land that I could never be cured, I turned to Christian Science.

The demonstrations were rapid, and after the third treatment I walked six blocks in perfect balance. I have not used any medicine or material means, nor have I worn glasses, since I took my first treatment, and I have experienced no inconvenience, except from a vicious belief of cough which seemed to cling to me, but now I am glad to say it has become nothing. I had coughed steadily for four years, but on Sunday, December 4, I sang a solo at our church service here, thus annihilating the last of my old claims and offering that as a public testimonial to Christian Science.

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Now I have written you much of the physical healing, but it is not a tithe of the spiritual healing. The teaching of Christian Science and its daily practice has brought me health, and joy, and rest.

You knew something of my old life, but it is quite different now. My daily journeys seem short with Science and Health in hand, and my home-coming is an entrance to an atmosphere of love and security. My wife has also accepted Christian Science, and when you visit our city again, I want to show you a happy home. You know we were members of the Roman Church. Sincerely yours in Truth, *F. W. Gibbons.*

A Summer Service.

Lake Minnetonka, Minn.

Dear Sentinel:—Here at our summer home we are in the midst of a thickly settled country of small farms and market gardens, and three miles from the churches in the village of Excelsior. During the eighteen summers we have spent among them, our neighbors have become friends, and occasionally an afternoon Sunday service has been held in the open air. We felt the need of a Sunday service in the neighborhood, but the interest was not sufficient to establish anything permanent. Two years ago this spring, having had the help of the Christian Science service since the organization, the January before, of Second Church of Christ, Scientist, Minneapolis, Minn., my daughter and I decided to read the lessons in the *Christian Science Quarterly* every Sunday morning, at home. Some one suggested inviting the neighbors and we did so. The third woman to whom I went, was not a Christian Scientist, but asked me most earnestly to have the service in the schoolhouse, saying she would herself obtain permission from the trustees to use the schoolhouse for the purpose.

The people had known nothing of Christian Science, but they liked the service and continued to come during the summer. Two months of this time I was away, but our older son took my place, and with his sister, read the full Christian Science service every Sunday. I came back to find the human thought of prejudice had started an opposition service, in the form of a Sunday School, using the schoolhouse an hour before we met. I went to see them at once. They received me kindly but the feeling against the use of Science and Health was intense. The wife said to me, "When I see cursing, swearing infidels attending that service Sunday after Sunday, and saying they see no harm in *that book,* then I don't want anything to do with it." The husband seemed particularly agitated over the spiritual interpretation of the Lord's Prayer, and shaking both head and forefinger at me said, "We want nothing but the words of Jesus." The "cursing, swearing infidels," of whom we had not known before, decided the question of continuing the service the next summer. This spring the friends again asked for the service, and now, with the First and Second Readers permanent residents, a Christian Science service is established at Lake Minnetonka, "To give light to them that sit in darkness, . . . to guide our feet into the way of peace."

Love has done all the work. The first summer the collections bought our hymnals, a dozen and a half, and a half dozen were given us by a friend. Last summer the collections were for a cabinet organ, which was bought at the close of the summer and left in the schoolhouse for the use of the schoolchildren.

I have sent this experience, thinking others might find in it a suggestion for the long summer vacation away from their helpful service in the city. With this simple service of Love, has not Christian Science solved the much discussed religious question: The Problem of the Country?

ADDIE KEITH MERRILL.

The Carol of the Rain.

BY KEYES BECKER.

O THE happy summer rain! O the merry summer rain!
How it dashes and it splashes o'er my southern window-pane
With its sweet persistent voice
On its way to make rejoice
Every leaf of anxious clover, every blade of thirsty grain!

O the rolic, summer rain! O the frolic, summer rain!
Here you are with us a moment, then you're up and off again!
Other fields expectant lie,
Dull and dusty, hard and dry,
Glad to have you spoil their burdens, for you do it without pain.

There is something all may gain from thy visit, Summer Rain—
Something with Love's cadence whispered in thy carol sweet and plain:
"He who knows true liberty
Helps his neighbor to be free:
E'en the cup of water is not given the needy one in vain."

Amended By-Laws.

Section 6 of Article IV. of the By-Laws of The First Church of Christ, Scientist, in Boston, Mass., has been amended so as to read as follows:—

"Members of the Mother Church who are, or may be appointed, readers to conduct public services, should be thorough English scholars, and must be sufficiently such as to read and spell well."

Section 5 of Article I. has been amended so as to read as follows:—

"No Board of Trustees nor syndicates shall ever be formed by, or between, the members of this Church, or shall exist in the Mother Church, except the Trusteeship be constituted by the Pastor Emeritus."

Section 4 of Article XXII. has been amended so as to read as follows:—

"If a member shall communicate to the Pastor Emeritus aught that is injurious to the character of another member, or trouble her on subjects belonging to our periodicals without her consent, it shall render him liable to Church discipline."

New By-Laws.

The following new By-Laws have been recently adopted:

"It shall be the duty of every member of the Mother Church, who is a First Reader in a Church of Christ, Scientist, to enforce the Church discipline and By-Laws of the Church over which he presides."

"It shall be the privilege and duty of every member of this Church who can afford it, to subscribe for the periodicals that are the organs of this Church; and it shall be the duty of this Church to see that these periodicals are ably edited and kept abreast of the times."

Notice.

THE eleventh edition of the Church Manual is now on sale. The list of members to date is pulished separately in pamphlet form. A copy of this list is furnished with each Manual. The list will not be sold separately. The price of the Manual including list of members, will be one dollar as usual. Send orders to The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., JULY 27, 1899. **Vol. 1 No. 48**

Work of the Church.

A Correspondent on the Defects of Modern Preaching.

THE following is an extract from an article by Professor Robert Morris Rabb, Master in Theology of the University of Chicago, recently published in *The Inter Ocean.*

After all has been said on both sides we really need religion. Confronted by life's exacting trials, bearing a nature easily moved to wrong, sensible of our own shortcomings and sins, confronted by a death of uncertain date, and by the facts of immortality and a future judgment, which cannot be ruled out of a divine government—yes, standing hourly before a God whose approval is better than life and whose disapproval is more bitter than death —after all has been said on both sides, there are serious facts which no man can afford to pass unconsidered, facts that touch the centre of his own life.

✙

No one is more sensible of the fact that the body of Christians is largely blind to their place and service in the world than the writer. This is to be confessed with shame. Much is said about the neglect of the masses by the church, and there is room for criticism on this point. The truth is, there is no class, rich or poor, with which the church, as a whole, is faithfully dealing. The poor man is often deeply incensed at the manner in which "hypocrites," as he chooses to call Christians, treat him, but he should bear in mind the fact that the rich are, as a body, quite as spiritually destitute as the poor. It is always harder to deal with a rich man in the name of Christ than with a poor man. The difference is, the rich man has more expedients to which he resorts for comfort in the present life than the poor man, and seems to bear the absence of religion with greater ease than the poor man, yet both die alike and go to the bar of God alike.

No doubt the non-Christian reader wonders why the church is not more powerful. It may be more powerful than he imagines. Still that is a question that continually thrusts itself on us, and some are moved to shame and confusion by it, while others are moved to laughter. Let us consider some facts.

Four great elements enter into a vigorous religious life: 1. Distinctiveness of teaching and conviction in consequence of it. 2. A religious experience, which means our fellowship with God. 3. A true, godly life. 4. An efficient ministry. There may be some other great elements, not included in these four, but, undoubtedly, these four are essential. There can be no powerful, truly useful, church life without them. And the church to-day can lay claim to no one of the four. That sounds like an attack; it is not. The writer is simply looking at the facts. The world can take no comfort from these facts; for if a man loses his own soul, he certainly cannot expect much comfort from laughing at people who might have helped him to God. The world in its sins is in no condition to laugh at the mass of "Christians" in the same plight.

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The church to-day is not distinct in its teaching. Creeds there are, and denominations there are; but that thoroughly practical, gospel teaching which has always blessed humanity, where it was enjoyed, is largely lacking to-day. Have preachers turned into cowards? The writer knows a large number of preachers, and he is prepared to say that he knows no class of men who are slower to do their true work than preachers at this very hour. They simply will not preach a clean, clear-cut gospel, just as it is written in the Bible; they simply will not present the positive ethics of the gospel of Christ. Why not? Are they afraid to do so? In many cases they are. They know that it means suffering, and suffering is the thing from which most mortals shrink. But multitudes of ministers are all mixed in their thoughts as to what they ought to preach. Have they not the Bible? Is there not enough there? Certainly, but these men are not quite clear on some points of the Bible; they are in doubt as to whether they ought to preach the doctrines of the Bible. Who could have guessed that so many weak men could get into the ministry? Is there a hell? Then why not say so? Is there a heaven? Then why keep it half a secret? Is there a Christ who died for men? Then why not preach him? It has come to such a pass that you can hardly get the great truths of the gospel from the pulpit. The people must be filled with the husks of "sociology" and modern, godless "ethics."

✙

But is there not some hope that the church will soon pass out of this? There are men who would not bate one jot or tittle from the truth; who would rather work and die in secret than win a cheap popularity by word trickery and so-called liberalism. This is always a ground for hope in the church. There is, however, little ground for hope from directions where hope should arise. This is especially true of our great schools. There is nothing more disappointing to evangelical religion than its great schools. The fearful stress which has fallen on the Congregational, Presbyterian, and, in part, Baptist, denominations during the past ten years has proceeded largely from the great schools fostered by these denominations. To outsiders it has seemed that the influence of these schools, in so far as

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it has affected the vigor of the activity of the denominations, has been for their good; but to those who know the truth, such is not the case. The very foundations of religious teaching are being undermined by teachers in our great schools, just as they have been in a large sense in the German universities. What is known as "higher criticism" is simply working havoc with the rising minority in the three named denominations. There is no school on the American continent where a young man can go and learn the Bible as a whole under the direction of deeply pious and thoroughly learned teachers. There are schools where a young man fitting for the ministry can go and spend three years and have himself stuffed with speculative philosophy under the name of theology, and with infidelity under the name of "higher criticism." This is a positive and a burning shame. The writer cherishes the hope that some pious man or woman of means will found a school in this country (why not in Chicago?) where men can be trained who will not only know the Bible from first to last, but preach it from first to last. That would be something new under the sun.

It is not necessary to speak of the other three elements mentioned above.

There is, in the judgment of the writer, the prospect of a split in the leading evangelical denominations in our country. Men and women who believe the Bible to be a supernaturally inspired book (if it isn't, what is it worth?) will find it less and less congenial to remain in fellowship with those who deny it; and the households must break up. Higher criticism and conservatism cannot long live under the same roof. The deeply religious Presbyterian, the deeply religious Congregationalist, the deeply religious Baptist will see eye to eye, and come together and work for suffering humanity with deeper zeal and devotion than ever before, and leave their exceptionally learned brethren who butcher the Bible for pastime while humanity is bearing its sad heart in darkness, to the high delights of speculative nonsense, and semi-sceptical "investigations" and "results." Will those who desire to serve mankind in the spirit of Christ form one body? Why not, if they take the Bible alone as a guide? One thing is clear to the mind of the writer: We are coming close to great religious transformations, and we cannot doubt that God's hand will manifest itself on behalf of those who love Him and His word and His creation, man.

Items of Interest.

The President has made public the following message, which he sent to General Otis:—

The President desires to express in the most public manner his appreciation of the lofty patriotism shown by the volunteers and regulars of the 8th army corps in performing willing service through severe campaigns and battles against the insurgents of Luzon, when, under the terms of their enlistment, they would have been entitled to discharge upon the ratification of the treaty of peace with Spain.

This action on their part was noble and heroic. It will stand forth as an example of the self-sacrifice and public consecration which have ever characterized the American soldier.

In recognition thereof I shall recommend to Congress that a special medal of honor be given to the officers and soldiers of the 8th army corps, who performed this great duty voluntarily and enthusiastically for their country.

Governor-General Brooke will issue a decree allowing Cubans who during the insurrection here became American citizens, to regain their Cuban citizenship by registering in Havana or the cities in which they live. The news that such a decree would be issued has had a very good effect on the independent Cubans, who consider it an indication that the independence of the island will be recognized within a short time. Very few Cuban-Americans will take advantage of the decree. A majority of them express the desire to retain their American citizenship, especially those who hold property.

The correspondents of American newspapers claim that the strict censorship of press despatches from Manila has prevented them from cabling to the United States anything that did not express official views of important events and conditions. The correspondents recently had two long interviews with General Otis and requested permission to cable to their respective papers all facts and the different phases of events as they transpired. General Otis finally promised greater liberality, agreeing to pass all matter that he might consider not detrimental to the interests of the United States.

Mr. Holls of the American delegation to the Peace Conference, with a view of adding a useful recourse to the arbitration court, has proposed an amendment to the effect that the court shall be empowered, with the consent of both parties, to order an international commission of inquiry whenever the circumstances seem to warrant it. It is understood that the amendment will receive the support of Great Britain, Germany, and some other powers.

The State Supreme Court of Colorado has decided that the eight-hour law is unconstitutional. The principal objection to the new law was that it was an infringement of individual rights. The enforcement of the law was the cause of the great smelter strike. It is believed that the decision settles the strike, as the men can now return to work under the old order of things, with such compensation and hours of labor as they see fit.

General Funston is reported to have said that more diplomacy and less powder should be used in the Philippines. He declares he is almost a peace-at-any-price man. While he is a Republican he is an anti-expansionist, though not an ardent one. He believes that big syndicates and capitalists will be benefited by the retention of the islands, but labor is so cheap there is no inducement for the American laborer.

Consul-General Rose, the German official who was one of the foremost figures in the recent events in Samoa, called at the White House recently and was introduced to the President. In speaking of affairs in Samoa, he said that both claimants for the kingship were willing to abide by the decision of the commission. He also stated that a white man's administration was favored by all the business interests.

The Spanish commission expect to return to Tarlac soon with full authority to secure the release of the Spanish prisoners held by the Filipinos. The commissioners hope to make arrangements under which the money paid for the ransom of the captives will be deposited in a bank to be drawn by the Filipinos at some future date, so it cannot be used to carry on the war against the United States.

A colossal enterprise has been undertaken by Messrs R. G. Reid & Sons, Newfoundland railway magnates, and the Dominion Coal Co. It involves the smelting of one million tons of iron ore annually, and the utilization of the output in the construction of steamships. It is intended to mine the ore in Newfoundland and smelt it at North Sidney, Cape Breton.

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The sub-committee of the delegates to the Peace Conference have agreed on three points, namely: to abstain for a period of five years from firing projectiles or explosives from balloons or other new methods; secondly to abstain from using projectiles intended to scatter obnoxious gases, and thirdly, not to use bullets which spread or flatten upon impact.

Under the new treaty which went into effect July 17, Japan invites free and unrestricted commercial relations with the United States. Friendly relations between these two countries have been growing steadily for several years. The trade of the United States is larger than that of any other country with Japan except England.

Secretary Hay has sent instructions to the American delegates to the Peace Conference authorizing them to sign the arbitration convention reported by the committee. While the plan is somewhat cumbersome it is built upon the American proposal, and the President is well satisfied with the work of the American delegates.

A company of Northern capitalists has purchased seventy thousand acres of iron and coal land, four furnaces, and several hundred coke ovens in Alabama. An aggregate capacity of one hundred and eighty thousand tons of pig iron per year, and a daily output of two thousand tons of coal are to be the result.

Ambassador Choate attended the International Maritime Conference in London, July 14, as a delegate of the United States. In his address he said it was of the utmost importance that the maritime laws respecting collisions be made uniform, and he hoped that such would be the result of the conference.

The Marconi system of wireless telegraphy is to be put in operation in Hawaii as a means of communication between the islands of the group. There is only one channel between the islands in the group that is wider than the English Channel, where the system has proven successful.

The Retail Clerks National Protective Association in annual convention at Kansas City, Mo., voted to admit girls over sixteen years of age to membership. The convention also adopted a resolution declaring that women, giving equivalent services should receive the same pay as men.

The Rev. H. C. Hazen of Madura Mission, India, says the people in all parts of India are searching the Scriptures. The Mohammedans no longer hate the Bible but buy it without hesitation. In one Mohammedan village they bought the whole stock, and wanted more.

A Budapest engineer has invented a plate for use in wireless telegraphy which is more sensitive and simpler than Marconi's. It dispenses with the high mast at the dispatching station. Messages were recently successfully transmitted a distance of thirty-eight miles.

It is reported that the feeling in Spain against the Americans is becoming very bitter, on account of the Philippine prisoners. The Spaniards say they were not allowed to remain on the island and rescue the prisoners, while the Americans do not or cannot liberate them.

The Boer government has transmitted to the United States a copy of a petition addressed to it by nine thousand Outlanders, denying that the present government in Transvaal is tyrannical, as declared by other Outlanders supported by Great Britain.

The American liner Paris, so long ashore on the Manacles Rocks, has at last been successfully floated, a channel having been blasted for her with dynamite. The salvors expended $20,000, and it is said they are to receive $375,000, half the value of the steamer.

Chief Justice Field of the Supreme Court of Massachusetts died at his home in Boston, Saturday, July 15. The funeral services were held in the South Congregational Church, Wednesday, July 19. Rev. Dr. Edward Everett Hale officiated.

At a recent meeting of the Cabinet a scheme for the reorganization of the postal service in Cuba and Porto Rico was perfected. Many of the Americans connected with the service will be returned and natives will be employed in their stead.

Secretary Alger tendered his resignation to President McKinley, July 19. The resignation was promptly accepted to take effect August 1. Elihu Root of New York has been appointed his successor.

The Peary expedition steamer, Diana, sailed from St. Johns, N. F., for Sidney, July 15. She had supplies for two years and carried a crew of eighteen men who are well accustomed to arctic navigation.

The slayers of General Luna, the Filipino leader, have been acquitted on the ground of self-defence. The testimony showed there was a conspiracy to kill Aguinaldo and make Luna dictator.

Miss Clara Barton, accompanied by Miss Rathbone and other ladies, have left Havana on a tour of inspection of the Red Cross hospitals in various parts of the island.

The Pressed Steel Car Company has signed a contract with the Carnegie Steel Company, agreeing to take one thousand tons of steel plates per day for ten years.

An increase of fifteen per cent in wages has been granted by the American Tin Plate Company. Over thirty thousand employees are benefited by the increase.

Hon. W. J. Bryan says than if the Philippines were promised independence as soon as a stable government could be established, hostilities would cease.

R. G. Dun & Co.'s Weekly Review of trade says the volume of business is 63.7 per cent larger than last year, and 75.5 per cent larger than in 1892.

Colonel Robert G. Ingersoll died very suddenly, July 21, at the home of his son-in-law, Walston H. Brown, at Dobbs Ferry, N. Y.

Major-General Nelson A. Miles was unanimously elected a member of the Union Veterans Legion of Pittsburg, Pa.

It is reported that the portfolio of Secretary of War was offered to Governor Roosevelt but he refused to accept it.

The *Endeavor World* says that 8,968 Endeavorers have pledged themselves to read the Bible through this year.

The anniversary of the surrender of Santiago de Cuba was observed at Havana, July 17.

Admiral Dewey arrived at Trieste, Austria, July 20.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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95 Falmouth Street, Boston, Mass., U.S.A.

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To the Field.

I AM compelled to remind my co-laborers in the Field that I am not now engaged in the practice of the law. I have a few (?) other things to do, so that I have no time to read long letters, ordinances, proposed medical statutes, etc., give them the careful consideration necessary to an intelligent conclusion, and then advise in reference to them in such a way that I would wish my advice to be acted upon.

I shall have to decline all such requests in the future, and even at the risk of appearing to be discourteous, shall allow letters relating to such subjects to remain unanswered.

So far as I consistently can, I will aid the Field in this respect, as in all others, through our publications, but this is all the brethren must expect of me, unless the demands upon my time shall become much less than they now are, or long have been. SEPTIMUS J. HANNA.

Why Men Should Testify.

A CHARACTERISTIC feature of Christian Science meetings which visitors from other churches are quick to remark, is the unusually large proportion of men in attendance. The mere presence of men in unusual numbers at our meetings is impressive to inquirers, especially as so much is said about Christian Science being a woman's religion, but the men should be more than dumb witnesses for Truth; they should share more equitably in the privileges of the Wednesday evening meetings than they do, and the women no doubt would gladly yield larger space on the "floor" to them.

We do not hesitate to declare that Christian Science has done more lasting good among men, in redeeming them from sin and vicious appetites, in healing their diseases and by helping them in business than any other system of theology, philosophy, or medicine. Men are looking into Christian Science now more than they ever have in the past, and they go to the Wednesday evening meetings hoping to hear men speak, because, to their sense, the trials and temptations of men are peculiar. They think that it is easy for women to live up to the Christian standard, but feel sure that it is next to impossible for a man to do it. They are sick of the deceit, selfishness, and vulgarity of the worldly life, and are eager for something better, but hardly dare hope to find it. Perhaps they have heard that Christian Science gives men strength to overcome the temptations of men, and wish to hear what men have to say about it. If they go to a Wednesday evening meeting and see a lot of intelligent men present, and hear testimonials almost exclusively from women, they may go away discouraged. Christian Science men should see that something is said that will meet the needs of such inquirers.

With a heart filled with gratitude for benefits received, it is not difficult to tell about them. The fear which would make us ignoble mutes, must be mastered if we are to be worthy of future blessings. We must not speak for the purpose of exalting self,—it were better to keep still,—but our motive in speaking must be, to help others find the Truth.

We would not refuse to tell a man what Christian Science had done for us, were he to come to us to learn, and we would not fear to tell him. Then let us not refuse to tell, nor fear to tell, our experience on Wednesday evenings, for by their presence at our meetings, each man and woman is tacitly asking the question, "What has Christian Science done for *you?*"

Dawn of Truth.

EVEN in a criminal, a loving deed or any act of unselfishness is beautiful, and is a hint of the perfect man, created in the likeness of God, just as the first ray of sunshine which breaks through the morning darkness, is a prophecy of perfect day. As the first faint flushes of light at dawn are almost more beautiful than the full glory of noontide, because of the contrast with the ebony sky, so in a human character that has been blackened by error, the first faint expressions of goodness seem more beautiful, because of the background. Christian Scientists should be looking for good in character, even where there is no present expression of it. By so doing they will catch the first glimpse of the dawn of Truth in consciousness.

Christian Science reaches down to help those whom men despise, but whom Jesus loved. The self-satisfied man is often difficult to help, but they who have fallen to the depths of sin and despair want that which they have never been able to find in the world but which divine Love is always ready to bestow.

Christian Science cannot be imparted through the medium of words unless they come from the heart. Love is a universal language which is always eloquent. Generally our heat in argument is proportionate to our coldness of heart. Example is far more convincing than precept.

So much emphasis has been put upon the doctrine of the redemption of sinners by means of Jesus' crucifixion, that the priceless *living example* of Jesus has been almost overlooked by theologians; Christian Science declares that the only chance of salvation is to live according to the teachings of the Master.

The child's faith in the ability of his parents to supply all his needs is an example for Christians, who profess to believe in an all-loving, all-powerful Heavenly Father, but fail to repose confidence in Him.

An electric light in a bad neighborhood is a better protection than ten policemen. Christian Science is a light in human consciousness searching out and exposing the lurking-places of error.

One of the greatest surprises a man meets with in Christian Science is the discovery that the difficulties he dreaded and shrank from facing, fade as he approaches them and finally vanish.

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Continual preaching of Truth without proving it, excites suspicion that either it is not the Truth, or that the preacher does not understand it.

Men seldom realize how pitifully small is their knowledge until they begin to "Consider the lilies of the field, how they grow."

Christian Science is a revealing agency which discloses to human consciousness the good in man, which has been covered up.

The men who instigated the populace to kill Jesus were not ruffians, but priests and prominent citizens of Jerusalem.

Christian Science teaches that there are no worthy ideals that are not attainable.

Every one may be healed of his diseases, if he will depart from evil and do good.

The Truth we live is self-evident; the Truth we talk is debatable.

Christian Science.

BY AN INVESTIGATOR.

PREJUDICE, religious or political, is always condemned —still nothing flourishes so well.

Would you consider yourself a competent critic on Chinese literature without having studied it? Would you speak on Egyptian hieroglyphics, on Assyrian classics if unfamiliar with the language of those people? No. Yet people who have never read the text-book of Christian Science, Science and Health, by Mary Baker G. Eddy, which has now passed the one hundred and sixty-first edition of one thousand copies each, condemn it. This is bigotry. What right have you to pass judgment upon a belief, the people who believe it, and their aspirations without having studied and read their principles? Yet a proportion of public opinion seems to do this very thing. There is no religious denomination on the face of the globe which within a few years has spread so rapidly as the Christian Science movement. Many of the followers are highly cultured and representative people of the American nation. Christianity, pure and undefiled, is presented in that famous text-book, Science and Health. One of the signal characteristics of this Spiritual Science is healing by God; the Omnipotent Mind, sublimely potent as a curative factor, when compared with a drug, alterative, powder, or pill. Is not this true? Do we not hear it today voiced from the lips of leading university professors, that the mind governs the body? What does the Bible declare on this subject? "As a man thinketh in his heart [mind], so is he." The body is moulded and fashioned by the thought. All is mind. The body does not move if the mind does not direct it. The body, no more than any inert matter, can give expression to any emotion, suffering or rejoicing, unless the mind behind it as the motive power, directs and demonstrates it. Jealousy is always mental. Hatred is mental, and you know and see how these phenomena disfigure the features and turn an angelic countenance into that of a fiend.

Plant a strong thought in one's mind, mature it from day to day, and it becomes a reality, a tangible living presence. You remember the oft-repeated story told of Lord Byron. While a boy he was warned by a fortune-teller that he would die in the thirty-seventh year of his age. That idea haunted, that thought pursued him through his life, until it became impressed upon his belief as a reality, and in his last illness he mentioned it to the anxious watchers by his bedside as precluding all hope of his recovery. His physicians said that it repressed the energy of spirit so "necessary for nature in struggling with disease." Think of this as a concession from the medical profession!

Do we not know that honor, fear, and courage have nothing to do with the body, but are all manifestations of mind-force? Do we not know that the entire features put on mourning for the death of self-respect, that fear often paralyzes the body, while courage is a great invigorator to the physically debilitated?

Not many years ago in Philadelphia, several medical students agreed to experiment upon a companion. On meeting him, each would ask him what was the matter, adding that he was looking very badly, and in a few days he breathed his last, although in robust health when the heartless joke was started.

You say this is hypnotism, but while Christian Science has not a particle to do with this vicious, mesmeric force, it illustrates the fact that Mind rules. We see from cited illustrations that there are bad thoughts and good thoughts. Christian Science by an unfailing principle induces one to cling to the good thoughts and conquer the bad—the mischievous errors of mortals. Mary Baker G. Eddy, the Founder of Christian Science and author of its text-book, Science and Health, has given to the world the entire system of her most startling, yet simple revelations. Have you read the book? No. Have you studied it? No. And yet you condemn it like a mediæval fanatic.

Christian Science, like any other science, as for instance, astronomy, chemistry, or music, must be learned and demonstrated again and again. Every science is based on an eternal principle, and Christian Science has the same basis. You may argue that principle is only an impractical, flimsy theory of the imagination. Be it so. But with these flimsy theories of geometry and mathematics were built that miracle of engineering skill, the Brooklyn Bridge, the Eiffel tower, the Ferris wheel, and man has bound the continents of the earth together in one unbroken chain of instant communication, the electric cable.

You say that Christian Science is only a theory—an imaginary cult. Say so, if you please, but yet these much derided theories, foolish as they are pronounced by the uninvestigating minds, have taken thousands of suffering mortals from the very jaws of death, when they had been abandoned by the medical fraternity as hopeless and incurable, and both physically and mentally healed them. The truths contained in that most remarkable work, "Science and Health with Key to the Scriptures," were not copied or plagiarized, neither were they imparted by human agency or human help. From whence then did Mrs. Eddy get those truths—truths which are destined to revolutionize society, church, and state? As a companion question to this, let it be asked from whom did Shakespeare get his dramas, Angelo his paintings, Beethoven his symphonies, Mozart his sonatas, Edison his ideas, and unlettered Lincoln his statesmanship? From whom? And yet what they received was only a glimpse—a flash of Divine Intelligence.—*Dayton (Ohio) Herald.*

Bishop Taken to Task.

He Attacked Christian Science and is Rebuked by a Rector.

Rev. V. Marshall Law, rector of the Church of the Advent in East Oakland, does not agree with Bishop Moreland's opinion of Christian Scientists. He says,—

I am not surprised that Bishop Moreland had to take

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something besides the accredited Bible from which to choose a text for his sermon against Christian Science. With all deference to the Bishop, there is a lack of the whole truth in what he says as published yesterday in the *Chronicle*.

The words of Gamaliel in the early days of Christianity to those who opposed Christianity can well be pondered by the Christians of our own day: "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed."

Church people speak against Christian Science because they cannot bear to have Mrs. Eddy, a woman, the head and front of the sect. They forget that the English nation is away ahead of all nations on the face of the earth, and the leader of that nation for sixty years has been a woman, Queen Victoria. The fact that Christian Scientists owe their sect to a woman is nothing against it. Bishop Moreland says that Science and Health seeks to supplant the Bible. Christian Scientists take Mrs. Eddy's book, and we take the Prayer Book. Many times the Prayer Book is found in the hands of Episcopalians, but it does not supplant the Bible. No people that I know anything about read the Bible as much as do Christian Scientists both privately and publicly, and they take Science and Health as a commentary on the Bible.

The work of healing was an element of Christ's mission here on earth, not an incident of that mission. His disciples, even St. Paul, who never saw the Lord, healed as Christ did. The fact that Christians have gotten out of the habit of regarding healing as a part of Christ's mission, cuts no figure at all. What the most of Christians say does not make the New Testament.

I am not a Christian Scientist. I am an Episcopalian and rector of the Church of the Advent here in East Oakland, and I want to answer the Bishop's statement that there is no call for another sect of Christians. So I thought once, but I have changed my mind. I have tried preaching healing to my people. I have told them that we should take all of the New Testament for our guide. I have endeavored with discretion and boldness to bring to their attention the full mission of Christ, but the majority of the church think they know better than the New Testament, and the greater part will have no healing, notwithstanding Christ taught it, and Bishop Moreland concedes that Christian Scientists do heal. So the statement of the Bishop that there is no room for another sect is not true. There is a call for just this sect of Christian Scientists, and the fact that they number more than a million all over the world, in one generation, is proof of it. Here in Oakland they get out a hall full at their mid-week meetings on Wednesday, and what one of the other churches would not rejoice to do the same?

Medicine is a system of guesswork, as I can testify after nine and a half years' practice, and physicians know it to be so. They do not take their own medicine, and they do not take any of the various diseases they go among.

When we ordained Bishop Moreland, many other bishops laid their hands on his head before all the people, and as soon as that was done he was presented with the Bible and instructed by the presiding bishop to study it, and among other things he was told to "hold up the weak, heal the sick," etc., and not a word about medicine. Did the presiding bishop mean that?

At every confirmation service the Scripture is read. In other words, at every confirmation service is read the authority for the laying on of hands, a beautiful service, with the Bishop there and the class standing before him. The minister reads from the eighth chapter of the Acts, beginning with the fourteenth verse. If his authority is found there, let him read the verse just before that where the sick were healed in these words, "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." Read the seventh verse, too.

San Francisco Chronicle.

Legislation and Christian Science.

PHYSICIANS and lawyers in a number of American cities have been discussing with much animation the advisability of organizing a crusade against Christian Science, and demanding drastic legislation prohibiting its practice. It is practically settled that in New York and Pennsylvania a determined effort will be made to procure such legislation from the next legislature. But the success of these efforts may well be doubted. Enlightened public opinion will not sustain compulsion and paternalism in matters of this delicate nature.

Those who scornfully and bitterly denounce Christian Science as a superstition or fad have a right to express their opinion, but they have no right to mistake personal beliefs for demonstrated truths which the state ought to enforce as essential to public health and safety. An able and impartial article in *The American Lawyer* warns them against the course they contemplate. It is of the opinion that "the case seems one where each individual may be permitted to act as he or she thinks best about calling a Christian Science healer, and any legislation which would tend to restrict this would be far too paternalistic to deserve anything but failure." It would be outrageous and tyrannical, one may add.

Medicine is not an exact Science. The state recognizes a number of contending schools, which are no nearer agreement than they ever were. And, as *The American Lawyer* reminds us, the medical profession has not been hospitable to new ideas. Hypnotism, at last admitted as a possible aid in effecting cures, has had a fifty years' uphill struggle, and vaccination is still a subject of heated controversy. Not everything is quackery which is denounced as such upon its first appearance. Some things have extorted toleration and respect in spite of resolute hostility, and in time—who knows?—even certain principles of Christian Science may be accepted by the medical profession.

At any rate, the state must keep its hands off and let the fittest survive. Of ocurse the spread of contagious and infectious diseases must be prevented, and no Christian Science healer can claim the right to endanger the lives of others. Notification, isolation, and all the other means of fighting contagion must be enforced as heretofore. But to compel responsible adults to call in physicians would be intolerable despotism. To quote our legal contemporary again: "Just what amount of credence should be placed in their [Christian healers'] methods must be determined by the individual patient, or should he not be capable of acting for himself, then by those to whom the law has confided the duty of protecting him." Legislatures will reach this same conclusion and decline to meddle with the question.—*Chicago Evening Post.*

Christian Science History.

FOLLOWING are a few comments from letters and articles written by newspaper editors upon the new pamphlet, "Christian Science History."

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Letters.

I am in receipt of a copy of "Christian Science History," and thank you for same. I have made favorable comment in my paper, and will be pleased to notice any of your publications you may send me.

CHRIS. S. RITTER, attorney-at-law and editor *Farmers Friend,* Iola, Kan.

Allow me to acknowledge the receipt of your "Christian Science History." I have recently become quite interested in Christian Science, and the more I investigate the subject the more I am convinced that it is a boon to humanity.

J. M. BOOKER, editor, *The Sun,* Colorado Springs, Col.

Please accept thanks for "History" received. Your denomination is small in our village, but we realize the fact that it would be a good thing for the community were it to greatly increase in number.

J. W. SAUNDERS, Middleville, Mich.

We appreciate your pamphlet and find many good things in it. We write to thank you for the same.

W. J. STANSFIELD, editor *Herald,* Rison, Ark.

Your pamphlet received with thanks. Our best wishes for your success.—*Advocate and Herald,* Salemville, Pa.

Newspaper Comments.

Advertiser, Delavan, Ill.

The Christian Science Publishing Society, of 95 Falmouth Street, Boston, Mass., kindly favors us with a copy of a neat little work entitled, "Christian Science History," by Septimus J. Hanna. It contains a statement of facts relating to the authorship of the Christian Science textbook, "Science and Health with Key to the Scriptures," etc. The purpose of this booklet, it is said, is to present to all fair-minded people a few facts in contradistinction to falsehoods as to the life and work of the Rev. Mary Baker G. Eddy, the author of the Christian Science textbook, etc., and the Discoverer and Founder of Christian Science. The booklet is intended for disinterested people, who desire only to know the truth, to consider the probabilities and non-probabilities of the question in all its aspects, regardless of past or present views on the subject of Christian Science.

Truth, Corsicana, Tex.

The *Truth* has been complimented with a little booklet sent out by the Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass. The author, Septimus J. Hanna, is a fluent writer, an able scholar, and terse exponent of his views. The booklet gives quite an insight to the teaching of Christian Scientists, while at the same time it refutes a lot of falsehoods which have been published about the Founder of Christian Science, Mrs. Eddy. Well, perhaps we should not say she was the Founder of Christian Science, but that she has turned the light on the doctrine as taught by the Master and his followers nineteen hundred years ago. The work is a valuable one to all who wish to read up on this line of thought. Mrs. Eddy and her position as a leader is clearly set forth in the work. Get it and read it. Address given above.

Putnam Journal, Unionville, Mo.

"Christian Science History" is the title of a forty-four page pamphlet by Septimus J. Hanna kindly sent us by the publisher, the Christian Science Publishing Society of 95 Falmouth Street, Boston, Mass. It is a complete refutation of the many falsehoods uttered and published about the Founder of Christian Science, the Rev. Mary Baker G. Eddy, and shows that lady to be a living example of the fact that one can obey the injunction of the Master in the Sermon on the Mount, Matthew, 5 : 44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Besides the aforesaid refutation, it contains valuable information that makes it profitable and entertaining reading, even to those who are not Scientists, if they wish to be well informed.

Press, Pittsburg, Pa.

The Christian Science Publishing Society of Boston, has sent the following note, which will explain itself: "In order that you may have on file some of the facts in connection with the history and initiation of the Christian Science movement, we are sending you a copy of a late pamphlet entitled, 'Christian Science History.' We believe there is always a desire on the part of editors to establish what is true, and are glad to afford the means for presenting the truth regarding a movement which is establishing good will among men and regarding the leader thereof."

Advertiser, New Decatur, Ala.

We have received a good deal of Christian Science literature of late, the last being a "Christian Science History," published by the Christian Science Publishing Society of Boston, Mass. Those interested in this matter can address these parties for any book or periodical in this line. We have never tried Christian Science, or seen it tried upon our friends, but have heard of some wonderful cures from parties whose word we would never think of questioning, so if we are not actually convinced we are wide open to conviction.

Times-Union, Albany, N. Y.

"Christian Science History," is the title of a small publication in book form which treats of a matter just now of universal interest, whether one may be a believer or not. The writer of the book is Septimus J. Hanna, and its purpose is to present a statement of facts which will refute errors now in the public mind if the facts stated may be given credence. Boston: The Christian Science Publishing Society, 95 Falmouth St.

Times, Hartford, Conn.

Christian Scientists and others interested in the subject will be attracted to a pamphlet entitled, "Christian Science History," by Septimus J. Hanna. From the Christian Science standpoint, it contains a statement of assertions relating to the authorship of the Christian Science text-book, "Science and Health with Key to the Scriptures," issued by the Christian Science Publishing Society, 95 Falmouth Street, Boston.

The Florida Philosopher.

We have received a copy of "Christian Science History," a neat pamphlet written by Septimus J. Hanna. Christian Science is attracting a great deal of attention in Boston, and members of orthodox churches are doing their usual amount of denunciation. The pamphlet is issued by the Christian Science Publishing Society, No. 95 Falmouth Street, Boston, Mass.

Times, Pittsburg, Pa.

"Christian Science History," by Septimus J. Hanna, is a pamphlet containing a statement of facts relating to the authorship of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and answers to certain criticisms and alleged erroneous statements with regard to Mrs. Eddy and her claims. Boston: The Christian Science Publishing Society.

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Herald, Syracuse, N. Y.

Septimus J. Hanna is the author of a pamphlet published by the Christian Science Publishing Society, No. 95 Falmouth Street, Boston, entitled "Christian Science History." It is a defense of Mrs. Mary Baker Eddy against attacks made upon her by press and pulpit.

Letters in the Boston Traveler.

Christian Science.

To the Editor:—I was much interested in certain statements by Judge Hanna in connection with the proposed prosecution of certain Christian Science healers (so-called). I have just returned from England after several months' absence, and can say that his statement, that Mr. Harold Frederic (whose death called such marked attention to the subject) was for a considerable time under the unsuccessful care of regular physicians previous to the employment of the Christian Science practitioners, is the general understanding of the case in England. There was at the time a vigorous attempt made by the health authorities and medical practitioners to incite popular indignation, but, in spite of the fact that the parties involved were very humble and obscure persons, the case dropped of its own weight.

While abroad I was for a time the guest of Major Edward Todd Smith, a bluff old Scotch soldier, little given to nursing fads or foibles, and he informed me that his family had in several instances been benefited by the practice.

In one issue of the *Traveler* I notice a symposium by a number of Boston divines. Now, all these gentlemen hold to certain theological tenets, based upon selections from what is assumed to be divine revelation. They each believe in his own special road to heaven, and each holds the other to be partially or wholly wrong. They do, however, display a singular unanimity in condemning the Christian Scientist. It is certainly pert and may appear sufficiently convincing to these self-contained gentlemen, to wrap about them the robes of mental superiority, and exclaim, "It is neither science nor Christianity," but, unfortunately for them, the average person will require some facts and arguments.

That the practice is unscientific will be demonstrated by an authority more competent than any minister of the gospel. That matter exists and is susceptible of change under certain conditions is well understood. The absolute failure of the practice in the realm of surgery is too clear to be discussed. The influence of mind over matter, while recognized, is not important. We hear much of the man who leaps from his bed, triumphantly, refusing to be ill. It is the experience of physicians that such apparent triumphs usually destroy the chance that might exist for recovery.

That Christian Science is Christian and finds its support in Holy Writ is as susceptible of acceptation as any other Christian postulate. From that day, ten days after the ascension of the Lord, nearly nineteen hundred years ago, when the apostles stood in the streets of Jerusalem to preach the new dispensation, the Scriptures bristle with references to this practice. The divine intervention was a potent force in the spread of the gospel. When reason found difficulty in accepting the preaching, the miracle was at hand to supply the deficiency. The history of the primitive church is equally eloquent on this point. The whole woof and warp of Christianity is interwoven with this principle of divine intervention. The field of Christian Science may be invaded by the charlatan. Is not this fact notoriously true of all religions? The livery of the Lord is much valued by the devil. Charlatanism is as old as religion. The doctrine of Christian Science may be wrong, probably is, but so long as its acknowledged aims are good, so long as the belief is shared by apparently intelligent and virtuous men; so long as its tenets find their origin and support in the supposed revealed divine Word, it is entitled to respectful attention and cheerful toleration from all, but particularly from other denominations.

Yours very truly,

Malden. CAPT. THOS. TOWNSEND.

To the Editor:—Captain Thomas Townsend of Malden, Mass., in a letter to the *Traveler,* volunteers his testimony as a disinterested witness that Judge Hanna, editor of the *Christian Science Journal* and *Sentinel,* has correctly stated the facts in regard to the Harold Frederic case, the captain's information having been gained in England, whence he has just returned.

He manifests a spirit of cordial toleration, which is very much to his credit, for it is apparent from his letter that he has not studied Christian Science, but has learned to respect it because of the favorable impression he has gained from his acquaintance with people who are trying to be Christian Scientists.

Captain Townsend rebukes the intemperate zeal of clergymen in denouncing Christian Science as being "neither Christian nor science," when its claim to Christianity is so clearly supported by Scripture. Such fair-minded championship from a non-Scientist is much appreciated by us, and, that he may like our cause still more, we wish to assure the captain that he is mistaken in implying that the practice of Christian Science is unscientific, that "the absolute failure of the practice in the realm of surgery is too clear to be discussed," and that "the doctrine of Christian Science may be wrong, probably is."

The practice of Christian Science is not unscientific, but, on the contrary, it is pre-eminently scientific. *Materia medica* is unscientific for the following reasons: It is without either fixed principle or rules of practice, and two practitioners of the same school even, will seldom or never agree on either diagnosis or treatment, and neither will be likely to agree with himself on two days of the same week. *Materia medica* busies itself with treating effects. It may trace a fever to the stomach and say that a congestion in that organ is the cause of the fever, but it does not recognize the scientific fact that the primary cause of all physical phenomena is mental, and proceed to handle the cause.

Christian Science is scientific in practice because it handles the cause of sickness and proves the correctness of its method by the resultant cure. It is scientific because all true Christian Scientists have the same text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and all of them practise in accordance with the rules laid down in this book, and practitioners in every part of the earth obtain results that are so nearly identical by employing the same methods, that the rules may properly be said to have been scientifically demonstrated.

Whether or not Christian Science has failed in the realm of surgery is simply a question of fact. We know that Christian Science is successful in the realm of surgery, and Captain Townsend or any other sincere investigator can be provided with the means of obtaining enough proof to convince him that it is.

If Captain Townsend will question a few Christian Scientists and learn of the priceless benefits each one has received since becoming a convert to this scientific Christianity, he will be convinced that a religion which can do and is doing so much good for mankind cannot be wrong.

HENRY D. NUNN.

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The Lectures.

At Florence, Col.

IN refreshing contrast with the spirit of sectarian bitterness and clerical spite which has been lately exhibited toward Christian Science in one section of the country, is the fraternal feeling and kindly fellowship shown in another. It is noteworthy too, that these extremes are to be found in the same denomination, though the churches are a thousand miles apart.

In the little town of Florence, Colorado, the second lecture within a year by a member of the Board of Lectureship, was given under the auspices of the organized First Church of Christ, Scientist, which lecture has peculiar significance, inasmuch as it was delivered from the pulpit of a flourishing Methodist Church. The largest public hall in the town, called by courtesy the Opera House, was objectionable for several reasons, so it was decided by the committee having the matter in charge, to make application for the new Methodist Church for the evening of the lecture.

From a material standpoint it seemed improbable that the church could be had for the purpose wanted, but the claim was handled in Science and the result was left with God. A few days after the application was made came a courteous note saying that the church was at our disposal on the evening wanted. Later, in an interview with the pastor, it was learned that there was not a dissenting voice when the matter was laid before the trustees of the church, and regret was expressed that their financial condition did not permit of their giving us the church without imposing a moderate charge for its use—enough to cover light, janitor's services, etc.

Judge Ewing's lecture, Saturday evening, July 8, was attentively listened to by a large and intelligent audience, composed mainly of church-going people of different denominations. In introducing the lecturer the First Reader referred to the growing good will shown toward Christian Science by those of other churches, and said in part:—

"The pulpit, too, is beginning to realize that Christian Science is not the unmitigated evil it was supposed to be, and in some notable instances, clergymen are extending the right hand of fellowship to the exponents of Christian Science. It speaks volumes for the liberality of thought and Christian tolerance of the church people of the town of Florence, that it is possible for you to-night to hear this lecture in this beautiful church. I believe I am stating a momentous fact when I say that this is the first time in the annals of religious history, that a Christian Science lecture has been delivered from a Methodist pulpit. If I were to venture a bit of prophecy, it would be this—that within the next five years Christian Science will be welcome within the walls of every temple of God in this broad land,—for it is but the Word of God, the One God whom we are all seeking to know aright."

It is interesting to know that the same method was used to raise funds to defray lecture expenses as was employed by this little church a year ago. At a Wednesday evening meeting, after the usual testimonials, slips of paper were passed and those so inclined were asked to write the amount they would contribute to the lecture fund, without signing names. The amounts on the slips were then added and the slips destroyed, and as the amount thus indicated was thought to be sufficient to start with, the lecturer was engaged. Not a penny of it was solicited, yet when the time came for paying the bills it was found that not only the amount subscribed had been paid, but a greater sum. When the amount received and the amount to be paid were computed it was found that they balanced to the cent.

"For whosoever hath, to him shall be given, and he shall have more abundance" (Matthew, 13 : 12).

The Florence *Daily Tribune* published an excellent account of the lecture. WILLIAM R. RATHVON.

At Aspen, Col.

The Christian Scientists of Aspen brought to this city, Thursday evening, July 6, from Chicago, Judge W. G. Ewing, who delivered a lecture in the Wheeler Opera House upon the subject of Christian Science. The Aspen society is a very zealous and intelligent body, and has society rooms in the State Bank building, where they meet regularly during the week, and each Sunday. Yesterday afternoon Judge Ewing addressed the society in their assembly hall in the State Bank building. The audience was a very large one, being composed, in addition to the Aspen public, of a large number from New Castle, Glenwood Springs, and other cities.

To one entering late the Wheeler Opera House last night a revelation was presented, especially if he had misjudged in any way the attitude of the public mind toward this modern religious question. The house was filled with all classes of our citizens; it was a splendid audience, the close attention, the intelligent appreciation re-inforced one in the belief that independent thought was now impregnable against the sarcasm and ignoble shafts directed toward the new and progressive mental departures upon all questions affecting the human family. In view of the rabid and persistent onslaughts made upon this new religion, especially within the past few months from reputable and disreputable quarters, it was a splendid sight to witness the courage and the intelligence which stands alone, and which henceforth makes its own footprints in unknown mental pathways, regardless of who hath preceded it. It was a sign of spiritual growth, and a demand upon the teachers for a deeper and richer interpretation of eternal Truth, of a larger grasp of divine Love.—*Aspen Daily Times.*

At Rapid City, So. Dak.

Standing room was at a premium at Library Hall Saturday night, July 8, and many were turned away who desired to hear Edward A. Kimball's lecture on Christian Science. Some thirty or forty were present from Deadwood and Lead, and a more attentive or interested throng never greeted a speaker in Rapid City.

The speaker was gracefully introduced by Edmund Smith in a few brief and timely remarks regarding the misrepresentation and abuse accorded the advocates of new ideas, be they religious, political, or otherwise.

Without wasting time or words, Mr. Kimball went at once to his subject, his task being to present the truths—or a portion of them—held by Christian Scientists.

Regardless as to what we may believe, the great throng of people who greeted Mr. Kimball must admit that his faith is indeed well founded—that it is both Christian and Scientific, and that its wonderful results cannot be denied. He dispelled many erroneous ideas that had been gained through pulpit and press, and the people of Rapid City exhibited an exceptional broadness of mind and charity to those of differing ideas in according this distinguished lecturer the reception and attention they did.

The stage was beautifully decorated in white and gold, with appropriate mottoes and a profusion of flowers. The national colors were also prominent, and the whole event was a gala night for the Scientists of the Black Hills.

The Black Hills Union.

At Chadron, Neb.

Edward A. Kimball of Chicago, is here according to an arrangement made by the Christian Scientists to lecture, and the largest hall in the city is being filled to its utmost.

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People have driven in from thirty-five miles, and among those from Wyoming is a son of Governor Richards, who is a student of the speaker. Enemies of Christian Science anticipated his coming, and the Gordon Hospital has been waging a fight against the lecturer and Scientists.

Press Despatch, July 1.

At Other Places.

Brookings, S. D.—W. G. Ewing.
Burlington, Kan.—W. G. Ewing, Wednesday, June 21.
At Emporia, Kan.—W. G. Ewing.
At Canon City, Col.—W. G. Ewing, Friday, July 7.

From Other Standpoints.

THE adherents of different schools of thought are beginning to treat each other with more courtesy and forbearance, — not that either surrenders or proposes to surrender his own opinions, and should not do so (unless satisfied that he is in error), but he is disposed to think his opponent may be honest and sincere. Men are beginning to learn that truth has many aspects; that some of these impress one mind or one class of minds, and some impress other classes of minds, and the result is differences of opinion which are unavoidable. When this becomes general, the tone and character of discussion will be changed. A temper of mind wholly unfavorable to the discovery of truth will give place to a temper conducive to such discovery. No discussion is likely to result in agreement, if conducted with bad temper, if one of the disputants feels that the other is wilfully wrong. In all such cases it is simply impossible for one of the parties to weigh candidly and impartially the arguments of the other; and the result is, they part where they began.

A. S. WHEELER.
In *The Christian Register* (Unitarian).

Scarcity of Candidates.

THE venerable Bishop of Virginia has called attention to the falling off in the candidates for Holy Orders, and with his accustomed directness and power has pointed out that a continuance of such a condition could only mean decadence for the Church. He maintains that this state of things should produce great searchings of heart on the part of the ministry. He goes to the very root of the matter in saying that men should not be "persuaded" to enter the ministry of the Church, for the call to that high office comes from God, but that the clergy should so instruct their people that their hearts would be open to this call from on high.—*The Churchman* (Episcopalian).

The Unity of Truth.

Now sincerity does not of necessity imply narrowness; but it is much easier to give one's self up wholly to a simple than to a complex and highly elaborated system of ideas. It is not impossible for the intellectually rich to enter into the kingdom of Heaven, but it is harder for them than for the intellectually poor. For the practical value of belief depends less on how much of the truth the mind grasps than on how much of the mind the truth controls.

One thing is sure. No two inconsistent beliefs can be entertained in the mind at the same time without disaster. There is not one standard of truth for geology and another for Genesis. There is not one standard of credibility for secular and another for sacred history; one for Herodotus and another for the authors of the Pentateuch; one for Romulus and Remus and another for Joshua and Jonah. The truth is one, as the mind is a unity. No man who tries to hold unreconciled inconsistencies in different chambers of his mind can ever feel the sweet compelling charm of truth, or experience the blessed constraint of certainty which is in store for the sincere alone.

President Hyde of Bowdoin College in *The Independent* (Presbyterian).

Seven Million Methodists.

THE *Methodist Times* of London, gives figures showing the present membership and constituency of the Methodist Church and its growth during the last one hundred years. Its members in 1898 numbered 7,100,601; its adherents, 28,402,404. Of this number the great majority, 5,864,175 members, are in America. Taking the same ratio of members to adherents as is found in the total membership, it would give approximately 23,200,000 adherents to Methodism in the United States.—*The Outlook*.

The Spiritual Vision.

EACH of us has two pair of eyes—the eyes of the soul and the eyes of the senses. In conversion Jesus performs the miracle of opening the eyes of the soul that have before been shut. Then the whole being sees for the first.

The Watchman (Baptist).

Metaphysics: the New Cult.

BY EX RAE.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

ADVANCED thinkers have ever been in the minority, misunderstood, jeered at, persecuted, and particularly is this the case in religious matters. No new system or idea in religion was ever yet advanced but it at once met opposition. The followers of the new suppose they reach unto something higher and better than that they leave; while they who are left, pooh at the thought—the presumption of the thing, that they can be shown anything better than that they have been born to, than that their fathers and grandfathers of blessed memory have instilled into them, than that they themselves have been baptized into and have sworn to live and die by. Hence, martyrdom begins on the one hand, and a supreme crucifixion by contempt on the other.

The writer attended a Wednesday evening meeting of the Christian Science Church awhile since, and from the moment of entry could but think that the martyrs have the best of it. Indeed, they seemed to be enjoying it, and well they may. Of all pretty, cheerful, inviting church homes with which he is acquainted, the First Church Chapel, at junction of Troy and Lansingburgh, takes first rank. Its well furnished simplicity, arches of light, palms, ferns, flowers, and, crowning all, its glorious painting of the resurrection, breathes an atmosphere of religious welcome which takes possession of one. So with the people. They were happy. There could be no mistaking this fact. They filled the house. They had come for a feast of good things, and they had brought good things with them. Their happiness shone in their countenances and was in harmony with the scene. Not a doleful note was there in the symphony.

Was this a prayer meeting? It surely was not Ex Rae's usual idea of one.

The service opened with an organ voluntary and singing, followed by reading by the First Reader, Mrs. E. K. Betts, who read from Genesis the story of Sarah and Hagar; then from Galatians, St. Paul's application of the story, where he speaks of the persecution of the heir according to the Spirit—Isaac—by the son of the bondwoman —Ishmael—and the casting out of the bondwoman with

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her son. This she followed by readings from "Science and Health with Key to the Scriptures," by Rev. Mary Baker Eddy, the Founder of Christian Science, which book is the universal text-book of this new cult. Then followed an impressive season of silent prayer, in which all were enjoined to pray, and an audible reciting of our Lord's Prayer.

Mrs. Betts then stated that Christian Science students not only study the lesson which is appointed by the church for the week, but they endeavor to demonstrate its truth. The lesson for that week was the subject for the coming Sunday's services, "Mortals and Immortals." Scientists were learning to distinguish between the two,—the mortal and the immortal, and put the distinction to practical use. By way of illustration she related this story:—

One day there called at her home an eager, careworn, anxious man, with rough exterior but big heart, and besought her to come immediately to his home, for his baby was dying. "I fear," he said, "that she cannot live till I get back. We may not find her alive." Mrs. Betts sought to comfort him and assure him with hope and faith. On their arrival at the home they found the child on its bed, to all appearances dying, fever raging in the little frame. She told the family she could work better if left alone with the child. They withdrew and she at once set to work to "realize the nothingness of this mortal claim." She "unfolded and expressed emphatically this thought, that Life is Immortal; not subject to mortal beliefs and fears. That God is Omnipresent, Omnipotent Love, and that only His ideal was present."

Soon she summoned the father, saying: "See, your little one is better. Have no fear now. You will soon see her recover. I will come again in the course of a few hours." She did so and found an improvement, and calling again next morning she found the child eating its breakfast and enjoying it, pounding the table with its chubby hands the while, "happy, gleeful, and well."

The story told, the speaker at once threw the meeting open to the congregation, with invitation that others follow her example by narrating demonstrations from their own experiences, which invitation was readily accepted.

One told of her husband, an unbeliever, who was cured of a severe attack of pneumonia last winter and who acknowledged that it was by the help of Christian Science.

Another told of a friend, a young woman, daughter of a prominent druggist in New York City, who was being educated for the medical profession. Her father failed in business and her studies had to be abandoned. She entered a hospital as trained nurse, was observant and successful, but made the sad mistake of carrying an excellent dinner to the wrong man—a man who was being dieted—for which fault she was heartily reprimanded, but had the satisfaction of seeing the wrong man's speedy improvement and restoration to health. She afterward assisted intelligently and well in delicate surgical operations, when one day she fainted. Valvular affection of the heart was the diagnosis, and she was dropped from the service of the hospital. From that day she faded till it seemed that her time on earth was short, when the usual thing happened. The Christian Science friend stepped in, suggested treatment, and the girl completely abandoned the use of medicine and is now well and doing excellent work in Christian Science.

Other testimony followed not alone of physical cures, but women told of help in domestic affairs and men of guidance and help in their business; while one, a lady from Brooklyn, told of a young lawyer in New York City who sometimes confers with his mother, who is a Scientist. One evening he dolefully told that he had a difficult case to present to the jury next day. A mill owner had endeavored to correct a boy in his employ by shaking, cuffing, and kicking him, so that the boy claimed to be incapacitated for work and had brought suit for damages. The lawyer was anxious; he feared the result. His only witnesses were the attending physician and a weak sort of boy who might have been tampered with by the defendants, and whose memory was uncertain.

"Do you believe the boy's story?" asked the mother.

"I do not know. It is not my business to decide as to it. I can but present the case and the court will decide."

"Why do you not ask me to treat this case according to the principle of Christian Science?" continued the mother. "Would you like me to try it?"

"Certainly," said he; "I wish it honestly settled."

Next day the trial came on. The Scientist, at her home, mentally declared the utter supremacy of the heavenly court, the One Judge. "Shall not the Judge of all the earth do right?" Evil could have no weight or power. Deceit, dishonesty, double-mindedness could not abide within this court. Truth was eloquent, triumphant, and only the voice of Truth should be heard.

At eight the father of the young lawyer came home to report that all was lost. He expressed himself emphatically that the case had not a leg to stand on. The lawyer's pleading had been eloquent, but the defense had witnesses, two or three doctors, to refute his one, and the mill owner was in great power. "The case is lost," said he.

But the end was not yet. Later came the report that the jury was out a half hour and on returning had given a verdict for the plaintiff.

"This result," said the narrator, "was not obtained by mesmeric or hypnotic influence. It was the result of Mind, God, Good."

The meeting closed and the attendants who had brought good with them had a double portion to take away.

And yet this was the people and this the cult which has been derided and scoffed at in Ex Rae's presence and reading. These the people, telling with irrefutable testimony of striving to live in Christ's ways, to do as he commanded; of wonders wrought and of giving God the glory; of Mind as being superior to matter, and the dominating power of Mind, as God. Yea, indeed, God—and that God is All-in-all. Ex Rae could but think it might be good for some with whom he is acquainted to be infected with this same cult. But O, tell it not. Some of these very same would no more dream of attending such a meeting as this as he had done, and of mingling with these people, than they would of crossing the threshold of —— Ah! Ex Rae will not say naughty words. He has been to meeting. Besides, too, these Christian Scientists do not seem to believe in everlasting punishment. They do not say much of hell, and fire, and brimstone. They seem to think that man makes his own hell as he goes along if he does not walk in the way to heaven. And, speaking of heaven, they actually talk that heaven is right here; that the kingdom is within them. What a strange cult!

And thus he mused as he passed down the street. What will our lawyers think, thought he, of a court of justice swayed by Christian Science? of Mind, Infinite Mind, in the court room? of God, Truth, Love, Omnipotent, Omnipresent, in the jury room?

The incident which impressed Ex Rae more than any was that of the raising of the fever-stricken babe from death's door and its restoration to its father, the man with the rough exterior but big heart; for he had seen his own pass away, and that, too, while in the hands of skilful physicians. The story so sweetly told, so unpretentiously, and such an every-day affair. What will our church members think of that? thought he. In connection therewith he thought of that scene of long ago where Elisha closeted

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himself with the dead child of the Shunamite and restored him alive and well unto his mother. "Ah," but say some, "that was long ago, and that was Elisha. He was a man of God. We have no Elishas nowadays."

Ex Rae thought, too, of scenes nearer our own time. He thought of Christ, of his raising of Lazarus, and of the many, many restorations and cures effected by him, and of his command to his followers to do likewise.

"Ah!" but say some, "that was in Palestine. That was Christ. Those were his personal friends and disciples. That was the age of miracles. We don't have apostles nowadays. The age of miracles is past."

"Strange! is it not?" thought he, "these Christian Science people seem to think that America is full as good a land as Palestine—aye, vastly better; that there are in the world to-day full as good and as grand men of God as was Elisha or the prophets, or the apostles. That Christ is full as near to his followers now as he was to his personal friends over the water in those days long agone. That his words are imperative, his mode the same, and his help as powerful as it was then. That God is at their right hand; that His kingdom is within them. That it shall be their meat and their drink to do His will; and that they actually will be happy in the work, day in and day out, happy—with God close beside them.

The Troy (N. Y.) Record.

One Man's Enthusiasm.

"I WOULD shed my last drop of blood for Christian Science," said M. Scott Thompson. "I want to give my testimony for Christian Science, and I came to Detroit from Toledo to-day for the express purpose of doing so. At last I thought I couldn't spare the time, but my wife, God bless her, made me ashamed. She said, 'Didn't Christian Science save you? And can't you spare one day in its defense?' And I took the next train, and here I am."

Mr. Thompson came directly to the office of the *News-Tribune*. He is a hale and hearty man of perhaps fifty-five years of age. His face is of a healthy hue, and his hair and beard streaked with gray. His eye is bright and his tread firm and vigorous. That he should have ever been given up as a dead man on account of heart trouble is hard to realize. However, he tells the following story:

"I have been in the employ of the Detroit Soap Works for the past nineteen years. For four or five years previous to 1896 I had been very badly off with what the doctors called valvular heart trouble. I used to have terrible spells of prostration and hemorrhage, when the blood would flow out of my mouth and nose and run all over my shirt bosom. I tried to get my life insured, but no company would insure me. The doctors gave me no hope. I looked like a walking corpse and was just fit for nothing.

"Things were going on like this, when, one day in October, 1896, I fainted away in the office. When I revived, my employer, Samuel Post, told me to go home and not to come back there again until I was well. I went home, completely discouraged. My wife, in utter desperation, said, 'Would you try Christian Science?' I said I'd try anything. That the doctors had given me up anyway, and I could do no more than to die, at the worst.

"I went at once to Dr. J. P. Safford. We sat down opposite each other, and he silently prayed for my recovery. After an hour, when I rose to go, I felt as well as ever in my life. I asked the doctor when I should come again. He said there would be no need of coming again, that I was well and would remain well. I asked him what the charges were, and he said one dollar.

"I went home," continued Mr. Thompson, "feeling perfectly well. The next day I returned to work, and Mr. Post said to me, 'Now, what are you here for? Why don't you stay away until you are better?' I answered that I was all right, and that if I gave out again I'd go home and stay there. Well, I kept on improving at such a rapid rate that my employer became suspicious of me, and accused me of taking liquor to temporarily brace me up. It was not strange that he did think so, for my face, from the pallor of death had assumed a ruddy, healthy color, and my blood, which had before refused to circulate properly, seemed to flow through my veins as freely as though nothing had ever been the matter with me.

"So things went along until one day Mr. Post asked me point blank what I had been doing to myself, and I told him I had been taking Christian Science, and that I hadn't told him sooner because I thought he would only laugh at me. After that I had no trouble getting my life insured, and I have been well ever since.

"Now, some people say that when Christian Science cures a disease it is because the disease is purely imaginary. But I tell you that, when the blood flows out of one's mouth and nose and he faints away from weakness, it is not imagination. I would shed my last drop of blood for Christian Science."

Mr. Thompson also told of other cures in his own family, among which was that of a wound caused by running a nail through his little boy's foot.

"I was away from home at the time," said he, "and when the boy, nine years old, met with the accident, the neighbors told him to run quickly to the drug store and have the druggist attend to his foot. But the boy said no. He was a Christian Scientist, and his father would soon be home and would fix the foot all right. Now, that child demonstrated the Science right then and there; he had faith and the foot did not swell, nor inflame. But about two o'clock in the morning he awoke crying. We found that the foot had commenced to swell and was inflamed to a considerable extent. I gave him a treatment and he went off to sleep again. In the morning he was all right, and had no further trouble."

"How do you give a treatment, Mr. Thompson?" was asked. "Do you simply declare 'the law of health,' and keep at it?"

"That's just what I do," he answered. "I keep declaring it, silently or with my voice, and it works. I could tell you true stories of cures from now till to-morrow and not tell half that has come under my observation."

The *News-Tribune* communicated with Samuel Post, Sr., of the Detroit Soap Works, who corroborated Mr. Thompson's testimony in regard to his own cure, in nearly every detail and added that it was the most remarkable thing he ever heard of in his life.

Mr. Thompson's Detroit home is located at No. 378 Campbell Avenue, and his address in Toledo is No. 715 Adams Street.—*Detroit News-Tribune,* June 11.

The Kissing Bug.

THE kissing bug is a myth. There is no such creature in existence as the much-advertised *melanolestes picipes.* The whole thing is a hoax, started by some bright young newspaper men in Washington when there was a scarcity of real news, and swallowed by the gullible public as many a hoax has been before and will be hereafter. The Washington boys started the yarn as a hot weather fake to relieve the tedium of a summer with no Congress in session, and the enterprise of yellow journalism did the rest. Pictures of the mysterious bug have been published, and telegraphic dispatches have told of its serious, and occasionally fatal, ravages. And now the truth is out, and the public will have to laugh away its discomfiture at having been fooled again.

A Washington correspondent of the *Pittsburg Dispatch*

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tells the origin of the kissing bug, but probably the exposure of the hoax will travel neither as far nor as fast as the hoax itself, and many people will continue to live in mortal terror of the winged osculator.

It was in the early part of June that the wonderful creature was first heard of. At that time many complaints were made to the police department of Washington by colored women, that a big colored man had stopped them on lonely streets at night and kissed them. In some instances the complaints said that the ruffian had bitten them on the mouth or cheek. The police tried hard to catch the colored man, but were unsuccessful. The policemen were worried, for the complaints continued, and the newspaper men and others began to make fun of the police department. At length, as a teaser for the officers, the theory was offered that the kissing of the dusky damsels was not done by a human being at all, but by a bug. This notion being duly discussed in Newspaper Row, it was decided to invent the kissing bug, a new entomological terror, and have a little fun with it during the hot spell.

Of course, it was necessary to invent a scientific name for the bug, and a gentleman who knew something of Greek invented the name *melanolestes picipes*. The vicious work of the bug was first tried on the country through some of the journals most susceptible to fakes, and it took immensely. It made a hit as a warm-weather story, and was received in many quarters with serious belief. A few days later the news was that it had been found to be the *melanolestes*. This clinched the story, and it was believed almost everywhere, except by really scientific men, who knew that there was no such insect. No one could have been more astonished than the newspaper men of Washington who started the yarn when they saw reports of the appearance of the kissing bug in the more northern cities sending its victims to the hospitals almost daily. Here was a singular feature of the affair. It was, of course, most singular to the gentlemen who knew that there was no such thing as the kissing bug. It began to appear like something else than simply a hot-weather joke. Pictures of the creature were published in several of the Eastern papers. These pictures represent a genuine bug, which is as harmless as a dragon fly, but as dangerous looking, and they gave many people the hot tremors, only to look at them.

It was an unexpectedly successful conspiracy to frighten persons in the hot weather and cause sleepless nights. The name *melanolestes,* which the newspaper men created, is from two Greek words, meaning "black bandit." It is not a word used in entomology, but it was a good one for the occasion. To be sure, it did not do much good to have a kissing bug without also having victims. This was not a hard point. There are insects which bite people, spiders and mosquitoes, for example, and persons can always be found with sore and swollen lips, and it is not hard for a newspaper man to exaggerate the swelling and make it any size desirable. The victims presented to the reading public by the originators of the yarn in Washington were unknown, and perhaps fictitious, colored persons. The story being well established in the national capital, it was pushed northward by the gentlemen in the conspiracy. The boys of Baltimore threatened to stop the fun, however. They would have none of it, knowing it to be a fake, and the kissing bug did not invade Baltimore and create hysterics there. The Washingtonians say that the newspaper men of Baltimore are entirely too conscientious for this world. The kissing bug, however, extended itself and carried its devastations northward into New Jersey and to Philadelphia and New York, and has worked into New England. The summer resorts have seen it. A supposed specimen or two has even been captured in this city and doctors have diagnosed its "kisses."

And now the bottom drops out of the whole hoax, and everybody will proceed to laugh. It was time to crush the kissing bug. He was making people nervous, and his effect was especially bad on hysterical women. The whole thing shows the power of journalism, and while all journalists may not be proud of this illustration of their power, it is to be wished that the press were never used for a worse purpose.—*Concord Evening Monitor.*

Miracle in India in Modern Time.

THE day of miracles is not ended—in India at least. A good old-fashioned marvel, strictly contradictory to the laws of nature as we know them, is reported from Benares. If Mrs. Besant, beholder of things invisible, were the chief witness, some might question whether more was not seen than met the normally constituted eye; but the whole performance was viewed at close range by a large party of English folk. They were presumably quite sane, for a physician, a lawyer, and a scientist were included, and a detailed description which has been extensively copied appeared in that eminently respectable periodical, the *Lahore Civil and Military Gazette*. So, sceptic, hold your peace.

The occasion, from the native viewpoint, was religious, but the preparations were like those for a barbecue. A trench fifteen feet long by four wide was prepared near Tagore villa. This was filled with logs and fagots, which were fired and allowed to burn all day. By evening the mass had become a deep bed of glowing coals which kept spectators at a distance and seemed hot enough to roast any sort of meat in short order. And meat was to be given it —live human flesh.

The visitors were provided with chairs and stationed on a mound of earth about eight feet from this blooming bed of "the red flower," as Kipling calls it. The searing heat would permit them to approach no nearer.

Then came a procession, with all the hubbub and tomtomery of Hindoo worship. Certain mysterious rites were performed and a number of cocoanuts thrown upon the coals, where they lay unconsumed.

Forthwith the two priests who were to be the leading performers became, to all appearance, possessed of the devil. They yelled like madmen and ran twice around the fiery pit. Then, barefoot and seemingly quite unprotected, they plunged into the incandescent mass and waded back and forth as children plough through the dry dust of a country road, kicking up red-hot coals and sparkling embers.

And now their frenzy infected the crowd. First two or three leaped down upon the scorching trail and followed in the wake of the priests. Then they rushed through by the hundreds, slashing the coals right and left, like cattle dashing through a ford. Among them were little boys scarcely five years old.

Even one of the Europeans present, so we are told, marched through after the mob, crossing several times. He described the sensation as "like walking over hot sand." Nobody was burned, and it was noticed that a turban which had fallen from the head of some devotee lay on the hot brands unharmed.

After the priests had withdrawn all were warned to desist. The inquisitive visitors now attempted to approach the trench, but the heat was still so fierce that it drove them back.

Such is the testimony of an eyewitness. Whereto it all tended is not made plain. The performance is left as purposeless as the gyrations of a whirling dervish.

That seems to be a characteristic of all these alleged Oriental miracles. They are mere puzzles. They astonish the beholder, but they lead to nothing.

Denver Republican.

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Questions and Answers.

Is a Christian Scientist justified in remaining away from church services because he feels he can gain more by so doing?—A. C. S.

A true Christian Scientist will not consider merely his own personal welfare. The prosperity of the Cause and the good of mankind generally must be taken into consideration. The church services are a most important factor in the great work of teaching and demonstrating Christian Science. Each student of Science and Health has his part in this work and should see to it that he does his whole duty.

Perhaps the member in the pew does not fully realize how important is his part in preaching the Gospel. Having faithfully studied the lesson-sermon for the week, he has not only gained the letter thereof but likewise discerns somewhat of the spirit. He then takes his place in the congregation and adds his own individual testimony to the reality and power of Truth as it is brought out in the reading of the lesson. How much good is accomplished by this added testimony to the power and presence of Truth, he may never know, but of this he is fully assured that no effort, no matter how feeble, is ever lost.

The question then arises could he have gained more by remaining at home, even if he did spend the hour in faithfully studying the Bible and Science and Health? The present form of service is in harmony with the Principle and practice of Christian Science, and he who does his part to make this service what it should be, is obedient to the call of Wisdom, and the reward of obedience is earned.

By doing one's whole duty a higher and purer consciousness of existence is reached than can possibly be gained in any other way.

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If I just believe I am not sick, will that heal me? I have been told that all the Christian Scientists do is to simply say and think the patient is well.—An Invalid.

If the sick person has no other evidence than the testimony of the material senses he cannot believe he is well, therefore your question implies the doing of some impossible thing. One cannot change his belief without a reason for so doing. If the material senses say man is sick, and he accepts the statement as true, he will continue to believe he is sick until these senses testify to the contrary. But if, on the other hand, he is able to deny the testimony of the material senses because he has evidence from a higher source, he need not be held in bondage.

If he has caught even the faintest glimpse of the truth that God is the only Life, Substance, and Mind, that man is spiritual *now*, because he was created in the image and likeness of God who is Spirit, not matter, he has that which enables him to believe that the testimony of the material senses is false. Inasmuch as he sees that God's image and likeness is not subject to sickness, he knows that he has good reason for declaring he is well, even though the material senses say he is sick. Believing that his declaration is true, makes health real to him, destroys the sense of sickness, and he is healed. This result could not possibly follow if he did not believe that health is the eternal reality while sickness is the temporal falsity.

It is not enough for the sick man to *believe* he is well, he must go farther than mere belief and *understand* why he is not sick. This understanding is an effectual remedy.

There is a close connection between thinking and believing, and a still closer alliance between reason and faith. Some believe because they find it easier to do so than to think, while others believe simply because they have thought.—Rev. F. M. Bristol, Washington, D. C.

An Allegory.

BY ADELE HULL WOLFE.

Mortal man may be likened to a ship sailing on the sea of his beliefs, manned and officered by the personal senses, with self as the captain, and steering into the harbor of Christian Science, in which port all mortal-mind ships must anchor sooner or later.

When we arrive at the wharf of Love, then begins the work of unloading our cargoes—traits of character.

At first we are inclined to look about and remark upon the contents of our brother's ship, thanking God that our freightage is not such as his. But let us attend to our own labors, and, when the task is finished, we shall be very much amazed at the class of goods that we have been carrying.

When our ships are first launched for the voyage of life, the contraband goods are carefully stowed away in the hold; those marked "doubtful" go steerage, the homely possessions are assigned to second cabin, while the banner traits are proudly placed in first cabin, to be seen and known of men.

Some have a comparatively smooth voyage, thus presenting an appearance enabling them to pass with approval under the eye of the human Ship Inspector. Others are tempest-tossed, wave-beaten, and buffeted by angry gales. The first-class passengers become woefully seasick, creeping off below, weary unto death.

When they would at last return to their rightful place, they find themselves too feeble to wrest it from the hands of the ever sturdy "doubtful," "steerage," and "homely," who have taken possession in their absence.

When the billow-tossed wanderer finally signals for help, her colors are in the hands of these marauders,—the first to come forth when the ship has anchored. Let not, then, a favored ship spread sails, and blow whistles in self-salute to superior passengers. Wait. In this harbor of Christian Science is a searchlight called Truth, which we are each commanded to take into the very secret place of the ship's hold and search out every skeleton of error, every cobweb of doubt. When this is done, then it will be found that there is no excuse for saying, "I thank God that I am not as other people."

The trite old saying that human nature is pretty much alike the world over, takes on a stern reality when subjected to a careful analysis under the microscope of Christian Science, and reveals some wonderful, wriggling things in the drop of water called man, which to the naked eye seems pure and perfect.

As we clear our decks in this port, it is our blessed privilege to begin the relading of our ships from the storehouse of the harbor,—the Storehouse of Everlasting Life.

This is not alone a poetical fancy, but can be, and is proved every day. Point to a ship sailing under the true flag of Christian Science, and I will tell you what her cargo is. It is love, joy, peace, health, forbearance, meekness, humility, tender mercy, loving-kindness, faith, hope, and charity, "but the greatest of these is charity."

Out upon the high seas of life the brave ship speeds her way, seeking out those that have been lost in the fogs of error and crippled on the rocks of false beliefs.

One has a disabled rudder—rheumatism; another has defective air chambers—lung affections; a third, the engine wont feed—stomach trouble. The valves will not work in the pump—heart disease. The smoke stack is stopped up—asthma and bronchitis. And so on, through the whole list of human ills, so throbbing and pulsating is the ship that it seems indeed a living thing. Then the rescue ship's lantern descrys the wounded bark, and, above the voice of the storm, is heard the command to lower the life boat.

In this life boat of Love is borne the Master Carpenter

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of Understanding, whose "Peace be still" calms the waves, sets the machinery in motion, and, all together, they go steaming away for the harbor of Good.

How do I know this? By their fruits, for, "By their fruits ye shall know them."

For What it is Worth.

SOME years since the writer had a dear friend, who was the wife of a doctor. It was my privilege to visit this friend often, and stay days at a time.

The doctor's office was in his house where he lived, so it gave me an opportunity to see some things in his practice, of which I will mention a few. I have seen castile soap made into pills. Soap pills and office fee, one dollar. Brown bread rolled in flour, set to dry. Box of bread pills and office fee, one dollar. Have seen Turkish rhubarb and charcoal mixed. Five small powders, one dollar. Can get the same for five cents of any druggist.

Could tell much more, but this should be enough to open our eyes.

Have seen that same doctor's wife bound hand and foot in bed with rheumatism, so relieved through Truth that she was able to ride out, get in the carriage herself, go out to the neighbors' to call. Then the doctor heard of a new remedy, and made her take it,—a "vapor bath." They stood with wine to her lips and camphor to her nose while in the bath. After the bath, she went to her bed, and lived but a short time.

This doctor passed away soon after his wife's death. When he was taken sick he would take no medicines, said they would do him no good. Did he have faith in medicine? He had been considered one of the best of doctors,—would cure where others failed.

MRS. JOSEPH BAKER, Providence, R. I.

Grateful for the Lesson Sermons.

HAVING a sense of great gratitude for "The Lesson Sermons," published in the *Sentinel,* I feel it is but just to acknowledge it. They came to me when I felt the need of just such help. I had been asking God to help me interpret the lessons. When the first article came, I realized that my prayer had been answered. How I read and reread it, and how it uplifted me, I cannot tell. This I do know, I prize them very highly and make it a point to study them each week with the lesson. I know that by so doing I have received great good.

I have received much help from Christian Science, having been raised from a chronic invalid to health, happiness, and prosperity. Surely of His fulness will we all receive and grace for grace.

MRS. ANNIE LANE, Long Branch, N. J.

"SEEING is believing." Not always. Standing at a railway station and looking up a straight stretch of track of about two miles, it occurred to me that an engineer who believed what he saw would shut off steam very suddenly, for he would see the rails approaching each other in a manner that would throw him off the track before he had gone half a mile. Why does he not stop his engine? Because he *knows* that the appearance is only an appearance; that the rails are really the same distance apart at the farthest point visible to him that they are immediately under his engine, and that he will keep the track safely.

When we *know* that, despite all appearances to the contrary, our track ahead is all right, that our senses are deceivers ever, and that all there is, is good and right, we shall push on free from care and fear, and come to a full realization of Harmony.—J. F. M.

A writer in the *Independent* has the following: "The Bible must not be studied for the purpose of upholding some system of theology, or ecclesiastical polity, or philosophy of life, present or future; but with an eye single and a mind open to the truth. The student must be as willing to unlearn as to learn."

President Harper of the University of Chicago is sceptical of the value of the ordinary Biblical instruction of the Sunday School. He thinks that many of the so-called "helps" are decided hindrances, because they often prevent young people from reading the Bible for themselves.

Boston Evening Transcript.

Do It. Say It.

IF you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Tho' the whole world hoot and shout,
Doubt it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold
Near your heart, lest it grow cold,
Hold it.

If you've any grief to meet,
At a loving Father's feet,
Meet it.

If you know what torch to light,
Guiding others in the night,
Light it.

St. Paul Pioneer Press.

Notices.

THE eleventh edition of the Church Manual is now on sale. The list of members to date is published separately in pamphlet form. A copy of this list is furnished with each Manual. The list will not be sold separately. The price of the Manual including list of members, will be one dollar as usual. Send orders to The Christian Science Publishing Society, 95 Falmouth St., Boston Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., AUGUST 3, 1899. | Vol. 1 No. 49

The New Age of Progress.

Still Coming Marvels of Industrial Electricity.

"THE Age of Electricity is only just dawning," said Assistant Commissioner of Patents Greeley recently, "and one advance in this direction which we are about to witness is the conversion of the steam railroads of this country into electric railroads—a change that would have been accomplished already to a large extent, but for the immense amount of money invested in locomotives and the first enormous expense of installing an electric plant. Cars have already been run by electricity at a rate exceeding sixty miles an hour, and electric locomotives have proved themselves superior to those depending on steam power. One advantage of the electric locomotive engine is that it emits no smoke or cinders, and the water power of any river within a few miles of the line may be utilized, instead of fuel, to run it.

"The first electric road for city or suburban traffic was put in operation a dozen years ago; at present there are in the United States more than fifteen thousand miles of such roads, representing a total investment of $900,000,000 and employing about one hundred and seventy-five thousand persons. In 1880 there were only three electric light and power establishments in this country; to-day there are more than ten thousand such establishments, employing fifty thousand men and $500,000,000 of capital. The telephone in 1880 was just beginning to be commercially known; now there are over one thousand exchanges, using six hundred thousand miles of wire, and employing fifteen thousand individuals and $85,000,000 of capital.

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"These few figures give a notion of the wonderful progress made by the electrical art during the last few years of the nineteenth century. It has extended itself over the industrial field to such an extent as largely to modify social and economic conditions, incidentally giving gainful occupation to a vast number of persons. To-day the support of considerably over one million people in this country is derived from enterprises which depend upon electricity, and to this number there will be an enormous addition when electricity is substituted for steam as motive power on the railways.

"Electricity is invading all the arts and industries. The manufacturer finds it more economical to attach a motor to each of his machines, distributing power through his factory by means of wires. Coal is now cut in the mines by electric power, carried to the pit's mouth by the same agency, and loaded upon electric cars for transportation. The demand for copper for electrical uses is mainly accountable for the fact that the output of this metal in the United States has been multiplied by six since 1880. To make a telephone circuit from Boston to Chicago requires over one million pounds of copper.

"Many marvelous things are being accomplished with metals by the aid of electricity, among which may be mentioned the welding together of such substances as steel, copper, nickel, etc.,—a task that was deemed impossible until recently. With the employment of the electric arc a new chemistry of high temperatures is in prospect, promising fresh discoveries of high industrial value. By this means a heat of seventy-two hundred degrees Fahrenheit is attained, which is sufficient to reduce all known substances. Hence the electric furnace, in which gold, iron, platinum, and copper are volatilized, and by the help of which actual diamonds have been manufactured from charcoal.

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"Already we have learned how to send seventy-two messages simultaneously over a single wire. We can transmit the handwriting of an individual by telegraph, and in the same way we can actually reproduce half-tone pictures at long distance. Before long we shall be able to reproduce full typewritten pages by telegraph, just as we now send word on a paper ribbon, and wireless telegraphy seems to be in sight. When the proposed Pacific cable is laid, it will be practicable to send a message around the world in three seconds, and it is promised that a method will be found for telegraphing between ships many miles apart at sea. Even now it no longer seems so very wonderful that, by the touch of a button at the Naval Observatory in Washington each day at noon, one hundred thousand clocks all over the United States could be set to the true time, while time-balls are dropped at the same instant at all seaports on the Atlantic and Pacific coasts for the benefit of mariners.

"The great problem likely to be solved in the twentieth century is the transformation of heat into electricity direct. When this is accomplished, Biddy in the morning will start a fire, the heat of which will fill a series of storage batteries that will do most of the work of the household during the day, illuminating the dwelling, propelling the machine fans, running the sewing machine, operating the dumb waiter, and so forth. This, however, is only a faint suggestion of the advantages to be gained by the discovery I speak of. Electricity will then become an exceedingly cheap source of energy, and the sun's rays even may be employed to manufacture the fluid. If, as does not seem unlikely, a twentieth-century inventor finds a practical way of harnessing the tides, the latter will produce at very slight expense all the electricity required to run all the machinery

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and to heat and illuminate all the houses in the United States.

"The houses of many rich men to-day are run to a great extent by electricity, which lights them, ventilates them, and even operates the family elevator. This kind of elevator is itself a very new invention, it has no attendant, but is controlled by the invisible force stored in great jars of lead and acidulated water in the battery-room that is as safe and docile as any well-trained servant. Anybody who wants to make use of it presses a button, and the car comes responsively to the floor desired. Stepping aboard, the passenger touches one of a series of buttons inside, and the car transports him to the floor he wishes to go to. If the promises of electrical experts are to be accepted, our dwellings before long will be lighted by electricity without wires.

"Street cars are not only run by electricity, but are illuminated and heated by the same agency. The heaters used for this purpose require no attention, regulate the temperature exactly as it may be wanted, and, when used on railway trains, do not endanger the safety of passengers. One of the latest improvements is to provide each berth in a sleeping-car with an incandescent light, so that one may read, if slumber comes not. Similarly, incandescent lights are now provided for carriages, and they are even coming into use for cabs. The Emperor of Germany has his closed carriages lighted in this way, and, in addition, the harnesses of his horses are covered with small glow-lights, of different colors, so as to produce a very beautiful effect.

✙

"The twentieth century will see electricity introduced in the kitchen in place of coal and wood. In order that this may be accomplished, it is only necessary that the fluid should be made a little cheaper, inasmuch as it serves much better for all culinary purposes. The electric oven bakes bread ideally, and meats prepared in it do not require basting or watching, while broiling or frying may be done in superior style on the electric range. The electric chafing-dish is attachable at a moment's notice to an ordinary light wire; the current is turned on, and immediately the oysters begin to stew or the eggs to frizzle. In the electric kitchen of the near future there will be no coal, no ashes, and no smoke; there will be no fuel, and not even a battery, inasmuch as the requisite current will be furnished from outside, as gas is now. The sad-irons used on Tuesdays for the family linen will be heated by electricity, and will be kept thus at a constant temperature, so that they will never scorch things and will not require changing or reheating. Already we have electric curling-tongs, which, being hitched to a light-wire, are warranted not to singe the hair.

"Electric boats are now plying on the canals of Venice, and launches similarly propelled are being made for American warships, the power being derived from storage batteries beneath the seats. The trolley, meanwhile, threatens to supplant the industrious but uncertain mule for the propulsion of canal-boats. In the cities canned electricity, as it might be termed, is now delivered to consumers, the emptied batteries being taken away every day and replaced with full ones. At the same time, agricultural machines run by electricity are being introduced to the farmers, and there is even a device for the wholesale electrocution of weeds. Among recent inventions are an electric churn and an electric incubator, and experts are making experiments in the forcing of the growth of plants by electric lights and by currents put through wires underground."

RENE BACHE.

Boston Transcript.

Items of Interest.

The funeral services of Colonel Robert G. Ingersoll took place at Dobbs Ferry, N. Y., Tuesday afternoon, July 25, 1899. Flowers of all kinds were in profusion. The service was very simple and unusual. No prayer was offered. The exercises consisted simply of reading from the writings of Colonel Ingersoll, his last poem, "The Declaration of the Free," "My Creed," and his oration at the grave of his brother two decades ago.

About two hundred of the Postal Telegraph Company's messenger boys in New York City went out on a strike demanding that a flat rate of two and a half cents be paid for each message delivered and likewise for returned messages they are unable to deliver; also that the levying of fifty cents a week on each boy for clothing shall cease, and that the boys be permitted to purchase their own clothing.

Ambassador Choate said in a recent speech that he believed no question could ever arise between Great Britain and the United States to interrupt the constant peace which had held them together during the last eighty-five years. He also said he believed they would cultivate the same spirit of civilization, justice, and freedom which is the real foundation of both governments.

About twenty-one thousand dollars have been secured for the purchase of a house for Admiral Dewey. It is now reported that he has signified his willingness to accept it. There has been an impression that the comparatively small amount of the fund was due to the thought that Admiral Dewey was averse to accepting the testimonial.

England won five events in the international inter-university games at London, July 22. Oxford won the quarter-mile, the half-mile, the mile, and the three mile races, and the broad jump. The Cambridge athletes won the hundred yard race, the hurdles, the high jump, and the hammer throwing contest.

Proceedings have been instituted by Admiral Dewey in the District of Columbia Supreme Court to gain for himself and subordinates, as prize money, an amount equal to the value of the entire Spanish fleet sunk at Manila, and all the supplies taken therefrom. The amount claimed is about $790,000.

The long pending reciprocity treaty between France and the United States has at last been signed. The negotiations, which were begun nearly two years ago, will result in placing the products of the United States on the same basis in France as the products of Great Britain and Germany.

During the last fiscal year the millers of the United States exported over eighteen million barrels of flour, representing over eighty million bushels of wheat. This is the highest record in the history of the industry. Ten million barrels were shipped to the United Kingdom.

Secretary Long has issued orders for the appraisement of the ships of the Spanish fleet destroyed at Santiago. This action is for the purpose of fixing the amount of prize money that has been or may be claimed by the officers and men of the American squadron.

Marshall Field, as an individual and a member of the firm of Marshall Field & Co., will pay two hundred and fifty thousand dollars in taxes in Chicago this year. It is believed that this is the largest amount assessed against any individual and firm combined.

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The Farmers' National Congress will meet in Boston, October 3–6. The congress is a non-political body, and its object is to advance the interests of agriculture. There will be sixteen addresses including one by Secretary of Agriculture Wilson.

An invitation will be sent to the governor of each state inviting them to send a portion or the whole of the national guard and militia of the state to take part in the land parade in New York City upon the arrival of Admiral Dewey in October.

The *London Times* says the American delegates to the Peace Conference are held in high esteem by the whole conference on account of the manner in which they have succeeded in smoothing away friction and conciliating conflicting views.

Brigadier-General Thomas H. Anderson, commanding the Department of the Lakes, says, "The greatest statesman in this country should be made governor-general of the Philippines, and the military authorities subordinated to him."

President and Mrs. McKinley are enjoying a short vacation at Lake Champlain, N. Y. The President said to an Associated Press correspondent that he had made no plans for his stay, except to get as much rest as he could.

The gold reserve in the United States treasury has now regained all that was lost by the Philippine payment of twenty million dollars. Gold is pouring into the treasury at a rapid rate and a scarcity of paper is the result.

Italy will be paid an indemnity for the lynching of three Italians in Louisiana. The state department has decided that an alien does not become a full-fledged citizen until his naturalization papers have been issued to him.

The State Board of Arbitration has practically abandoned its efforts to settle the difficulties in the Cleveland, O., street railway strike. The rioting still continues. One man was killed by a bullet fired by a conductor.

Information is received that C. S. Johnson, judge of the United States Court for the District of Alaska, has departed on his tour of the Yukon. He will appoint judges for all the principal American Yukon towns.

Judge Mazeau, president of the Court of Cassation, is reported to have said to President Loubet in regard to the Dreyfus case, "Amid all the evidence submitted to us, we did not find sufficient proof to establish guilt."

President McKinley has been asked to make some provision by which a railroad might be established from Santiago de Cuba to Santa Cruz with connections for Havana and the principal harbors of the island.

The Westinghouse Air Brake Company has secured a contract from the Russian Imperial Railway Commission to equip all its cars during the next four years, with Westinghouse automatic air brakes.

The entire fleet of the world is 28,180 steamers and sailing vessels, with a total tonnage of 27,673,528. Of the total, thirty-nine per cent is British, while the second largest number of vessels is American.

It is stated that President McKinley is negotiating for the purchase of the cottage in Canton, O., where he began married life thirty years ago, and where he resided during the campaign of 1896.

A new six-inch quick-firing gun has been manufactured by the Maxim Company for the United States Navy. A recent trial shows that it will perforate steel armor seventeen inches thick.

The report of casualties in the Philippines from June 30, 1898, when the first military expedition landed at Cavite, to July 4, 1899, shows the number of deaths, 689; wounded, 1,591.

A Russian has invented a system of wireless telephone, and is introducing it into England. He declares it is possible to use it between England and the United States.

Mayor Van Wyck has received a cablegram from Admiral Dewey saying that he expects to arrive about October 1, and accepts the invitation to be the city's guest.

The Bank of Spain will be authorized to raise its circulation to five hundred million dollars. Loans will be made to the government at two and a half per cent.

English capitalists have purchased five million dollars worth of oil land in Ohio and Indiana, with a view of competing with Russian petroleum in London.

Over a thousand volunteers in the Philippines have reenlisted. General Otis says he might raise an additional regiment among the volunteers.

The date for the opening of the court-martial of Captain Dreyfus has been set for August 7. The daily sittings will be from 6.30 A.M. until noon.

A native Catholic priest is at the head of a movement to make the Church of the Philippines independent of the Spanish priesthood.

Nearly five thousand men, which is about one third of the number required, have enlisted for the volunteer army in the Philippines.

An English chemist has invented a new explosive which is said to be more destructive than dynamite and less dangerous to handle.

Over five hundred damage suits for overcharging have been filed against the Western Union Telegraph Company in Kansas.

The Yale-Harvard athletic teams were entertained by the United States Ambassador Choate at his residence in London.

General Joseph Wheeler and his daughter sailed from San Francisco for the Philippines, July 24, on the transport Tartar.

The citizens of Detroit are preparing to give Secretary Alger a royal welcome upon his arrival home.

The merchants of Havana believe that immediate independence for Cuba would work disaster.

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Christian Science Sentinel

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"Peace, be still!" our Father is at the helm.
MARY BAKER EDDY.

Ingersoll and Theology.

THE death of Col. Robert G. Ingersoll has brought out expressions from some theologians, which, taken as a whole, furnish an interesting index to present theological views and opinions. These views and opinions are as diverse as they could well be. Some theologians are harsh and unsparing in their criticism of the great agnostic; while others are most kindly and considerate. These differing views draw a very sharp line of distinction between what is called old theology and new theology; or in other words, what is termed illiberal and liberal theology.

The Rev. Dr. R. Heber Newton, speaking of Mr. Ingersoll from his pulpit as long ago as 1885, is reported as having said:—

"Whatever destructive work he does is constructive in this at least, that he would build up happy homes and plant within them men and women living sanely and nobly. . . . Further than this let me frankly own to you that I believe Mr. Ingersoll, in his rough attacks upon religion, is doing a real service to the cause of enlightened religion. . . . Consider what is meant by such a system of thought as Calvinism. Consider what awful blasphemy the doctrine of hell really is. Consider what a fetich men have made out of the Bible."

A number of clergymen expressed their views upon the question of Ingersoll's chance of salvation. From some of these we briefly quote.

Rev. Dr. Stafford of St. Patrick's Church, Washington, said, "Poor Bob Ingersoll. I hope he was honest. If he was, there is a chance for him."

People are coming more and more to believe that the doctrine of eternal punishment has been almost abandoned by theologians. Dr. Stafford evidently is not of this class, if his words are to be taken for what they would commonly be understood to mean, for, according to Dr. Stafford, if Ingersoll, though an infidel or agnostic, were honest, there is a chance for his after-death salvation. The converse of this is, that if he were not honest there is no after-death chance of his salvation. This, then, is a re-affirmation of the doctrine of eternal punishment or everlasting damnation. To what extent this theologian represents the views of his theological brethren it would be interesting to know.

The Rev. Daniel I. McDermott, rector of St. Mary's Roman Catholic Church, Philadelphia, evidently does not go so far in his views of eternal punishment as some of his brethren. He said:—

"I do not think God held St. Paul personally responsible for his acts while persecuting the Christians. God condemns no man who supposes he is in the right, nor do we hold children guilty for sins of innocent ignorance."

The Rev. William B. Bodine, rector of the Protestant Episcopal Church of the Saviour, Philadelphia, said:—

"I do not know why an agnostic, if honest in his beliefs, should not enter the kingdom of heaven."

This statement is somewhat equivocal. Whether or not if dishonest, an agnostic, or other person, would be forever debarred the kingdom of heaven, does not appear in the statement of this clergyman. A fair inference, however, would be to the latter effect.

The Rev. Charles W. Bickley, of the Mariners' M. E. Bethel, Philadelphia, said:—

"I cannot believe that the all-merciful Father will punish His erring children when they unknowingly disregard His divinity. Ingersoll's many good acts and strict moral life will plead with Him who abundantly pardons."

This theologian would seem to be willing to give Mr. Ingersoll a chance of salvation, yet his words, literally construed, would imply an existing belief in the possibility of eternal punishment.

The Rev. Horace Porter, assistant pastor Plymouth Church, Brooklyn, said:—

"Regarding the future of Colonel Ingersoll's soul, if he had a chance he has it yet. If he was not honest in his convictions he will now have the chance to be honest. I believe the future world may give him, as it may to us all, clearer light and a larger opportunity to know and love the truth."

The Rev. A. A. Berle, Congregationalist, of Brighton, Mass., said:—

"Colonel Ingersoll was a brave, chivalrous, high-hearted man, resolute in his championship of what he believed to be true. Infinitely more to be respected than certain clerical infidels, who discredit both the Bible and the gospels by covert insinuations. Peace to his ashes."

The Right Rev. James A. McFaul, Bishop of Trenton, said:—

"If he was sincere in his belief, and lived a moral life we are allowed to hope that God has shown him mercy."

What if he were insincere in his belief and were immoral at the time of his death? The plain inference from the bishop's remarks is, that in the latter event there would be no hope that God would show him after-death mercy. Here, then, is another affirmation of the doctrine of eternal punishment.

These opinions, as we have said, no doubt fairly reflect the common theological views, and emphasize the difference between the differing schools. The preponderance of opinion would seem to be in favor of after-death salvation and against the doctrine of non-probation.

If theology could be prevailed upon to accept the true definition of God and man, as set forth in the history of creation, contained in the first chapter of Genesis, it would no longer vex itself over the question of man's status after death. This chapter of Genesis distinctly declares that man is God's image and likeness. It does not state that he was God's image and likeness in the past, or that he will be in the future, but that he *is* God's image and likeness. This is the announcement of an eternal fact. It was as true before the morning stars sang together as it was when the first chapter of Genesis was written, and is as true now as then.

God is Spirit; therefore His image and likeness is spirit-

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ual. According to Genesis, then, man is spiritual and not material. Spirit and its spiritual creation is forever inseparable. This being true, man, as the spiritual reflection or image and likeness of God, Spirit, can never become less than spiritual. He can never lose his true estate. He can never become lost either to himself or to God. God as Love is Infinite, and no idea or reflection of infinite Love can lose itself in infinity or get beyond its reach.

The whole doctrine of salvation or probation is summed up in the following paragraphs from the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, page 466:—

"God is the Principle of Man; and the Principle of man remaining perfect, its idea, or reflection,—man,—remains perfect. Man is the expression of God's Being. If ever there was a moment when man expressed not this perfection, he could not have expressed God; and there would have been a time when Deity was without entity, Being. If man has lost perfection, he has lost his Principle, or Mind. If man ever existed without a Principle, or Mind, then his existence was a myth.

"The relations of God and man, divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all which He creates, are perfect and eternal."

Could or would the theological world but study this definition of God and man with unbiased thought, the mists would speedily clear away, and the sunlight of eternal Truth flash into its consciousness.

In the light of this definition, which is based wholly upon the true spiritual interpretation of Scripture, there is no question as to the present status of the individual who was known to the world as Robert G. Ingersoll, any more than as to that of any other of God's ideas or children.

Says the *Christian Register*:—"It shows the difficulties which beset our struggling church at Chattanooga, Tenn., that its minister feels compelled to publish a sermon showing Rev. Sam Jones as a mountebank in the pulpit. When this notorious revivalist comes North and attacks Unitarianism, his presence is scarcely felt. A black fly in the woods would be a more formidable antagonist."

We know of some who occupy about the same relation to Christian Science that the *Register* says Mr. Jones sustains to the northern Unitarian Church.

Every one who is healed in Christian Science is made better morally. Can as much be said of doctors' patients? It is a notorious fact that medical treatment is frequently responsible for the acquirement of the liquor, morphine, and chloral habits, by persons who were morally pure before resorting to the physicians.

Christianity is the science of perfect being. It cannot be understood in theory unless the student works up to a higher standpoint through demonstration.

Those who are opposing Christian Science are reckoning without their host; their Host is God.

If one makes a misstep and falls into the Slough of Despond, as did Christian in that marvelous allegory of Christian experience, "Pilgrim's Progress," let him be sure that he scrambles up on the right side,—that is, with his face toward the little wicket gate and the "Sweet Beulah Land," even though there be lions in the way, for they are chained.

Thinking people are awakening to the fact that the Bible is a revelation to human consciousness of God as Love, rather than a theological treatise.

All who have awakened to the consciousness that thoughts are veritable things, must be watchful. A house divided against itself is never secure. The errors may seem small and well disposed toward the rest of the household, but they will open the doors wide to all the other errors, big and little. If possible, every thought should be made to give a good account of itself before it be allowed to enter the mind.

The teachings of Christian Science in regard to sin are very practical. Those who think they can lull conscience to sleep by declaring that there is no reality in sin, are mistaken. Christian Science requires the abandonment of sin as a proof of the declaration of its unreality. This requirement is in no case relaxed until sin be destroyed.

No one who is wise will rest his expectation of enduring happiness on anything he knows to be temporary.

That evil is the most dangerous which seems to be good.

Christian Science declares that there are no incurable invalids, no hopeless drunkards or opium-eaters, but that all may be and can be free from sin and disease.

So long as people credit God with the authorship of sickness and all the other forms of human misery, and submit to disease and calamities in the belief that they are pleasing God, they need not expect relief.

Implicit trust in God, with the understanding that He is not the author of sickness and discord, heals disease.

Colonel Ingersoll's Life in Epitome.

BORN in Dresden, N. Y., August 11, 1833. Nearly sixty-six years old.

His father, the Rev. John Ingersoll, a poor, wandering Presbyterian minister, removed to Ashtabula, O., in 1841. There Robert G. Ingersoll attended a Presbyterian Sunday School.

In 1843 they removed to Madison, O., and thence two years later to Shawneetown, Ill.

He was educated in the public schools of Shawneetown, studied law there and was admitted to the bar in 1855.

Began practice with his eldest brother, Eben Clark Ingersoll.

Removed to Peoria, Ill., in 1857.

In 1860 he was nominated by the Democrats for Congress and was defeated, although he cut into the national Republican majority.

In 1862 he went to the front as colonel of the Eleventh Illinois Cavalry; was idolized by his men, and served his country gallantly.

In 1862 also he married Miss Eva Parker, the daughter of a farmer of Groveland, Tazewell county, Ill. Two beautiful daughters were born to them and survive with the widow.

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In 1863 he joined the Republican party.

In 1866 he was appointed attorney-general of Illinois.

In 1868 he was spoken of for Governor, and his name was presented to the Illinois state convention, but his heterodoxy, which made him the enemy of half the clergy of the state, caused his defeat by the nomination of General John M. Palmer.

In 1876 he became famous throughout the country by his speech in nomination of James G. Blaine for the presidency.

In 1877 Ingersoll declined the ambassadorship to Germany, which President Hayes offered him.

In 1878 he removed to Washington and gained a world-wide reputation as an advocate.

In 1887 he removed to New York and was admitted to the bar there. On that occasion he declined to be sworn, and affirmed, in lieu of the customary oath.

Retired nominally from active law practice in 1897, but continued in special cases almost until the time of his death, as counsel in consultation.

It is understood that he was about to re-enter the active practice of law this coming fall.—*Boston Post.*

My Creed.

THE following is from the writings of Colonel Ingersoll.

To love justice, to long for the right, to love mercy, to assist the weak, to forget wrongs and remember benefits, to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art and in nature; to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world; to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night; to do the best that can be done and then be resigned—this is the religion of reason, the creed of science. This satisfies the brain and heart.

Can Afford to be Just.

THE closing days of the nineteenth century are the days of women's achievement, but in all the remarkable record of the end-of-the-century woman there is perhaps no name that just now stands out more prominently than that of the quiet woman of Concord, N. H., whose thought directs the actions of thousands of followers throughout the country, and even throughout the world, Rev. Mary Baker G. Eddy of the Church of Christ, Scientist. Ever since the gathering of her followers in the Mother Church in Boston a few weeks ago, there has been manifest an increasing interest in these people and their works, and this has been increased many fold by the attacks of the medical practitioners of the country, who, it seems, are somewhat alarmed over the wonderful spread of the movement, and, for some reason or other, are aroused to offensive action against the cult.

There have been prosecutions and threatened prosecutions in various parts of the country directed against these so-called faith curists, but for the present the whole agitation has focussed in New York state, where the Medical and Legal Relief Society, as the association of old-line practitioners is called, have inaugurated an energetic crusade against faith cures and are endeavoring to enlist the sympathies of the public, professional and non-professional people alike, in support of a statute that shall be directed against the practising as healers of any except those who make use of the formulas and practices known to the medical profession. In fact, the attempt is to crush out of existence by law this religious body whose members are combating, it must be admitted with a degree of success, the generally accepted theories of disease. There promises to be a battle royal over the issue, and the interest in the result reaches all over the Union, but nowhere will it be more real than in Massachusetts, the cradle of Christian Science, and the home of so many of its followers to-day.

There has been evidence plenty in the past few months that the followers of this theory of health and Christian living are not few, by no means insignificant, and there is no indication of any faltering on their part in the face of the attack that has been made in the press and on the platform on all sides, but rather an invitation to examination. It is noticeable as well that the Scientists count among their number many men and women of notable education and influence, and are not wanting in able defenders, who, if they do succeed in dazing you with the intricate word combinations which they declare to be truths, are also able to compel the admission that the religion of the Scientist has much of reality. The issue has been discussed in the sessions of the New York society, the debate being notably free from prejudice, and now a committee of the society is to conduct a further investigation and determine upon a plan of action.

The majority of the people fail to understand Christian Science, perhaps have not yet reached the point in their spiritual development where they can understand it, and when they are told that disease and pain do not exist, are inclined to doubt and to denounce the entire teaching as ignorant fallacy, actually criminal in its practice, which should be stopped by the arm of the law. The *Gazette* does not propose to come to the defense of Christian Science, in fact, pleads its inability to fathom its depths or to understand its doctrine, but is willing to recognize, nevertheless, that there is something in its preaching and its practice, and believes that in the great majority of its membership there is a following of the life of the Nazarene that some of the devotees of other faiths might do well to emulate. At the same time it recognizes the fact that human life is sacred, and that the protection of life is one of the functions of our legislatures and of our courts, even though a man is willing for one cause or another to give up that life.

To recognize the good and to strike at the evil, to honor the liberty of men, and yet conserve the safety of life, is a problem that requires careful handling, and one that ought to be approached free of prejudice. Thus far the New York society has conducted its investigations in a manner that deserves the commendation of all, and it is to be hoped that their future investigations will be characterized by the same carefulness and candor, and that the public will grant the issue the same fair treatment. The Scientists can rightly claim credit for successful work, and in assailing them it must be remembered that the secret of eternal life on this earth has not yet been discovered, and that the practitioners of the old school yield often to the grim master, death. The most of us are not ready as yet to accept Christian Science as the only and complete gospel of life and health, but the unprejudiced mind is willing to concede much to its practice and for the present hold judgment in abeyance.

Editorial in the *Haverhill Gazette.*

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Christian Science in Colorado.

IN connection with the agitation in New York and Pennsylvania against the freedom to apply the principles and methods of Christian Science, and the efforts to secure legislation against that school, a letter from the attorney-general of Colorado to the New York *Tribune* is of considerable interest. It contains some facts and a salutary warning.

The late general assembly of Colorado passed an act to prevent the practice of Christian Science. We understand that the inhibition was not direct, but insidious and adroit. The regular and the homœopathic schools, otherwise at war, joined hands over the chasm and forgot all their differences in the endeavor to stamp out the new school. The bill, however, was vetoed by the governor. He thought the new science ought to have an equal opportunity with the others to demonstrate its efficacy and soundness.

Mr. Campbell, the attorney-general, approves of the governor's veto and agrees with the reason assigned for it. He is not himself a convert and owns to ignorance of the teachings of Christian Science, but he takes the ground that medicine has not established itself as exact and absolute, and that its votaries ought to be hospitable to new theories and tolerant of new beliefs. Experience alone can show how much good there is in the new school and to what extent the old practice is better—if it is better. For the state to intermeddle and suppress a new school by law simply because it is new and denounced as heretical would be both folly and outrage.

The community has but one duty in the premises and a correlative right. It is bound to protect the lives and health of its members. It is bound to prevent the spread of contagious and infectious diseases. All schools, old or new, must submit to regulation looking to such prevention. No alleged doctrine can justify disregard of such rules with regard to notification and isolation. But the adult and responsible individual cannot be told what physician to call in and what remedies to take in case of illness. That is his own concern, and he should have the liberty to act upon his own desires and convictions.

The efforts for legislation against Christian Science are vain. Even if laws were passed, juries would never enforce them. But legislatures and executives may be trusted to dispense juries from the unfortunate necessity of refusing to give effect to statutory prohibitions. The New York Medico-Legal Society which held a "great" meeting the other night at the Waldorf-Astoria to discuss a bill against the faith healers, should take this to heart. No bill will pass, no law will be enforced which makes it a crime to advise men to call in mental healers or to dissuade them from employing a regular physician.

Chicago Post.

An Atheist's View of Christian Science.

IN these days, there are all sorts of views of Christian Science. Some very intelligent and well-informed people believe in it implicitly. Some think "there is something in it," but they cannot swallow it all, and some reject it *in toto*—some for one reason and some for another. The orthodox clergy object to it because they say it is un-Christian, and the orthodox physicians object to it because, as they allege, it is unscientific; but now here comes the editor of an atheistic paper—the *Truthseeker*—in New York, who, while he objects to Christian Science on general principles, takes the orthodox to task for opposing it. Amongst other things, he says,—

"The present semi-crusade against so-called Christian Science is a most inconsistent movement on the part of Christians who are making it. Not that the superstition does not need denouncing, and its victims enlightenment, but the Christians are not the ones qualified to do it.

"The other day the Medico-Legal Society discussed 'Christian Science and the Law.' Several medico-legal gentlemen argued in favor of legislation against the cult, but the devotees of the superstition had no difficulty in defending it on Bible grounds. The New Testament and Christ's teachings and example were their authority, and admitting the truth of the Christian theology the opponents of the cult were hopelessly in error.

"The fact is, Christian Science, which ought to be called Christian Superstition, is one of the logical deductions from Christianity. Christ is alleged to have healed by miracle, or through the spirit or will of God, instead of by natural means. He laid his hands upon a few sick folk, and healed them.

"These teachings are as authoritative as any part of the Bible teaching, and how can Bible believers consistently reject them? Their opposition to the Christian Scientist puts them in the attitude of saying to the world, 'The Bible is all right as a theory but it wont do to practise what it teaches.'

"Such an attitude is dishonest in view of the claims made for the book and the religion based thereon."

Duluth (Minn.) Tribunal.

An Attorney-General's Opinion.

To the Editor of *The Tribune.*

Sir:—The Legislature of this state, at the last General Assembly, passed a bill which, as I understand it, was to prevent the practice of Christian Science healers.

My impression is that the old line doctors and the homœopathic doctors in this state joined hands over the bloody chasm which has long existed between the two branches of the medical profession to throttle the new science, and, as our Governor thought that the medical profession up to this time had not yet reached the dignity of a science, and that the union of the two lines of physicians was for the simple purpose of warring against the third, which, in their eyes, has become a monster of great proportions in this state, he took it upon himself to disapprove the bill and give them all an equal opportunity in this state to demonstrate to the people the power of healing by calling upon their respective gods.

Personally, I know very little about Christian Science. I share in the general opinion that as yet its demonstrations have not been very favorably considered by a great majority of the people, but since the old line doctors and the homœopathic doctors of this country, who have been trained for the purpose of teaching the people to avoid evils, have become so demonstrative against this new field, I am inclined to hope that the new giant will be permitted to try his sword with the old. The very fact that scientific men of the two schools named are making such a war upon this new evil is certainly enough reason for the people to stand by and allow it to demonstrate its ability to cope with the old, and if it should eventually demonstrate the fact that it possesses any virtue the new developments will benefit mankind, and I assume that scientific men of either of the older professions will accept the good and seek to demonstrate that, in some things, at least, the old science is better. DAVID M. CAMPBELL, Attorney-General.

Denver, July 7, 1899.

New York Tribune.

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Current Religious Items.

Is this generation of Christians unspiritual? We have been asked this question. Signs that this is an unspiritual age are often pointed out: the fewness of additions to the churches, declining attendance at public worship, growing indifference to the Lord's Day, vanishing family altars, decrease of private devotion. An English bishop, after a recent visitation of his diocese, found evidence that interest in the churches had fallen off extensively during the last twenty years. He noted three chief causes: devotion to amusements, ambition to increase property rather than to improve character, and engrossing interest in secular studies with the chief purpose to get gain through better disciplined minds. He thought the public schools fostered this aim. It will be conceded by many that the controlling desire of the Christian world to-day is not to attain to the spiritual life.

What is spirituality? It is seeing and knowing God, who is a spirit. It is living under the control of the impulses which guided the Son of God in the flesh. Paul was a profoundly spiritual man because his constant experience was described by his saying, "I live: and yet no longer I, but Christ liveth in me." Spirituality depends on the sense of the reality of the spiritual world. When the commands of God, His revelation, and even His existence, are subjects of speculation, the life cannot be illumined by His presence or responsive to it.—*The Congregationalist.*

Weary of the Mystery.

I shall ask you to turn, for the present, from the human to the divine side of our work—from our use of the power which God has entrusted to us as His ministers and deputies to His use of it for the advancement of His kingdom on earth.

It is the property of true religion to draw us into perfect sympathy with God; His cause becomes ours, and ours, in turn, if right, becomes His. Our concern for His glory is the measure of our piety. But this sympathy and concern often betray us into impatience and misjudgment. Things are out of joint. . . .

Now, even the most patient and trustful among us at times grow weary of the dreadful mystery of the two-fold advance of good and evil. They are confounded by this strange and universal interlocking of the hosts of God and Satan. They see with dismay that the weapons ordained of God often fail of their purpose, and that the tide of conflict rolls adversely across His own centres of power. When thus wearied, confounded, and dismayed, the child of God cannot help, now and then, crying out, "Arise, O God; plead Thine own cause." Stir up Thy strength and come among us. Setting aside all intermediate instruments—Churches, Scriptures, Priesthoods, Sacraments—make bare Thine own arm in the strife, breathe upon and reduce this consuming fever of a disordered earth. Touch with Thine own hand the secret springs of its life and make them pure.

Extract from BISHOP LITTLEJOHN'S address published in *The Churchman* (Episcopalian).

Witnesses for God.

In the court of justice it frequently happens that the witness is an insignificant individual, insignificant judged by his personal attainments or by the breadth of his knowledge. Yet this person, so insignificant in himself, may be the most important, after all, in the court room. And he is important only when he knows his own limitations and keeps within them. The witness who aspires to a reputation for omniscience, who argues, who theorizes, is lost. He is confronted by men of greater ability in these directions, men of larger experience and finer skill. But if the witness, in his simplicity, tells only the thing which he himself has seen and known, if, careless of the remoter consequences or of the construction that may be put upon his words, or of the mere appearance of plausibility or completeness in his testimony, he tells the plain truth that has come within his knowledge, then he has a position that is impregnable. He may be narrow-minded or childish in his thought, weak perhaps in his judgment, yet may tell some truth which all these wiser men must reckon with. It is not his business to explain that truth; it is not his business to apologize for it. There it stands, and all the elaborate theories which ignore it must fail.

REV. SAMUEL M. CROTHERS, D.D., in the *Christian Register* (Unitarian).

From the Letter to the Spirit.

The *Christian Register,* in a paragraph account of a private celebration of the seventieth birthday of Dr. Charles Carroll Everett, of the Cambridge Divinity School, reports him as saying of himself that it has been his good fortune to write at a time when the Church was passing from the letter to the spirit; we may add that it has been his wisdom neither to attack nor to defend the letter, but to re-interpret and re-emphasize the spirit. Dr. William Newton Clarke, of Colgate University, in his admirable lectures entitled, "What Shall We Think of Christianity?" puts this function of the spiritual leader, in this age of transition, very clearly:—

"The Christian people are called to-day to hold their faith, to open their minds, and to expand their hearts. First, to hold their faith. They are called to hold fast their sense of spiritual reality; not to be shaken from their confidence in the living God whom they and their fathers have known; to cling to the reality of religious life and the presence of divine help; to be religious in tenderness of spirit and heavenliness of mind, when the age is almost forgetting to be religious."—*The Outlook.*

Presbyterianism in New York.

The resignation of the pastor of Calvary Presbyterian Church, Harlem, and the decision of the trustees to sell the property and dissolve the organization, are commented on in Presbyterian circles in New York as events of no ordinary significance. They are regarded as practical indications of the decline of Presbyterianism in the great metropolis, and this decline is traced to the influx of Liberalism. Dr. Chambers says, that if ministers may no longer preach an inspired Bible, their authority is gone. There is no longer any need of ministers. They are lecturers and interesting speakers, nothing more. "Men," he says, "have come to think and speak disrespectfully of the Bible. They don't see the need of going to church as they used to." Dr. Atterbury, of the Park Avenue Church, who is set down as belonging to the radical wing, nevertheless bewails the present condition of things. "Presbyterianism in New York," he says, "is passing through sad experiences."

It is not to triumph over our fellow-Christians that we refer to these things, but for the warning that is in them. It is supposed that to give up "theology," and become liberal, that is, loose and indefinite in matters of belief, will fill churches and give the old denominations a new lease of life. The case of Presbyterianism in New York does not bear this out. It would be well for us to profit by the experiences of our neighbors.

The Living Church (Episcopalian).

A Literary Proletariat.

We have to-day a literary proletariat, a growing body of educated men who cannot find a field. In Germany,

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a few years ago, there was a notable increase in the number of candidates for the ministry. The explanation suggested was the congestion in the other learned professions, as well as in the public service. University men turned towards the ministry in order to get a living and find a station. In churches whose canon law or whose common feeling make it improper for a man, once ordained, to go into business, the congestion will sometimes be peculiarly distressing. A certain number of men will find that they have entered a commercial blind alley. They cannot go back and there is no getting out.

The Church (Episcopalian).

Future of the Ministry.

The *Watchman* complains that "men of the first ability and promise are not drawn toward the ministry." Whatever truth there may be in this statement, and whatever may be the cause of this avoidance of the ministry by men of talent, it seems to us certain that in the twentieth century they who are real ministers of religion will find ample opportunity for the exercise of the finest gifts.

Christian Register (Unitarian).

The Lectures.

At Crawford, Neb.

Mr. Edward A. Kimball of Chicago, delivered a very interesting lecture to a large and remarkably attentive audience at the Congregational Church, Friday evening, July 7, on "Christian Science: its Promises and their Fulfilment." The speaker was introduced by Leroy Hall, who said,—

My Friends:—All mankind agree that there is a higher power, a primal cause or creator of all things, but as to what that power is, its nature, and man's relation to it, there are hundreds of thousands of different opinions. This establishes the fact that the vast majority of mankind have not the right conception of what God is and their true relation to Him.

When we are unable to solve a mathematical problem we know it is because of our ignorance of the principle and rules governing it.

If we fail to produce harmony in music it is because we do not understand the principle thereof.

When we seek the cause of all unhappiness, sorrow, misery, want, woe, pain, sin, sickness, and death, we find that "these evils have come upon us because our God is not among us; that is, we do not have the right conception of what God is."

To correct the error in mathematics we must learn the principle and rules governing it.

To correct discordant tones we must obtain an understanding of the principle of music, and demonstrate it.

To destroy the discord and produce harmony in our lives we must obey the command: "Acquaint now thyself with Him, and be at peace."

Nineteen hundred years ago Jesus Christ, the Son of God, our Saviour, came to show us the way of salvation, to acquaint us with God, the Principle of our being, to teach us how to solve life's problem aright, but not to do it for us. He proved the truth and potency of his teachings by feeding the multitude, stilling the tempest, casting out evils, healing the sick, and raising the dead, all in direct opposition to material laws, so-called, but in perfect harmony with the law of God. He knew that God and His laws are eternal and unchangeable, and that a right apprehension and application of them would heal the sick in any age.

After his ascension his disciples and followers continued the healing work for about three hundred years, when Constantine united Church and State; then Christianity lost its spirituality, and as a result thereof the healing power ceased.

In 1886 Mary Baker Glover,—now Mrs. Eddy,—a God-fearing and God-loving woman, who from early childhood had earnestly prayed, and constantly sought, for the higher import of the Master's words, while lying on a bed of pain, suffering from the effects of an accident pronounced fatal by her physician, being told that she could scarcely survive the day, called for her Bible, and there alone with God she read its familiar pages, when suddenly the true spiritual meaning of the words was discerned, and she was thereby instantaneously healed. For three long years in seclusion, with the Bible as her only guide, she sought for light, then she proved the truth of her conclusions by healing all manner of sickness, after which she gave them to the world in "Science and Health with Key to the Scriptures," the study of which has healed thousands after all other means had failed.

Every great truth when first presented is misunderstood. To correct these misconceptions and give the people a better opportunity to learn what Christian Science is, the Mother Church in Boston has created a Board of Lectureship composed of men and women eminently qualified to explain its principles. It is for this purpose that we have with us to-night Mr. Edward A. Kimball of Chicago, a member of said Board, who will now address you.—*Crawford Bulletin.*

At Grand Island, Neb.

Thursday evening, July 13, a lecture was delivered by Judge W. G. Ewing of Chicago, at the Bartenbach Opera House under the auspices of First Church of Christ, Scientist. The audience was a representative one, containing many of the wealthiest and best of our citizens, and the house was well filled. Judge W. H. Platt, mayor of our city, presided at the meeting and introduced the speaker by a few remarks as follows:—

Ladies and Gentlemen:—At the request of my esteemed friends in this city, I am here this evening to preside over this meeting and to introduce to you a distinguished gentleman of the Christian Science faith. Before proceeding further, I desire to say to those here who do not know me, that I am a member of no religious denomination whatever, but believe in giving to all the right to believe as they deem best, both in religion and politics. I know that there are many who do not only disbelieve in Christian Science but are its outspoken enemies, but in my judgment, no person should be condemned until he is heard, and the gentleman who is about to address you is one of note, not only as an attorney at the bar, but as a judge upon the bench, and bears a record for honesty, truth, and integrity. With these few remarks I have the honor to introduce to you, Judge Ewing, who will address you on the subject of Christian Science, and I know you will all give him careful, faithful, and close attention.

The Free Press.

Lectures at Other Places.

Exira, Ia.—Edward A. Kimball, Monday, June 26.

Albion, Mich.—Edward A. Kimball, Thursday, April 27.

Ida Grove, Ia.—Edward A. Kimball, Sunday, July 16.

Missouri Valley, Ia.—Edward A. Kimball, Friday, July 14.

Colorado Springs, Col.—William G. Ewing, Sunday, June 25.

Chino, Cal.—Dr. A. A. Sulcer, Monday, July 10.

Seattle, Wash.—Dr. F. J. Fluno, Friday, May 26.

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Wonderful Healing.

THE First Church of Christ, Scientist, in Topeka is at 210 West Sixth Street. Willis D. McKinstry is First Reader, and Mrs. C. S. Whittaker is Second Reader. The membership of the local church is one hundred. The average attendance is one hundred and fifty. Services are held at 11 A.M. Sunday, and 8 P.M. Wednesday.

The meeting last night was one of unusual interest. A reporter for the *Capital* was present, and gives the following account of the services.

The strong harmony of a hundred voices singing the tune of Arlington and the words of John Greenleaf Whittier opened the evening meeting.

> The healing of the seamless dress
> Is by our beds of pain:
> We touch him in life's throng and press,
> And we are whole again.

The singing was from the "Christian Science Hymnal," a book compiled from old standard hymns and recent compositions, especially for the use of the Christian Science societies.

Almost every seat in the pretty little hall was occupied when the meeting was commenced. Every one present appeared to be happy and contented. There was not much "long-faced business" about the meeting; yet a spirit of sincerity and reverence was at all times manifest.

On the low platform, behind a plain reading desk, stood Willis D. McKinstry, the First Reader of the society. His office corresponds to that of a minister of the orthodox church, in that he leads the exercises. His style on the platform is quiet and informal.

After the singing of the hymn, Mr. McKinstry read a selection from the Bible, and followed it with a brief extract from "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy.

After the singing of another hymn, Mr. McKinstry addressed a few words to the audience, explaining to them the duty incumbent upon them in giving to the world the truths of Christian Science. He told of his own experience with the disease of nasal catarrh which he vainly tried to cure by medical skill, and which yielded to the treatment of the Science.

"The meeting is now in your hands," said Mr. McKinstry. "Let any one who desires speak to us as he or she feels inclined."

A young woman on the back row of seats arose and said, "I was troubled greatly with my eyes, and doctored them faithfully according to the direction of my physician. I was kept in a dark room. My eyes were covered with bandages. They grew worse instead of better. After my first treatment with Christian Science I took off the bandages and saw the glorious light again. But I lacked faith and feared to go without bandages. I was assured that by putting my trust in God all would be well. My sister burned up the bandages, and then I went without. In a few days I was well, and could see as well as ever. I have been learning to trust in God ever since."

Another lady told of her own experience with the cure of Christian Science. She was changed from chronic invalidism, resulting from an injury in early life, to a condition of perfect health. She also told of her child, who was cured instantly of scarlet fever; of her father, who was cured of a severe case of somnambulism; of her sister, who was healed by Christian Science of erysipelas. "But what I am most thankful for," she concluded, "is the love for God which Christian Science has taught me."

Then a lady arose and explained how she vainly sought relief from a hereditary case of sick headache, until she was persuaded to give Christian Science a trial. She said, "I now am perfectly well. I have no troubles on account of health." A well-preserved, healthful face was a "document in evidence" of the truth of her statements.

Perhaps the most wonderful story of complete cure was told by a young lady who was a student at Washburn College several years ago, and was a leader in her classes and in college society circles. Her health utterly failed, and the story of her suffering was told as follows:—

"I suffered an injury which resulted in concussion of the spine. I had the best medical services in the city, but the disease grew worse, and became complicated with other afflictions. My eyes failed. I was obliged to wear dark glasses. I went to New York, Buffalo, and Chicago to consult specialists. In Chicago, my eyes were operated on three times by the most noted surgeons in the country. A spinal specialist treated me at the same time, and finally told me that he could do nothing more. I was a hopeless, helpless invalid, and came back to Topeka despairing of everything. Paralysis of the left side set in. Four physicians said that death or insanity was inevitable. I was subject to melancholy, and my mind was constantly reverting to the awful questions touching the reality of life itself. I could not accept the orthodox religions. They seemed to be unsatisfying and impractical. I felt that I would give anything to know the Truth. A Christian Science healer called and talked to me of the healing power of Christ. I thought at first that it was the same old thing I had heard in the churches. But the healer called again, and I finally became deeply impressed with the views expressed. In a few weeks' treatment I was healed. I have devoted my life to Christian Science. I feel that I owe everything to it."

Following was the testimony of a lady who told how she sustained a terrible injury in a runaway accident, and was literally carried home to die. The doctors of the medical schools could give her no relief except by the temporary effect of opiates. Finally, after she had given up hope, she called in a Christian Science healer. The healer came at two o'clock in the afternoon.

"She sat down by my bed and talked to me," said the lady, "and then she read from Science and Health. I don't know as I realized what was passing over me, but I do know that at four o'clock I was able to sit up in bed. Then the healer left. Fifteen minutes later I got out of bed and walked across the room and sat down in a chair. I was hungry, and was told that I could have anything to eat that I wanted. I had not eaten anything except milk and a little bread for seven weeks. I called for beef steak, vegetables, and fruit, and made a hearty meal of them. Four days later I was out and was able to walk thirteen blocks. I have never been sick since."

Next a gentleman, one of the leading Christian Science healers of the city, gave his testimony. He had not believed in God or in religion. For three years before his conversion to the doctrines of Christian Science he had no faith in any form of Christianity. Then he happened to have personal knowledge of the cure of a woman dying of consumption. The cure was effected by means of Christian Science.

"They said that it was God who wrought the cure," said he, "and I believed it was, because I did not believe that any one else could have done it."

He then spoke of the happiness of the Christian Scientist's life, and of the contentment inspired by the belief. In conclusion he said,—

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"I believe that ninety per cent of the people who have tried Christian Science honestly have either been cured or greatly benefited."

The next speaker, Mr. F., freight agent of the Santa Fe railway, told of his first acquaintance with the Christian Science belief. He came into possession of the book, Science and Health, and read it through in one day. He persuaded his wife to try the treatment, and although she had been an invalid for some years, she was cured.

"I used to wear glasses when I was younger," he continued, "but you can see that I don't now. I don't need them, and besides, it is a great deal more convenient to do without."

A lady then related an experience that differed from many of those spoken of in that it was not a rapid cure, but required many months for its completion. She attributed this to the fact that she had long been a student of the Bible, and that when she tried to reconcile her established interpretations of the Word with the interpretations given by Science and Health, her mind revolted, and she came to believe in the teachings of Science and Health only by degrees.

"I started by calling in the minister of my church, a good Methodist," she said.. "I had given up hope of relief from medicines. I said to the clergyman: 'I want you to pray with me for health.' He replied, 'It will do no good. You should pray that God bless the medicines and guide the doctors. The day of miracles is past.' But finally I threw away my medicines, and took up the study of Christian Science. At the end of eight months I was able to sit up in bed, and from that time on, my recovery was rapid."

After several others had given testimony, the meeting was brought to a close.

Topeka (Kan.) Daily Capital.

Suggestions to a Beginner.

My Dear Friend:—In reply to your good letter I will try to tell you something of my impressions of Christian Science. I wish I might do justice to the beautiful truths that have come into my life.

Because of a mistake of my own I will say, first, do not accept anything you cannot understand, remembering, of course, that one cannot expect to fully comprehend some of the deeper truths until he has demonstrated some of the lesser or introductory ones.

In my own case, I soon found from the personnel that this people were one in whom I could place confidence, for they seemed to be those referred to in the following line: "Through whom the current of everlasting life flows still and deep and strong." I felt that no harm could come to me among those who professed to be controlled by Love alone and, indeed, whose lives indicated it. So I have been content to drift, to go slowly, and quietly and surely develop, for "Heaven is not reached at a single bound." What I mean is this: Refuse to coerce your reason or think you must indulge in any mental aberrations, as I thought, for remember that spirituality, which is merely the capacity for understanding Truth, is the very perfection of reason.

I like to believe that "truth should be self-evident," that which, in the very nature of things, is the most natural, and I have come to doubt that profession of Christianity which requires a certain forced and emotional enthusiasm to keep worked up to the proper religious ecstasy and sanctity. But it seems to me that the true religion should be so attuned to the "eternal fitness of things" that it is the most natural way to live to one who has really the simple wish to live aright. Nor can I see the wisdom of scaring people into "Heaven, a place of love," by fear of a place called hell, and giving them only the somewhat indefinite instruction to believe in Christ and fear God. Is it not better to be won into heaven by Love, to know that sins are not forgiven until they are destroyed, and to so understand what Heaven and Love and God are, that it appeals to and controls your thought, so that your acts are good because your thoughts are good? Heretofore my religion has been something that while I feared to deny it I did not understand it.

I no longer look upon heaven as a place somewhere of gates and gold and luxurious repose, nor upon God as an impossible being, like Santa Claus; for did not Jesus say, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you." Heaven is not a place, it is a condition, and, best of all, it is right here! God is the Life, Intelligence, and Power of the universe. Life is eternal and the true man is immortal. Was not Christ always trying to turn men from the material to the spiritual? But see how the Bible is materialized to-day. I have gotten much more out of my Bible since trying to read it spiritually and understanding the allegorical illustrations.

Science and Health says that God is all. I had no difficulty in believing that there is no life in matter. Matter of itself is dead, and it seems to have life only as it is possessed of some property, which, however, is not intrinsic.

Is sin real? As we commonly use the word it most certainly is. It would seem to be an abuse of reason to say darkness is anything. Darkness is nothing—it is the absence of something. We popularly speak of negations such as this as though they were something in themselves. Sin is the absence of God or Good. As I understand it, the reason Christian Scientists speak of sin as unreal is this. The Bible says that God made everything that was made, and it was good; so, according to the Scriptures, God did not make evil and God made all that was made.

You understand that it is useless to argue terms; to get the meaning of the statement you must attribute to each word of the statement the intended meaning of the author. So let us see what Mrs. Eddy means by saying sin is unreal. Is a lie real? The question is not, Was a lie really told? but, Was what was told really so? The word real is a synonym of the word truth. Now, a lie is never truthful—its acceptance as the truth depends entirely upon the credulity of the hearer, but this does not make it a truth. I might believe you were president, and to the extent that I recognized your orders and supposed status, your presidency would be real to me. You will see from this that only that is real which is real in the realm of abstract truth, irrespective of any perverted and individual application.

Is matter real? To our present sense it is real, but we may spiritually discern its true status. Having in time, indeed, reached the absolute understanding of Mind we shall see that even matter and our bodies, also are themselves only mortal beliefs, and that Mind alone is real or truthful. However, this is post-graduate understanding and it need not trouble us now. What our office is, is to see that matter, or our bodies, do not dominate us, but that they are our humble and obedient servants as we rise to the true power and dignity of man's estate.

As to the sect of Christian Scientists, I will say simply this—that there is nothing in a name. Put away your literature, do what you will, go where you can, and find the truth. Search for it in the Bible, in nature, among the stars, anywhere—there can be only one interpretation of existence which is true, and having found the truth call it what you will—X, Y, or Z—but if it is the truth, Christian Scientists believe it will coincide with what Mrs. Eddy has found and which she has for designatory and convenient

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reasons named Christian Science, and the name seems peculiarly appropriate.

You asked me if it was another kind of philosophy. If by "philosophy" you mean truth, I will say there can be but one kind of truth, and I believe Christian Science to be truthful. If, however, you refer to the common meaning of philosophy, as indicating a system of man-made wisdom or man-evolved judgment, I will say Christian Science is not that. In the ordinary sense of the term, any doctrine founded absolutely upon the Scriptures and attributed to a divine source, is not philosophy according to the latter meaning.

All truth, however, is divine, but I believe the philosopher considers his wisdom as self-evolved.

How sweet life is when lived aright, and let us wake up and live.

Sincerely yours,

ARTHUR T. MOREY.

In the *Denver (Col.) Times.*

Renounces Spiritualism.

LONDON, June 20.—Spiritualism, in the ordinary acceptance of the term, has received a heavy blow in France. M. Camille Flammarion, its most prominent leader and best-known medium, has renounced it. He affirms his belief that the phenomena of spiritualism are due to auto-suggestion and not to the influence of the spirits of the dead. Strangely enough his conversion is due to Allan Kardec's book "Genese," which was supposed to be written at the dictation of the late M. Galle, the discoverer of Neptune, through Flammarion himself as medium. Flammarion now declares that, although the book was produced in a series of trances in which he was the innocent and honest instrument, it is impossible that the illustrious astronomer could have dictated the blunders contained in "Genese."

That work states, for instance, that Jupiter has four satellites and Saturn eight, whereas it is now known that Jupiter has five and Saturn nine. When "Genese" was written, however, these discoveries had not yet been made, and M. Flammarion concludes that the information transcribed by Allan Kardec was merely the reflection of his own (M. Flammarion's) knowledge, and of what was said around him concerning the stars and planets.

After fifty years' association with the most celebrated spiritualists, M. Flammarion has come to the conclusion that these phenomena are in close concord with the ideas, convictions, and impressions of the assembly amid which they take place. Thus the organ melodies written in the group directed by Eugene Nus were really due to the unconsciously "exteriorized" spirit of Bureau, the musician. Auto-suggestion is extremely common in these experiments, says M. Flammarion, and the charming fable by M. Joubert, president of the Carcassonne court, the delicate poems obtained with the planchette by M. Mathieu, and many other works, all tend to show that the mediums wrote under their own influences. The human mind is probably a spiritual substance endowed with psychical power able to act outside the limits of the body.

This force can be transformed into electricity, heat, or movement, or can bring latent energies into operation, but it remains closely in touch with the mental condition. We put to a table affected by our nervous movements questions on subjects which interest us, and unconsciously we ourselves direct the replies. The table speaks to us in our own language, with our own ideas, within the limits of our own knowledge, and according to our opinions and beliefs. M. Flammarion adds: "We are given the absolute reflection, far or near, precise or vague, of our own feelings and thoughts. All my endeavors to verify the identity of a spirit have failed."

M. Flammarion's defection, especially announced in so crushing a way as the demolition of one of the most serious works of the doctrine, has created an immense sensation among the disciples of Allan Kardec. They say that unless energy is shown the year 1900 will see the end of Spiritualism. To prevent this catastrophe they speak of revising "Genese."—*The Inter Ocean.*

The Queen and the Suffragists.

BY simply greeting the advocates of a wider influence of woman in politics, this Queen, who has ruled successfully for sixty-three years over hundreds of millions of subjects, and during those years has been a loving wife and the mother of a large family, answers the stock arguments about the incompatibility of public life and politics with what is called "woman's sphere." Who shall dare decide what any person's sphere is? Such attempt is an interference with the individualism which is the basis of all personal rights. If men and women are to be born into castes from which they can never escape, we might all just as well have been born in India. It is this personal independence which is most peculiarly an American characteristic. It lies at the base of forceful life and character. Most of the old-fashioned arguments against woman suffrage assume that those who were born women must be automatons, the sport of man's caprice so long as they live. The new argument that woman should be too womanly to engage in politics is somewhat better. Queen Victoria answers it by her presence and approval at a woman's suffrage tea-table, which she had arranged to do its advocates honor.

Here again is a lesson for American women, who will be more sovereign than the men are so soon as they have the right to vote. It is often objected that if women had the ballot they would be too fanatical and radical to make wise use of it, but the example of Queen Victoria is refutation of this. No male monarch ever ruled with such justice and impartiality as she. The great influence she has had has sobered rather than elated her. It has made her feel that deep responsibility to God which makes men and women thoughtful and conservative of the good, and more tolerant even of the evil, lest in destroying it the good should also perish.

It is just this kind of education that women of the present day need. Because they are refused the ballot, their lives are often given over to frivolity and fashionable follies. Better let them take part in politics, purifying the political atmosphere, and at the same time making their own characters more noble and also more truly womanly. Woman has a higher function than politics. This is true. It is in bearing the men and women of the future. All the more necessary, then, that the women who are to be the mothers of the next generation should throw aside wealth and selfish pleasure as the objects of their lives, and devote these lives to bettering the laws, and in every other way possible making this world a better place for the men and women of the future to live in.—*American Cultivator.*

Decision Against Materialization.

LINCOLN, Neb., July 20.—The first known judicial determination that disembodied spirits cannot be materialized by human means was made by United States Commissioner Billingsly yesterday, who decided that it was impossible. The State Spiritualists' Association is holding a camp meeting here. It contracted to pay D. J. Moran of San Francisco $180 for the appearance here of his two sons as mediums. When Moran reached here he insisted upon a published statement that the children were not fakes. This was declined and he refused to allow the children to give

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seances. He was then arrested for using the mails to defraud. President Madding of the society positively swore that disembodied spirits could be materialized, but the other officers were not so sure. The defendant's attorney moved to dismiss the case on the grounds that as a legal proposition a man cannot be held for refusing to do that which cannot be done, and the court sustained the motion and discharged Moran.

Boston Evening Transcript.

Miscellany.

Victim of Imagination.

THE papers of Cincinnati, O., give the following account of an experiment recently performed on a patient at the Cincinnati Hospital.

The doctors at the Cincinnati Hospital to a man are disbelievers in faith cures or the doctrine of the Christian Scientists, yet several of the internes have recently been forced to admit that the mind really exerts an influence over matter, and sickness is occasionally due to imagination. An experiment of a convincing character was recently made at the hospital upon Abraham Pullum, one of the colored patients.

Pullum, who is thirty-five years old, is more superstitious than the average Ethiopian. He came to the hospital a year ago suffering from fits, which he believed were superinduced by a tumor in his right side. When his spells would come upon him his respiration and pulsation were greatly increased, and not unfrequently his temperature would rise several degrees above normal. Medicines given for his relief exerted but little influence, and Pullum was beginning to be looked upon as incurable. He told the doctors that if the tumor in his side was only removed he would get well. Several examinations were made and the doctors became convinced that the patient had no tumor and Pullum's sickness was largely due to imagination. They, however, agreed upon an experiment. One bright morning Pullum was placed under an anæsthetic and a neat incision was made in the scarf skin in the region of the supposed tumor and the wound dressed before the patient returned to consciousness. When he awakened he was told that the tumor had been removed. Each morning a doctor came and redressed the wound, always taking care that a towel covered Pullum's face before the bandages were removed. In time the wound healed and since then Pullum has never had a fit, and to-day he is a well man. He is now being retained as an orderly in one of the hospital wards.

Rattlesnakes as Missionaries.

Some years ago, when the state of Ohio was "out West," there resided a family on the Sandusky River, consisting of an old man of the name of Beaver, and his four sons, all of whom were hard "pets," who had often laughed to scorn the advice and entreaties of a pious, though very eccentric minister, who resided in the same town.

It happened one of the boys was bitten by a rattlesnake, and was expected to die, when the minister was sent for in great haste.

On his arrival he found the young man very penitent and anxious to be prayed with. The minister, calling on the family, knelt down and prayed this wise:—

"Oh Lord! We thank thee for rattlesnakes. We thank thee because a rattlesnake has bitten Jim. We pray thee send a rattlesnake to bite John; send one to bite Bill; send one to bite Sam; and, O Lord, send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance."

Union Gospel News.

Too Many 'Cieties.

An old colored preacher was asked how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." "What is the trouble?" and he replied: "Dem 'cieties, 'cieties. Dey is jist drawin' all de fatness and marrow outen de body and bones ob de Blessed Lord's body. We can't do nuffin without de 'ciety. Dar is de Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dare is de Dorcases, de Marthas, de Daughters ob Ham, and Liberian Ladies." "Well, you have the brethren to help in the church," we suggested. "No, sah, dar am de Masons, de Odd Fellers, de sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays all de dues an' tends all de meetins, dere is nuffin left for Mount Pisgah Church but jist de cob; de corn has been shelled off an' frowed to dese speckled chickens."

The Living Church.

Strange Case of Paralysis.

A St. Louis physician relates the following in *The Republic:*—

There is in one of the hospitals in St. Louis a doctor who is suffering with a case of progressive paralysis. He is practically helpless and lately even his tongue is becoming paralyzed so that in a short time he will not even be able to speak. When that man falls asleep he has perfect control of his muscles.

He will move around in bed, turn over, scratch himself, and make motions which he will find to be absolutely impossible in a waking state. He told me one day that he had awakened while he was scratching himself. He was utterly astonished to find himself moving his hand, and as he felt the surprise his power of motion passed away from him.

Worried into Lockjaw.

William Reed, a driver, of 51 Market Street, was thrown from a carriage on Memorial Day, and his right thumb was broken, a piece of the bone penetrating the flesh. He did not want to remain at Bellevue Hospital, where he was taken, until told that there was danger of lockjaw. He was discharged from the hospital after two days.

A week later he returned to the hospital and said that he had lockjaw. He soon died of that disease. The surgeons at the hospital are confident that the disease set in merely from Reed's constant worrying about it.

New York Sun.

Speaks after Fifteen Years.

For the first time in fifteen years, R. W. Wagner, a prominent citizen of Bucyrus, is able to speak.

In 1885 he was afflicted with illness which left him mute. Long treatment by skilled physicians failed to restore the power of speech, and he had despaired of ever recovering, but yesterday, while holding a little child on his lap, he was seized with a sudden desire to speak to her, and to his surprise was able to do so.

His voice has an unnatural sound, but aside from this he speaks as well as ever.—*Chicago Times Herald.*

Truth Must Prevail.

A Yankee in Santiago advertised "toothache drops, warranted to cure the pain in ten minutes." A native bought a bottle, applied the drops to his aching tooth, timed the Yankee by his watch, and as the pain did not abate in ten minutes he sued the Yankee in court, where the Yankee was fined $1,000. Truth is mighty and will prevail.

Brooklyn Eagle.

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Question and Answer.

About twelve years ago I was informed there was one Mrs. Eddy, a spiritualist, living at one time in Boston and afterwards in Chicago, and also another Mrs. Eddy, a Christian Scientist, in Boston, and that these two persons were often confused in the minds of non-Scientists. Is this correct, and did the former Mrs. Eddy die about two years ago?—M. E. C.

We have heard of a Mrs. Eddy, a spiritualist, who was at one time located in St. Louis. Some years ago she may have been located in Boston, but we do not know that she was. Having heard of a Mrs. Eddy who was a spiritualist, some may have concluded that this person and the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, were one and the same. But any one who has read the Christian Science text-book, "Science and Health with Key to the Scriptures," honestly desiring to understand it, has readily seen that the author could not have been a spiritualist, for the teaching is just the opposite of Spiritualism. The reading of Science and Health has caused spiritualists to give up their belief in Spiritualism, thus proving that the teachings of Christian Science and Spiritualism are opposites.

As to the report that Mrs. Eddy, the spiritualist, died about two years ago, we are not informed.

Gardening.

BY ETHEL WHITCOMB.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come.—PROVERBS, 24: 30-34.

I ALWAYS receive fresh help from thinking that we are all gardeners having our various patches of ground to till. The first demand of Christian Science is Scriptural, "Break up your fallow ground: for it is time to seek the Lord" (Hosea, 10: 12). Hardened by creeds and dogmas, chilled by selfishness and sin, all must hear the voice of one crying in the wilderness "Repent." Weary of all that is fleeting and false, with hearts hungering and thirsting for righteousness, the "fallow ground" is broken up and prepared for planting.

"Whatsoever a man soweth, that shall he also reap." No words could be truer! Each thought seed springs up and blossoms in our gardens. If we would have lilies we must plant lilies. "Do men gather grapes of thorns, or figs of thistles?" If we would know joy we must sow freely seeds of humility, love, mercy, and justice, never admitting a discordant thought. Not only must we plow and plant, but also weed our gardens—erase every mortal thought, every belief in a power apart from God—Good. We have no time to peer over our fences to watch and criticise another's weeds, for we all have enough to do in our own gardens. Our Master said "He that is without sin among you, let him first cast a stone." To weed our gardens once a summer is not sufficient, daily must we go through this process, for it is easier to uproot a weed that has grown but a day than one a week old. There are many reasons why we should keep our gardens weeded, and the flowers of heaven blooming. One is the example it sets for others. Our Leader says "No reproof is so potent as the silent lesson of a good example" (Miscellaneous Writings, p. 127).

Our first and great duty to the world is to get ourselves right, to make our own gardens beautiful. Others beholding the sweet blossoms and inhaling the pure odors will be inspired to make theirs more perfect. I have sometimes noticed in my material garden flowers growing which I did not plant. These seeds were blown over from a neighbor's yard and took root in mine. There is a deep lesson to be learned from this illustration. Thoughts are contagious to the mind unprotected by Christian Science, hence we are constantly sowing in others' gardens seeds which will bless or curse them. Are we awake to this sacred responsibility?

At this time many are preparing for vacations. We do not need to go away, but we all need to go up. Let us take with us this summer the thought of the garden, and in prayer and humility spend our hours in plowing, planting, and weeding. We owe it to ourselves and we owe it to humanity. Let us rouse ourselves, and be active, joyous gardeners, working on without a sigh until each weed is uprooted, and Love reigns in every heart. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126: 6).

A Convincing Experience.

To the Editor of the Globe:—At different times of late I have seen little paragraphs in reference to Christian Science, which the writers have undertaken publicly to denounce. Allow me to relate my experience. Christian Science was introduced to me three years ago last February by a man from your city, a great friend of mine, who had been healed by its power. His remarks were sweet and full of love, though strange and new to me. They were seed sown in good soil, for as I listened with an earnest heart, longing to know what this message was, the desire was planted deep down in my consciousness, and the seed began to grow.

"Science and Health with Key to the Scriptures," written by Rev. Mary Baker G. Eddy, was sent for, as something new was needed, for I myself, as well as my household, had taken medicine enough. We were all interested, but could not understand the book. One night three weeks later I was feeling as though I had the grip. Every bone in my body seemed as though it would break. I had also been troubled with liver complaint, biliousness, and catarrh of the head for years. On opening the door I said to my wife, "I will prove Christian Science to-night to be a lie or the truth." When the rest of the family had retired I took Science and Health, and started to read, with the object of proving the end to which I had made my vow. In four hours I was healed of all these complaints. I have never suffered from any of them since. I have never since used any medicine in my home. Christian Science has been our guide.

Before gaining the understanding of Christian Science there was a struggle, and, like wrestling Jacob, I struggled with all diligence until I reached this conclusion: that it was the divine Principle our Saviour had taught, that it had been brought to light by the one whom God ordained to do this work, Rev. Mary Baker G. Eddy, and that Christian healing is not a new thing. It has only been hidden for hundreds of years by those who talk about God and Jesus Christ and the Holy Ghost until they forget how to do His will, and keep His commandments; just as a person might tell some one how to plow in the middle of winter, but when plow time comes he has forgotten how himself, or in fact never knew. Still he talked. This is something like those who condemn Mrs. Eddy's work because they do not understand it. Christian Science led me out of misery into peace and health and happiness. It has enabled me to help others, and it will do the same for you. Then you will learn that Scientists are condemned, but they never condemn in return, for it teaches us that God is Love, and how to love our neighbor as ourselves. Christian Science teaches how to resist evil in every way it may appear.

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be it thought, word, or deed; how to live happy, healthy lives and to love one another. HENRY COMPTON.

Galt, June 27. *Globe*, Toronto, Ont.

The Larger Life.

BY WALDO PONDRAY WARREN.

THAT Christian Science can and does heal the sick, has been told in song and story, in spoken and written testimony, by countless grateful hearts—hearts from which the Christ-Truth has rolled away a stone. But the songs of gratitude for physical deliverance which are ascending up forever and ever, are as but the first feeble efforts of childhood's music-making to the rapturous symphonies of the masters of music, compared with the untold joys of a liberated and purified consciousness, as it learns to lay hold on the infinite, repeat the harmony of heaven, and awake in the likeness of Love.

Passing pain and its soon told tale, we press on to life's larger lessons, and begin to learn the vastness of the new universe into which we have been born by the priceless understanding of Christian Science.

The Christ Truth dawns as a bright star above the chaos of the past, and says within the heart, "Let there be Light!" It rends the rocks and barriers, and reveals the way toward the realization of the highest ideals. It awakens us to realize that life is really worth living, that not for nothing are our patient footsteps onward taken. It gives a purpose to live for, a reason for existing, and a higher hope, a fuller breath, a grander view. It reveals cause and effect, and makes plain things which have been secret from the foundation of the world. It answers the queries of the ages, "Who am I? What am I? Where am I?" It quenches the fires of passion latent in the recesses of thought, and lights the flames on the Mount of Revelation. It surrounds us with those we love, by teaching us how to love those around us. It is the Way, the Truth, and the Life,—the Way of progress toward the perception and appreciation of the infinite; the Truth for which the ages have yearned; the Life, hid with Christ in God—the mansions in our Father's house, even our dwelling-place in all generations.

Not merely to heal the sick ones of earth is Christian Science come, but to replace discord with harmony, darkness with Light, and sadness with joy. To regenerate humanity; to unfold infinite progress; to reveal the ever-present Universe of Mind above the mists of matter; to destroy all that came not forth from God in the beginning; to liberate that which should be free; to bind that which should be bound; to do the work and will of God till all discord, sin, disease, and death are swallowed up in the infinite harmony of Life, Truth, and Love,—this is the sublime mission of Christian Science.

A Suggestion.

ONE of the best proofs that Christian Science is the Truth is the opposition it meets with in certain seemingly influential and powerful quarters. The secular press is, as a body, disposed to be fair and impartial to our Cause, as well as all questions of import to the people. The editors of these papers doubtless read far more literature prejudicial to Christian Science than favorable to it. Thus to some extent they may become biased in their views by unreasonable and unjust criticism if not balanced by a great degree of equity and opposing evidence constituting facts and results.

The Christian Science *Journal* and *Sentinel*, as the official organs of our cause, contain a great amount of reading matter which exactly fills this need. Then it would seem a duty as well as a privilege for every Church and Society in the Field to see that each paper in their town (at least those of pronounced influence) is supplied regularly, by subscription, with these two important journals. The cost to each church would be small, and the results would naturally be of nearly incalcuable value to our Cause. Let all consider this question, and act as Truth leads them.

EDWARD E. NORWOOD, Memphis, Tenn.

Letters.

Dear Editor:—We have been enjoying with the loved ones in Boston the Communion time, and all its wondrous blessings. We have realized that there is no limitation in Spirit, for though the ocean rolls between us, the uplifting has come to us in great measure, and our meetings have shown the effect of it. Even though we did not see our beloved Mother face to face, her loving thought and message came to us, for our strengthening. She has told us in "Retrospection," that nothing but the student's own sin can separate one from her; and we are striving each day to make the veil thinner that seems to dim our vision.

You will be glad to know that the work goes on steadily. Almost every day brings new patients. I think nearly all the students have two or three patients, and some more than that. Each week brings new inquirers; and we have abundant evidence that the seed is taking root. We have just had a visit from a Methodist minister, who came to learn of Christian Science. He will spend the summer studying Science and Health, then will take the class lessons, and, I think, will join me in the work in Berlin this winter, reading with me, and also giving his time up entirely to the work. He is a good man, and I am grateful to God for raising up such a worker. He is German. Words cannot express my gratitude for the *Journal* and *Sentinel*. They are indeed heavenly messengers. God bless you. FRANCES THURBER SEAL.

Luttichau Strasse 26, Dresden, Germany, June 29, 1899.

Beloved Mother:—In Saturday's mail came the July *Journal*. As I took it I thought, I wonder what the dear Leader has in this book for me. This was the first time I had ever thought in just that way.

As soon as I reached my room I looked to see, and found the poem, "Signs of the Heart." As I read, words are inadequate to express the love that went out to you, dear Leader of Christian Science.

When I have been out in the fields with a class of little ones for the purpose of "Bird Study," that for which we listened the most intently was the song, especially that song so full of love (we used to think) that somewhere a little songster hearing and understanding, somewhat, would answer back.

So this poem, so full of love, is like the song and my heart answers back.

Lovingly yours,

MARY ELEANOR RAYMOND, Essex, Mass.

Notices.

THE eleventh edition of the Church Manual is now on sale. The list of members to date is published separately in pamphlet form. A copy of this list is furnished with each Manual. The list will not be sold separately. The price of the Manual including list of members, will be one dollar as usual. Send orders to The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., AUGUST 10, 1899. Vol. 1 No. 50

The American Indian.

Have We Failed in Our Treatment of Him?

"I WOULD rather be a Malay subject to Spain than an American Indian subject to the Indian Bureau," exclaimed a distinguished clergyman the other day. "Our treatment of the Indians," declares a great religious journal, "has been a miserable failure."

Easy, very easy, is such extravagance as this. The United States government does not "talk back." So it is safe for every orator of limber tongue and editor of vagrant wit to pitch into it, sure of applause from that section of the people, smaller than it once was but yet not insignificant, which delights to see its country blackguarded and its public men condemned as hopelessly inferior to those of Europe, don't you know. The Philippine situation has given a tremendous stimulus to this kind of chatter, half malicious and half ignorant. It is well, in the interests of the exact truth, therefore, to have such a powerful reply as that of ex-Senator Henry L. Dawes in his paper in the August *Atlantic Monthly*, "Have We Failed With the Indian?"

Out of his great fund of knowledge and experience Mr. Dawes answers this question with an emphatic negative. The Indian policy of the United States as we now know it is not an old policy. It was initiated only about twenty-five years ago. It is, as the ex-Senator graphically says, still in the "green wood" of its existence. That policy was forced upon us by the fact—flatly contrary to a popular superstition but a fact hard and undeniable—that the American Indians are not being "exterminated," but are steadily increasing in numbers—and they are, perhaps, the only important race of aborigines in close contact with the white race of which this can be said. This is our present Indian policy as Mr. Dawes defines it:—

"Inasmuch as the Indian refused to fade out, but multiplied under the sheltering care of reservation life, and the reservation itself was slipping away from him, there was but one alternative—either he must be endured as a lawless savage, a constant menace to civilized life, or he must be fitted to become a part of that life and to be absorbed in it. To permit him to be a roving savage was unendurable, and therefore the task of fitting him for a civilized life was undertaken."

It was only in 1877 that the first formal step was taken in this new departure by the appropriation of $20,000. The next year this grant to the nation's wards was increased to $30,000, the next to $60,000, as the work grew and prospered, then to $125,000, and finally to the very much more adequate sum of $2,638,390, the appropriation for 1899. Since 1877 the national disbursements for the benefit of the Indians have aggregated almost thirty millions. There are now about two hundred and fifty thousand Indians in the United States, nearly as many, probably, as when the white men first landed on the continent, and many more than there were within our borders fifty, or forty, or twenty years ago.

This government of ours, which is so often and so vociferously accused of having "failed" with the Indian, now has twenty-four thousand Indian children at school. Seventy-six per cent of the graduates of these schools are vouched for by the officials who have educated them and watched their subsequent conduct, as "good, average men and women, capable of dealing with the ordinary problems of life and of taking their place in the great body politic of our country." By the terms of the Indian Severalty Act every Indian head of a family is given a homestead of one hundred and sixty acres of land, if he chooses to take it, either on the reservation of his tribe or on the public domain elsewhere—this homestead to be inalienable and untaxable for twenty-five years. Under this generous and enlightened statute, 55,467 individual Indians have secured in all 6,708,628 acres. Of this great area, 1,066,368 acres have already been fenced in, and these Indian farms have produced in hay, vegetables, stock, grain, etc., not only what their owners have consumed, but a surplus valued at $1,220,517. Hand in hand with the civilizing has proceeded the Christianizing of these once intractable people. Eight thousand of the thirteen thousand Sioux are church members. The Presbyterians alone in various parts of the country have five thousand Indians in their churches and four thousand in their Sunday Schools. The total number of regular church communicants among the Indians is 28,351.

Of course there have been mistakes; there are shortcomings; the results are still far from complete, the methods far from perfect. From time to time there are instances of wrong-dealing, like that which provoked the Chippewa outbreak of a few months ago. The wildest and most primitive tribes are not yet wholly pacified—as witness an occasional outbreak like that of the Yaquis on the Mexican border. But ex-Senator Dawes's impressive summary of what has already been accomplished is convincing proof that the Indian policy of the United States "now stands justified." And it must be remembered that the American Indians are the most difficult of all aborigines—the fiercest, most formidable savage warriors who ever blocked the path of the Caucasian pioneer.—*Boston Journal.*

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Items of Interest.

July 31, Secretary Alger gave out for publication that part of his statement which relates to his administration of the war department. He calls attention to the magnitude of the work to be accomplished when within sixty days from the declaration of war the strength of the army was increased from twenty-five thousand to two hundred and seventy-five thousand, and everything for the equipment of this great force had to be manufactured and distributed. He places the responsibility for the appointment of the officers of the volunteer army upon President McKinley; the appointments are defended, however. The retiring secretary denied that there was any improper use of funds. This defence of his administration and incidentally of President McKinley was his last important act in the office of Secretary of War, and his official title was appended to it.

Mr. Holls, secretary of the American delegation to the Peace Conference, in the course of an interview, said, "There are a few facts which are better than any argument. It is a fact that nearly all of the eminent diplomats who were delegates to the Conference, came here two months ago sceptical, if not cynically pessimistic, and it was freely rumored that they would soon leave the work to their underlings. Yet hardly one has even been absent from a single sitting; and those who were most ready to stop at the beginning are now most deeply impressed with the value of the work."

Mr. Holls also said he felt proud of the cordial respect and friendship accorded the American delegation throughout.

The Peace Conference at The Hague ended Saturday afternoon July 31. Sixteen governments, through their representatives, signed the arbitration convention, fifteen signed the convention on rules of war, fifteen the adaptation of the Geneva convention to naval warfare, seventeen the declaration prohibiting the use of explosives from balloons, sixteen the declaration prohibiting the use of projectiles containing asphyxiating gases, and fifteen the prohibition of the use of dum-dum bullets.

The government of Italy is fearful that under the provisions of the arbitration convention of the Peace Conference, Pope Leo XIII. may bring the question of temporal sovereignty, and of his right to the States of the Church before the Powers. Such a consummation of the Conference would be an awkward one, although the government feels that King Humbert would have the support of England.

It is reported that the successful conclusion of the Franco-American commercial treaty was due to the direct intervention of President McKinley. The American negotiators considered the conditions too favorable to France and refused to sign, but the President insisted that the convention should be carried through out of gratitude to France's role in the Hispano-American peace treaty.

Governor A. D. Chandler of Georgia says the remedy for the race problem in the South can only be found in qualified suffrage. He says the ballot should only be entrusted to the virtuous and intelligent. He also says it was a mistake to clothe the Southern negro with all the rights, privileges, and responsibilities of citizenship without his being prepared for it.

The citizens of Philadelphia are preparing to present the citizens of Paris with a statue of Benjamin Franklin during the Exposition year. The statue will be a replica of the one now in Philadelphia which cost fourteen thousand dollars. It is intended to locate the statue at Passy, where Franklin resided when he was minister to France, over a hundred years ago.

Elihu Root, the new Secretary of War, assumed the duties of his office August 1. General Alger congratulated the new secretary most cordially and said, "With all my heart I congratulate you and the administration. You will find around you here men who will help in the arduous duties of your position. May God bless you and give you strength."

The House of Commons recently sat until three o'clock in the morning discussing the question of prohibition for Canada. The debate was on a resolution for the passing of a law favoring provincial prohibition. An amendment was offered in favor of national prohibition. The meeting, however, adjourned without voting on the question.

The situation in San Domingo is being watched with anxiety on the part of the United States. Information is received from Washington that Americans hold a lien on the whole of the island and collect and control all the customs duties. All the important enterprises on the island are the result of American capital.

By October 1 the Canadian canals around the St. Lawrence Rapids will be so far completed that vessels of three thousand tons burden can pass from Chicago or Duluth to the Atlantic. As a result the St. Lawrence route may become the main highway of commerce for coarse freight shipped to Europe from the West.

The total increase of our manufactured exports during the last fiscal year was forty-eight million dollars, and of this increase over twenty-three million dollars was in manufactures of iron and steel. The exports of iron and steel during the year were $93,715,951, while the imports of like character were but $12,098,239.

The official messenger says the results of the Peace Conference have fully come up to the expectations of the Russian government. The necessity for a solution of the Czar's proposals is admitted by all the Powers, and future developments will indicate the means to be employed in attaining the desired end.

An American citizen has submitted three claims for alleged indignities and loss suffered by him in Hayti. The question will probably be settled by arbitration. The case will be a novel one as Hayti trusts her interests to an arbitrator chosen from the United States—Judge Day, late Secretary of State.

General Russell A. Alger received a hearty welcome home on the afternoon of August 2. A special train carrying four hundred members of the reception committee met him at Toledo, O. Upon his arrival at Detroit addresses of welcome were made by Mayor Maybury and Governor Pingree.

President Wenceslao Figuerreo has taken charge of the San Domingo government since the assassination of President Heureaux. A new cabinet has been formed and no fears of disturbances are entertained. The new government will be recognized by the United States immediately.

Secretary Long has ordered the cruiser New Orleans and the gunboat Machias to San Domingo, as a precautionary measure for the protection of Americans and American

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interests if any trouble should result from the death of President Heureaux, who was assassinated July 26, 1899.

Miss Lenora Jackson, the American violinist who is winning fame abroad, played before Queen Victoria at Windsor Castle recently. The Queen was so well pleased with the performance that she presented Miss Jackson with a jewelled star bearing the royal monogram.

It is reported that the gifts to colleges, seminaries, academies, and art institutions for the first six months of the present year amounted to thirty million dollars, more than double the amount ever before contributed for such purposes in the same length of time.

During the war with Spain Miss Helen Gould furnished a number of cots for the soldiers in Cuba. The men of the 6th Ohio regiment received a part of them, and in evidence of their appreciation they will present Miss Gould with a magnificent gold medal.

The National Museum at Washington has received from California the entire Hudson collection of Indian basket-work, numbering two hundred and fifty pieces, at least half of which would be worth from two hundred and fifty to one thousand dollars each.

At a recent meeting of the Samoan commissioners, both parties signed an agreement abolishing the kingship and presidency of the municipal council and agreeing to an administrator with a legislative council of three tripartite nominees.

The Equitable Life Assurance Company of New York has subscribed for two million dollars of Mexico's new five per cent bonds. The announcement created a most favorable impression in financial circles in the City of Mexico.

Congress, at its last session, appropriated four thousand dollars for the purpose of repairing the house in which President Lincoln died. This modest little house is visited yearly by thousands of tourists from all over the country.

The Board of Arbitration of Colorado has filed its report on the investigation of the smelter strike. The decision reached is a compromise and provides for an average increase of about ten per cent in wages of employees.

Rear Admiral Sampson has filed in the Supreme Court of the District of Columbia, a suit for prize money because of the battle of Santiago. The suit is similar to that recently entered by Admiral Dewey in the same court.

The statement has been made at Ottawa that it has just been learned in connection with the Alaskan boundary matter, that in 1893, Canada relinquished twenty-three and one-half statute miles of the disputed territory.

The production of iron ore in the United States for 1898, was 19,278,369 long tons. This is ten per cent in excess of the year 1897, and also a greater amount than has ever been mined by any other country in one year.

It is reported at Washington that Great Britain has taken the Alaskan question out of the hands of the Canadian authorities and will settle the difficulty independent of the Ottawa government.

For services rendered at the Peace Conference, M. Leon Bourgeois, the head of the French delegation, has been decorated by Emperor Nicholas with the order of St. Alexander Newsky.

Ah Yu of Shanghai, China, has been granted a pension of thirty dollars a month. He was formerly on Dewey's flagship Olympia, and is the first Chinese pensioner of the government.

As a result of a strike in Chicago by the union brick-makers of Cook County, work has been stopped on two hundred buildings, and ten thousand men are out of employment.

Rev. Gabriel Richard of Michigan, was the only Catholic priest ever sent to Congress. This was in 1823, and he served with distinction throughout the entire Congress.

The central Anti-Imperialist League has been organized in Chicago. Its purpose is to co-operate with other like bodies in arousing opposition to the policy of expansion.

The transport Indiana has sailed from San Francisco for Manila, having on board eight hundred recruits for the various regiments in the Philippines.

In his message at the opening session of the Congress of Nicaragua, President Zelaya commends the treaty made with the United States, April 20.

The fifth biennial convention of the World's Woman's Christian Temperance Union will meet in Edinburgh, Scotland, Monday, July 25, 1900.

It is reported that General Funston will stay in the army until the war with the Philippines is ended, and will not be mustered out with his regiment.

Major-General Lawton is to have command of the cavalry forces in the Philippines when the active campaign is renewed in the fall.

It is stated that nearly one hundred and seventy-five Congregational churches have adopted the individual communion cup.

Governor Chandler of Georgia, has issued an appeal to the people of the state to join hands and put an end to mob violence.

The natives of Malta desire home rule, and recently sent a delegation to confer with the colonial secretary in London.

With the permission of Secretary Long and other officials, a naval Young Men's Christian Association is being formed.

Models of all our world-famous warships will form a part of the American naval exhibit at the Paris Exposition.

Generals Toral, Bareja, and others are to be court-martialed for the surrender of Santiago de Cuba.

The treasury receipts for the month of July were $48,054,258. The expenditures were $56,573,000.

Admiral Dewey sailed from Trieste for Naples on the afternoon of August 1.

General Otis reports the capture of Calamba, July 27.

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"Peace be still!" our Father is at the helm.

MARY BAKER EDDY.

On Borrowing Light.

THE growth of students in the understanding of Christian Science is very seriously retarded by the practice of trying to borrow light every time they come to a dark place in their progress. In running hither and thither for advice or explanations, we are likely to get nothing but a medley of human opinions, which do not inform but confuse us. Even if the advice or instruction given were entirely good, it could little aid us. The Christian Scientist can make profitable use of very little wisdom over and above what he has acquired through the earnest struggle to prove the primary facts of Being.

Apologizing for the contempt Robert Burns showed for the unsolicited advice of pious friends in his youth, one of his biographers says that advice is very nearly worthless for two reasons: first, that only a fool needs it; and second, that one who is fool enough to need advice, would not be wise enough to heed it. This is merely a clever saying, which is really not true, but is the exaggerated shadow of a truth. The wisest men often seek advice, but even they make sparing use of it, for it often demands more wisdom to follow advice than to give it.

Our text-book, Science and Health, can be fully interpreted only by experience. What we learn from another's experience will not illuminate our consciousness to the perception of the deep spiritual meaning of our Leader's words unless we prove that experience true through our own demonstration.

Had the wise virgins given of their oil to their foolish companions, it is probable that the latter would have spilled it in the dark, for they slept until the midnight hour without attending to their lamps. So is it with the student of Christian Science. If he neglects to put what he knows of Truth into practice, he will be without light when the hour of darkness and doubt comes upon him. Then if he tries to borrow, he either cannot, or what he does borrow is quickly spilled. After vainly trying to find his way by borrowed light he will eventually have to make use of the dim light he can get from the little understanding which came to him as the result of his own experience, but which he discarded in the hope of borrowing from his teacher, healer, or neighbor.

There are times when counsel is needed, but even then it should if possible take the form of loving encouragement to search the Scriptures and the text-book for guidance. There is always great danger of imparting error, when one attempts to help a student of Science and Health to understand its teachings. Even though the one who explains may interpret a statement correctly, the student, being in the darkness of midnight, may totally misunderstand him, and go away with a distorted conception of the subject which will trouble him for months or years. When the student gets at the meaning of a passage through experience, *i.e.*, *demonstration*, he knows its meaning scientifically, and it will be an unfailing light in darkness.

Many absurd misconceptions in regard to the practical import of some of our Leader's precepts, have crystallized into laws of conduct with some students, and they firmly believe that these misconceptions are true interpretations of the teachings of our text-book. Such misconceptions could not become generally accepted in a place, unless some one personality had been set up as an authority and his word taken as law, instead of the Word of God demonstrated.

Let each search for Truth diligently by himself, and the Spirit will reveal it.

In these days the following Scripture would seem to have special significance: "The wicked flee when no man pursueth: but the righteous are bold as a lion."

One leading difference between Christian Science and hypnotism is that the purpose and effect of the former is to make people very wide awake; while the purpose and effect of the latter is to put them to sleep.

It is a remarkable fact that nearly every theologian who assails Christian Science, concedes that he knows many Christian Scientists who are intelligent, worthy people, and that they seem to live virtuous Christian lives.

We virtually deny the existence of God when we deny His infinite power and goodness, and we deny these attributes when we concede power to anything apart from God.

If constantly intent upon trying to be good and do good, there will be no room for evil to slip in.

The example of Jesus in overcoming death, is of little value to us so long as we refuse to follow his example in overcoming envy, jealousy, and malice, which are elements of death.

It is easy to distort the letter of any science, but demonstration prevents disputes.

Clergymen cannot harm Christian Science by preaching against it, nor can they help their own cause by so doing, but very likely they will harm their cause, for almost always there is some church member listening who has seen proof of the good that Christian Science does and dislikes unjust criticism of it by those who are ignorant of its true character.

It cannot be doubted that there is hardly a minister of the Gospel in the world who would not be glad to preach sermons that would heal the sick. There is just as good Biblical authority for healing as for preaching.

If doctors of medicine could save their patients from vice

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and crime with the same dose they administer for disease, how glad they would be to do it! Christian Science is the only agency which combines both physical healing and moral redemption in its practice.

The Legal Aspect of Christian Science.

THE following opinions on the above subject were recently published in the *St. Louis Republic*. The writers are prominent and well known men in the business and professional world as well as in the ranks of Christian Science.

I am asked to give briefly what the Christian Scientists claim their rights to be under the law of the land with respect to their religion and the healing incident thereto. I might content myself with a very short answer to the effect that Christian Scientists claim that their rights are the same as those of other free-born citizens of the United States—no greater, no less.

They believe that it is as great a violation and infringement of their legal constitutional rights to seek by law, with penalties attached, to prevent them from exercising their religion, and the healing indispensably connected therewith, as it would be to compel an Episcopalian, a Methodist, a Presbyterian, or a Unitarian to become members of the same church, or to call in an allopathic instead of a homœopathic doctor in cases of sickness, or *vice versa*, just as it might suit the particular or present notion of the law-makers.

We claim that if it is constitutional, legal, and moral to enact laws which seek to prevent Christian Scientists from relieving men and women from moral, mental, or physical disease by the employment of their religion, that is directed to that end—just as Jesus Christ did—then, if at any time in the future the Christian Scientists should control the legislatures of the country or Congress, it would, for the same reason, be constitutional, legal, and moral to compel the rest of the people who may happen to differ from the Christian Scientists to employ Christian Scientists to relieve them from sickness, rather than the doctor's medicine they might prefer.

Thousands and thousands of men and women, myself among the number, both Christian Scientists and those who are not Christian Scientists, have been healed by the Christian Science healing from diseases which, from the medical standpoint were deemed incurable. Indeed, for the greater part, especially when first employed by any particular individual for healing, the cases relieved are generally those which have been given up by the doctors. Of course, people, after having been cured of what doctors consider irremediable diseases, and having become Christian Scientists, resort in the first instance to this mode rather than to the medical relief, which formerly had failed to help them.

Articles I. and XIV. of amendments to the Constitution of the United States, and Article II., Section V., Constitution of Missouri, undertake to protect the citizens of the United States in the exercise of religious freedom and to supply to them the equal protection of the laws. We invoke these provisions as fully insuring us in the exercise of our rights, not only of religion, but everything religion may bring to humanity, and we claim one of the main things that it brings in this mortal life is relief from sickness as well as sin, especially those forms and states of sickness, mental, physical, and moral, generally considered hopeless.

So far as the decisions have gone in this country, they have been to the effect that the ordinary laws which undertake to regulate the practice of medicine and surgery, requiring diplomas from colleges, etc., do not apply to the practices of Christian Science healing. State *vs.* Mylod (R. I., 1898), 40 Atl. Rep. 753; Wheeler *vs.* Sawyer, 15 Atl. Rep. 67.

There was a decision in Nebraska supporting a restrictive law which, however, has never been followed out by enforcement. The English decisions have been to the same effect. Regina *vs.* Thomas and Mary Ellen Wagstaff, 10 Cox's Criminal Cases, 530.

Mr. Jefferson says, "It is enough for rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order." It will hardly be contended by those even the most violently prejudiced against Christian Science that their members have any tendency to "break out into overt acts against peace and good order."

On the contrary, I think it will be generally conceded by all fair-minded and intelligent persons who are at all acquainted with Christian Scientists that their practice, and certainly their conduct, is always peaceable and orderly. They teach love and good will not only toward God but toward man, all based on their recognition that God is the Father of all men, and therefore that all men are brothers, and hence equal before God and in His sight.

It may appear absurd to many good people that we should literally accept the declaration of Jesus made to man for all ages of the world, "Ye shall know the truth, and the truth shall make you free," but we claim that this sublime Truth is to be practically accepted in our lives, and that it is not a mere static declaration of an ideal enthusiast, but a sober, temperate statement of what can be verified in every-day life; and when Jesus said that the Truth should make us free we understand that we are gradually to be freed by the knowledge of the Truth from all the so-called ills of life, which of course necessarily include sickness as well as sin.

Up to the present time every effort to enact laws distinctly applicable to Christian Scientists has failed, and we rely on the average good sense and justice of the American people to cause all future efforts in the same direction to fail. But if any Legislature or even Congress should pass an act distinctly restrictive against healing by practice of Christian Science, then we have no doubt but what the courts would declare such law unconstitutional and invalid.

J. E. MCKEIGHAN.

Replying to your question as to the attitude of Christian Science workers toward the law, I can only say that the Christian Scientist is essentially a law-abiding citizen, not only as an observer of the statutes, but in the fullest recognition of individual rights.

I see from *The Sunday Republic* of July 9 that it is proposed to introduce a bill in the New York Legislature declaring "any person who shall persuade or prevent any person from calling to his aid the services of a regular licensed practitioner, shall be guilty of a misdemeanor, and that, in the case of death, where such persuasion or prevention has been employed, the person exercising such persuasion or prevention shall be guilty of manslaughter."

Should such a law be enacted, it would not interfere in the least with the practice of Christian Science healing. Recognizing as he does man's inalienable right to self-government, the Christian Science practitioner will not take a case or continue his ministrations except with the full consent of the patient. To do otherwise is considered malpractice. He is most careful to ascertain whether or not the patient applies of his own free choice for treatment, or as the result of persuasion, and unless it is clear that he is acting wholly of his own will, the treatment will not be given.

In the cases of children, the request for treatment must,

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as a rule, come from both parents, and with the child's own consent and desire, if he is old enough to decide for himself.

There are thousands upon thousands of intelligent people in this country and in Europe who, from a standpoint of entire dissatisfaction with, and complete disillusion concerning ordinary methods of material medicine and surgery, are most deeply convinced through experience that the ministrations of Christian Science afford for them the most safe and potent remedy available for the ills of body and mind. Surely no one, himself living in the light and liberty of American citizenship, recognizing the constitutional rights guaranteed to all who come under the protection of this government, will say that those who prefer this treatment shall be prevented, either by statute or by public opinion, from having it, or be forced, against their will and best judgment, to call in a licensed practitioner of *materia medica.*

The Christian Scientist has enough faith in his fellow-citizens, whatever may be their convictions along religious and medical lines, to feel certain that no law will ever disgrace the statute books of this free land demanding of any citizen the surrender of his freedom, so long as the exercise of that freedom shall entail no hardship or loss of constitutional rights upon others.

Furthermore, Christian Scientists, knowing so well the superior benefits of this system, and that its work is done in the light of the largest liberty to all, look confidently for a change in public opinion concerning its practice, and the free grant of all fair minds that each shall judge for himself in these matters. Indeed, the change for the better in the past few years, as the principle and practice of Christian Science has become more widely known, is most marked.

A. P. DeCamp.

The following are my reasons for believing in the legality of the practice of Christian Science:—

1. It teaches God to be the Infinite, Intelligent Principle of all harmonious action and relation; that He is the Origin, Source, Cause, and Ultimate of all reality and existence, and that this Truth was demonstrated by Jesus in healing from sickness and sin, and he said, "The works that I do, ye shall do also."

Webster's definition of truth: "An established principle, a fixed law."

Webster's definition of Science: "Truth ascertained or made known; knowledge."

Christian Science is the truth ascertained concerning God and His kingdom through the Christ, the divine idea of God, of whom Jesus, the great Nazarene healer and prophet, was the living and practical embodiment, for he said, "I am the Way, the Truth, and the Life," and "Ye shall know the Truth, and the Truth shall make you free."

Free from what? Certainly not from Truth, for it is the knowledge of the Truth alone which makes free. Then it must be freedom from that which opposes Truth. Can this opposite be other than a lie or a falsehood, and thus a lie against God? Can Truth create error or discord in the principle or problem of mathematics? Here we see that the healing or curative agency is mental, for it is the knowing of the Truth that makes free.

2. God is Life and law of Life is divine. Can a man-made law be enacted or intruded in this land, whose foundation stone is religious liberty, to prevent a sane human being from practising the teachings of Jesus, or from having his neighbor intercede for him? Shall the poor sufferer be denied the Christ healing from sickness or sin when he has despaired of recovery at the hands of his physician, who, no doubt, has been faithful to his understanding, but has failed because he does not know the Law, the Truth that makes free?

3. The Christian Scientist never asks something for nothing, but practises the Golden Rule and the law of Love, equity, and justice, and believes the Master's words where he says, "The laborer is worthy of his hire." But you may say that he also says that "It is more blessed to give than to receive." Even so; then would we not be selfish indeed when giving, if we would not permit the recipient to share a like blessing by being permitted also to give in return, for no honest Christian will be satisfied to receive something for nothing.

James A. Logwood.

Power of Prayer in Healing.

The following communication is submitted on the subject, says the *Buffalo Enquirer,* and can be amply verified. The name of the writer is withheld at his request, but may be disclosed to any one doubting the story. The writer says:—

How far the Christian Scientists may be able to cure in case of maimed or broken limbs, or other organic diseases, I am unable to say, but in cases where the brain and the will power can be operated upon, I believe the powerful medium of prayer on a mind not altogether callous or unyielding to religious sentiment may cure where the physician would fail. Indeed, for the matter of that, in most all cases of sickness or disease, unless the patient has thorough faith in his physician and believes that his nostrums are going to help him towards recovery, the doctor might as well throw his physic to the dogs. Especially is this the case of women. "It is quite probable," says an eminent writer on this point, "that a female suffering from certain ailments might die at the hands of a physician in whom she had no confidence, while she would completely have recovered under precisely the same treatment under the care of another in whom she had implicit faith." Dr. Wende will hardly dispute this fact.

But to return to my own experience. As a boy of twelve years of age I contracted rheumatic fever with other complications, which left behind it a violent form of what is commonly known as St. Vitus' dance. I was then living with my parents in an old-fashioned cathedral city in England. To describe my condition for more than two years is almost impossible. It was simply horrible. At times I became so violent that my hands and arms would swing backwards and forwards like windmills. On one occasion I actually knocked out two of my teeth with my right knee. It was no uncommon thing for me to make my nose bleed with my own fist. A huge scar on the neck for several days testified to a burn caused by a brave and fruitless attempt to carry to my bedroom a lighted candle. I never appeared on the streets without a crowd following me, pelting me with stones and jeering at my misfortune. Once I had to be carried out of the cathedral for interrupting divine service, by violently gesticulating at the bishop while in the midst of his ordination sermon.

One day a consultation was held by three grave doctors. Dr. Benson, afterwards Archbishop of Canterbury, was present as a friend to my father, and one who took a deep interest in me for more reasons than one. In fact, he had visited me almost every day, sincerely deploring my affliction and trying in his kindly, sympathetic way to draw my thoughts to gentler and holier channels than they were wont to follow after being assailed on the streets with coarse jesting and stones.

My father and mother were both present at the consultation. I was not told who these three grave men were or what was the nature of their visit. Instinctively, I divined

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their errand, and my thoughts being painfully drawn to my affliction by this consciousness I became very violent.

When they rose to go, I heard the three solemnly say to my father, "Incurable." Dr. Benson, who stood in the doorway, looked around and saw that I was intently listening. "Hush!" he exclaimed, "the boy has heard you."

Dr. Benson left the doctors, however, and immediately came to me. "It is no use disguising from you, my poor boy," said he, "that those three doctors say your case is a bad one. You heard what they said. Doctors do not know all things, and the best of them make mistakes. Now I am perfectly convinced, with God's help, you will get well, and very soon. Trust yourself in His hands." The reverend gentleman seemed to be much moved. I saw in his face written in unmistakable lines infinite pity and affection. I then knew why he had so often come to our house during my sad affliction, which had lasted nearly two years. I use the word "sad" advisedly, and without any desire to draw attention to myself, believing in my own heart there was no sadder case in the history of mankind than mine was.

But to resume. I remember the day well, when not yet fifteen years of age, I defied all human authority—when I set my teeth and said, "This shall be no longer." I had walked with the Rev. Dr. Benson through the green fields not far from our home. He never referred to my affliction or appeared to notice it. Gradually, by a wonderful tact I have often admired, he talked to me about nature and God, pointing out little bits of scenery as we walked along, and leaving me impressed with the idea that I was in His hands, the Creator of the vast universe.

The next day he called at the house and talked gently to me of his own schooldays, making me laugh at many droll jokes he had played on his tutors, though a few years before he had been himself head master of Wellington College. He always left me with a prayer in which he asked me to join, and which he uttered with such matchless expression as to leave me calmer and happier each time he came and went.

After many rambles in the fields, many happy talks, many quiet, earnest prayers, he who was afterwards to hold the highest office in the Church of England, second only to Queen Victoria, walked up-stairs at night with me to bed and said, with such a happy face that I can almost consider it divine in its sublimity: "My boy, you have had a very sore affliction. You have conquered it. Your will has once more obtained the mastery over you. You will never be troubled again. To-morrow you will walk out strong and well, and this will never return to you. So much can be done by earnest prayer. Let us now thank God for His goodness in restoring you."

From that moment I was convinced that my affliction had passed away. In the morning I said to my mother: "Mother, I am better. You thought I should never grow well. You see that arm? I can stretch it out now and draw it back again as I choose. I can walk across that room as firmly as father could in his best days. I am better. This will never return to me again. I feel stronger and better, and know now the cause of my whole trouble."

I never had a recurrence of this most horrible malady from that date. Our family doctor was absolutely amazed when a week or two afterwards I gave him an exhibition of dumb-bell exercises. A year afterwards I took part in many cricket matches, in which I made big scores for my county. Five years later I joined the English Volunteers, and later still served an enlistment in the United States Army. My career at school and college speaks for itself. I have my diplomas, which can be produced any minute. What Dr. Wende may have to say to this I cannot tell. I will give him the addresses of a dozen prominent persons any minute, if he is in any way inclined to doubt this story, or will hand them over to the *Enquirer* for verification.

A Corner-Stone.

WEDNESDAY, July 5, at 4.30 A.M., soon after sunrise, fifty of the Christian Scientists of this city gathered at the Stephenson Street entrance to their new church building which is in course of erection, and with brief but solemn exercises laid the corner-stone, a marble tablet, into the wall of the structure in which they soon expect to worship.

The marble tablet, inscribed simply with the date, 1899, covers a receptacle which contains a copy of each of the Rev. Mary Baker Eddy's writings and a copy of the Fourth of July edition of the *Marinette North Star*. The company assembled, Mrs. Laura Sargent read passages from the Old and New Testaments which were appropriate to the occasion, and also selections from Science and Health. The simple ceremony was followed by silent prayer and the Lord's Prayer, thus ending the exercises.

Above the corner-stone will be put another tablet five feet three inches long, which will bear the inscription, "First Church of Christ, Scientist." The building of the church is progressing steadily, and already gives an idea of the simple beauty which the finished structure will have.

It is of solid brick, is eighty feet by fifty feet wide, and is of the form and ornamentation adopted in all the Christian Scientist churches. The main wall will rise seventeen feet, then indents five feet and rises straight upward again five feet, where it meets the ceiling. In the centre is to rise a metal dome, in the top of which is a crystal "sun burst," which reflects the light to the auditorium through the glass roof below. Pews for 388 persons will be placed in the auditorium, though the room will easily accommodate double that number. The finish, inside and out, will be very handsome. It is hoped to complete it this fall.

Marinette (Wis.) Argus.

Scripture.

"Fear ye not, stand still, and see the salvation of the Lord, which he will show to you."—*Moses.*

"Out of the mouth of the most High proceedeth not evil and good."—*Jeremiah.*

"All our enemies have opened their mouths against us."
Jeremiah.

"Mine enemies chased me sore, like a bird, without cause."—*Jeremiah.*

The Lectures.

At Eureka, Cal.

Ingomar Theatre was well filled Wednesday evening, July 19, with intelligent auditors who gathered to listen to the lecture of A. A. Sulcer, M.D., C.S.B., of Riverside, Cal., on the subject: "The Science of Christian Science." There were present citizens of Eureka, Fortuna, Rohnerville, Ferndale, Arcata, and other towns, special trains having been run from the various points to accommodate those desiring to attend. The train from Eel River Valley brought more than one hundred and fifty ladies and gentlemen. There were in attendance about seven hundred and fifty people, all of whom, with the exception of about twenty or thirty who found it necessary to move in and out of the

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theatre, paid close attention to the speaker. There was a seeming desire among those who had gathered to listen and catch every word, that they might give the subject a proper hearing. The speaker was introduced by Mrs. F. W. Georgeson, as follows:—

In coming before you this evening to perform the task, new and rather difficult for me, of introducing the speaker of the evening, I am comforted by the thought that it is not necessary for me to break the news that you are to listen to a lecture on the much mooted question of Christian Science. Every great reform in the religious or scientific world, back to the time of the tragedy on Calvary, has met with opposition, stubborn resistance, or persecution, varying in degree with the civilization and characteristics of the people involved. Under these circumstances, it is not surprising that Christian Science, challenging both the religious and the scientific world to new issues, should meet with opposition.

Before proceeding to my task, I wish to mention two things which these lectures are not intended to do. They are not for two distinct reasons, for the purpose of coming back at our assailants on the old Mosaic, eye-for-eye, tooth-for-tooth doctrine. First, because this is not the Christ way, therefore not Christian, and anything less than Christian must be less than Christian Science. Again, because we feel no enmity for our brethren who have so mistakenly undertaken the task of passing judgment upon what many of them undoubtedly believe to be the doctrine of Christian Science. I have never yet seen or heard an onslaught against Christian Science. All efforts purporting to be such are in reality the attempt of some individual to prove his conception of Christian Science unworthy of consideration or respect, and I need not add that these malformations are quite generally entitled to all that is said against them.

Lastly, these lectures are not intended to make proselytes for the cause of Christian Science, as that term is commonly construed. You would not speak of proselyting one whom you might endeavor to make a student of the science of mathematics, and in the science of Christianity, where one knows only what he can demonstrate and must demonstrate what he knows, the term falls equally far short of the mark.

Christian Science invites sober, earnest investigation along lines similar to those required in the study of the natural sciences; and its guaranteed results if thus sought for, namely, health, freedom, and happiness, are surely well worth the effort required. This gospel is properly named, and all that the term implies—its full understanding is the work of eternity.

Nevertheless, thousands of earth's struggling mortals who have been freed from the bondage of evil are now ready to testify.

The dominant thought of Christian Science is love—God is Love. This is the Christian Science thought of God.

Ladies and gentlemen, it gives me pleasure to introduce to you Dr. A. A. Sulcer of Riverside, for many years a medical practitioner of the regular or allopathic school—a graduate of Rush Medical College, but now an earnest and efficient worker in the cause of Christian Science.

Daily Standard.

At Cripple Creek, Col.

A lecture on Christian Science by Judge William G. Ewing was delivered in this city Thursday evening, June 29, at the Opera House. There was an attendance of about eight hundred of our citizens, and we were very glad to notice a good percentage of men, who gave earnest and close attention to the address. The lecturer was introduced to the audience by Judge Seeds, who said.—

Ladies and Gentlemen:—We have met here this evening in response to an invitation of a religious organization known as Christian Scientists to listen to a lecture in support of their religious principles and creed. I know but little of their beliefs, and therefore can say nothing on that subject. But I am glad that we all live under a form of government that gives to each one of us the right to worship God in accordance with the dictates of our own conscience.

Each individual has some religious doctrine or creed, some belief by which he expects to obtain the great rewards in the hereafter. You show me an individual without the belief of religious principles or creed, and I will show you a poor citizen, one not fit to enjoy the blessings and principles of our government.

Eighteen hundred and ninety-nine years ago, was given to the world the Christ, who was without sin. In those days, when Herod was king of Judæa and Cyrus was governor of Syria, there went out the decree from Augustus Cæsar that all the world should be taxed. Joseph and Mary of the house and lineage of David, in consequence of this decree, were called to the little town of Bethlehem and there Jesus was born. Angels published his advent, shepherds worshiped around the Holy Babe, and wise men, guided by his star, came from the East and presented him gifts; gold, frankincense, and myrrh. But Augustus sat upon his gilded throne in the palace of the Cæsars, unconscious that in the far-off province of Judæa, in the humble village of Bethlehem, the Prince of Peace had appeared to purchase and establish a kingdom before which the gold and silver, the brass and iron of all former nations shall be as the "Chaff of the summer threshing-floors."

As I have said, I know but little of that religious organization known as Christian Scientists, but I desire to say to you that I know of no religious organization or sect that has been of benefit to mankind that does not teach the doctrines of Christ and take him as an example.

Ladies and gentlemen, I have the honor and take great pleasure in introducing to you the Honorable Judge William G. Ewing, ex-member of the Supreme Court of the State of Illinois, who will now address you.

JOSEPHINE T. MOORE.

At Neligh, Neb.

A lecture was given here Tuesday, July 11, by Edward A. Kimball, under the auspices of First Church of Christ, Scientist, and was largely attended. The weather was excessively hot and had been for several days, yet the Opera House was filled with our best people and the lecture was listened to most attentively.

Scientists were present from neighboring towns, and many of these contributed to meet expenses. There were in the audience both ministers and doctors. The county institute for teachers was in session here, so more than one hundred of our teachers had opportunity to attend and many did so, as well as professors. Our editors were present, and two papers made mention of the event. One remained silent. It is still the subject of much comment and discussion, and for a few days was the *one* subject for talk. The better class of people here is becoming thoughtful and respectful in its attitude towards Christian Science. The people see the fruits—*prosperity and peace*—manifested in our church work. Ours is the only church in town out of debt and in good repair, and these things speak loudly for Science.

Every bill of expense connected with the lecture was paid either before the lecture, or the morning following, and this was a new experience to those who had worked for us, as the rule in other church work is slow pay. Our church had quite a nice sum left. I think our demonstration will encourage others to try. We called for a lecture

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last fall, but could get none until now. We raised part of the money then, and it was caught in a bank failure, yet when the time came, there was enough and to spare.

We have but twenty-four resident members, none of them wealthy as mortals count wealth, but all very much in love with Science. HARRIET E. WERNER.

Lectures at Other Places.

Plymouth, Mich.—William G. Ewing, Sunday, July 23.
Springfield, O.—Edward A. Kimball, Sunday, July 23.
Stella, Neb.—Edward A. Kimball, Sunday, May 14.
Fort Wayne, Ind.—Edward A. Kimball, Monday, July 24.

From the Religious Press.

Ministerial Problem.

Why do so few young men of commanding intellect and character enter the Christian ministry? There is little question as to the fact. It is even insisted that the proportion of able candidates is continually lessening. The explanation commonly offered is that the minister's office is no longer respected as it once was, or else that the spirit of the age is secular, until even denominational colleges prefer that their presidents should not be clergymen. Both explanations reduce to one: the ministry of the gospel is no longer a prize for ambition. One need not deny the decline of ambition for this sacred office; but still the question remains why strong men, who wish to serve their God and their generation, so rarely find their opportunity in the ministry. It is not just now a question of remedy but of cause.

At bottom is the voluntary system of meeting expenses. Every profession must yield a livelihood; but in no other profession is the pay so exclusively and conspicuously voluntary. If the lawyer's, physician's, or teacher's services are engaged, it is taken for granted that they must be paid for. The individual receives a service, and the individual must pay for it. But the chief offices of the minister are public, and the hearer of sermons, instead of being aware of individual obligation to hand over a fee, often feels that he is patronizing the preacher; and the preacher, in place of feeling that any individual owes him money for a service, may feel that he owes the individual thanks for liking his attempt to serve. His office has then lost its dignity, still more its sacredness. It has sunk to the plane of theatricals, concerts, shows. His part may be artistic, but it is rated as an entertainment. How topsy-turvy the situation is may be known from the vulgar impropriety of the questions: "How were you pleased?" "How did you enjoy the sermon?" "How did you like our minister?"

Is there any remedy for the loss of its attractiveness to the strong men who are so gravely needed at the present time? So far as the voluntary system is at fault, no remedy can be proposed except the modification of that system, and the only modification now possible would be the endowment of churches. Endowed churches would hardly choose their pastors by the treacherous method of candidating, and would carry their pastor safely over periods of depression or even unpopularity. Desirable, even indispensable, as it is to keep the churches under the control of their members, it is not now so widely accepted as self-evident that public worship must be maintained at the cost of the congregation. Wise students of city life are satisfied that only by means of endowments can churches be maintained by Protestants in the poorest districts of our great cities. It is a question whether they can be effectively maintained in any district without more or less aid from endowments. It can at least be stated without reservation that there is no minister among us who, though he may have an unfaltering popular support, would not feel more independent and more confident that his labors would survive him if his support came in part from invested funds.

Extract from an article by Prof. E. H. Johnson, D.D., in the *Watchman* (Baptist).

Put Your Hands in God's.

The days when everything is piled in upon you at once, —when every unfulfilled promise comes home to roost, and pecks at your conscience; when the bills all fall due; when all the clerks are cross; when a score of conflicting engagements press upon you with equal insistence; when callers flock in, and stay and stay; when your head aches and your brain quivers in every convolution; when you discover that you have not furnished enough copy by half a page, that the ledger won't balance by two dollars and forty-two cents, that the faucet leaks in the laundry, and the cook has been stealing in the kitchen, that the moths have got into your best dress, and here comes Mrs. Longwind to spend the day. Such times as that I mean.

Then there is only one thing to do: ring off. Let go. Loosen your hold. Put your hands in God's. Get away by yourself, out of the distraction of it all. If you can't do that, stop and think. Make an oratory of your soul. Talk it over with the Father. Yes: although you have time for nothing but, "Dear Lord, I am tired and confused; but thou wilt straighten it all out, and I will wait." Ring off. Drop the reins. Let go the plough-handles. Go away from the telephone. Enter into your closet and shut the door. From it you will come in an hour, a half-hour, a minute, with a head that has ceased throbbing and a heart that is at peace. You will take up again the wire of life, and find smooth currents running through it. You will give your message, and you will get your reply.

Christian Endeavor World.

The Grace of Humility.

Why is it that we so often dislike to hear humility spoken of as a desirable Christian virtue? We know it to be a grace of the highest order in point of fact, but many of us shrink a little from being called humble, having a sort of feeling that to be humble means willingness to be imposed upon unduly or assent to be regarded as inferior to others. This is neither necessary nor true. Humility is not self-depreciation. It is perfectly consistent with the highest and happiest proper conviction of one's own abilities and attainments. We ought to be modest. We ought also not to depreciate ourselves unduly. We ought to try to understand the exact truth about ourselves and to rate ourselves as nearly as possible just where we belong. Humility lies in accepting our own rank and situation morally, intellectually, and socially without objection or complaint, without jealousy of those whom we are compelled to admit to be superior to us, or contempt for others below us.

The Congregationalist.

Bishop of Bristol Suspicious.

Some people in England are afraid of the Christian Endeavor Society. A vicar of the Established Church in Bristol, the Rev. F. J. Horsefield, likes the organization and is president of the local branches, and was announced to preside at the annual meeting. Thereupon the Bishop of Bristol forbade him to do so. He remonstrated, when the Bishop yielded so far as to consent to his being present and making a speech, but forbade him to preside or to offer a prayer.—*The Independent.*

Wanted to be Sure.

It is needless to say that the following bit of sarcastic pleasantry from *Life* does not apply to the management

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of our own Missionary Board: "I want to be sure," said the aged philanthropist, "that my money will, after my death, remain in this country where I made it, and the home of my adoption." "Have you thought of any way this can be fully assured?" inquired his lawyer. "I have," replied the philanthropist confidently. "I am going to leave it to a foreign missionary society."

The Living Church (Episcopalian).

Natural Relationships.

As a rule we do not begin to make enough of our natural relationships. We regard them as ties, whereas they are channels to be charged full of affection and inspiration and helpfulness.—*The Watchman* (Baptist).

How is the World Using You?

BY HENRY D. NUNN.

"How is the world using you?" is a salutation often heard. Your response could be pretty accurately inferred from the answer you might give to another question: "How are you using the world?"

Most people who complain that the world has used them badly have not been very conspicuous for their good treatment of the world.

To treat the world well, solely for the purpose of winning its smiles, would be toadyism, and would disappoint. It is true that the world is somewhat like a mirror, in that it usually gives you back frown for frown, and smile for smile; but it is a mirror that often plays evil tricks, for sometimes when you smile it will frown.

Emerson says: "The sour faces of the multitude, like their sweet faces, have no deep cause . . . but are put on and off as the wind blows and a newspaper directs." This is true, too, as every one knows from experience, but it does not excuse one for his contempt of the world. To use the world well is more than to toady to it. It is to use the world wisely, that is, to rise above it into the consciousness of the Divine order, constant and unchangeable, where the discords of self-centered sense cannot disturb.

It is a rule which never varies, that the man who consistently loves the world—after the manner of the Heavenly Father, who so loved it that He sent His son to redeem it—will have no complaints to make, even though the world fail to appreciate him, for he will have peace and holy joy in the midst of turmoil and contention.

One who depends upon the smiles of the world for happiness will be repeatedly disappointed. The world cannot confer happiness. It may give wealth, power, and fame, but happiness comes only with the understanding of the ephemeral nature of worldly things, and the permanence of the things of Mind.

Wealth, power, and fame bear the same relation to happiness that pianos, musical notes, and muscular energy bear to harmony. Harmony or discord may result from the application of energy to a piano, according to the musical understanding of the pianist. Happiness or unhappiness may result from the possession of worldly things, all depending upon the understanding of the possessor. Happiness is a harmonious condition of thought, independent of things.

When a man continually scolds about the way the world uses him, it is not by any means certain that the world is treating him shabbily, but it is certain that the man is not mentally harmonious. He has the wrong point of view of everything and is miserable, not for anything the world has done or left undone, but because his mind is not adjusted in harmony with the divine Law which Jesus epitomized: "Thou shalt love the Lord thy God with all thy heart, . . . and . . . thy neighbor as thyself." People rarely think of the mighty meaning of those few revolutionary words of the Master.

"Love thy neighbor as thyself," and you will not speak ill of him, be envious of him, be anxious to overreach him in a bargain or speak irritably to him. Loving your neighbor as yourself, you will not be miserable because he is earning more money than you—you will not feel injured by his injustice toward you, for love will cause you to pity him for his blind folly, and you will have a sincere desire to help him to an understanding of justice. Loving your neighbor as yourself, you will certainly not insist upon holding the outside seat on a street car, thus putting elderly ladies and other persons you are supposed to love to the embarrassment and trouble of squeezing past you.

A sincere effort to make this epitome of the divine Law the basis of thought and action would eventually lead one to the conviction that he must "seek his own in another's good." The thought which governs most of us is that each one must seek his own good, his own betterment, and let his neighbor take his chances.

If the rule of "every one for himself and devil take the hindmost," were a marked success in making even the foremost in the race happy, there would possibly be some reason for holding fast to it, but it is, and always has been, a marked failure. The people are beginning to awaken to the realization that selfishness defeats itself, and they gladly welcome the vigorous declaration which Christian Science makes that the system of living taught by Jesus is not impracticably idealistic, but is the only scientific system of living possible—that it is the only system which will make the individual permanently happy, while it at the same time hastens the establishment of peace on earth and the reign of good will universally among men.

Mary Baker G. Eddy was the first person in this age to discern the scientific nature of the teachings of Jesus. Theologians did not consider that Christianity was a science—that is, they did not dream that it could be demonstrated in this age as well as in any age past or to come, by healing the sick and works of like character. They relied upon argument backed by history to prove that Jesus and his disciples healed the sick by the sole means of a power given them by God. Christian Scientists who have gained the spiritual understanding of the Scriptures by studying Mrs. Eddy's book, "Science and Health with Key to the Scriptures," are proving the authenticity of the Scriptural accounts of healing by doing the same kind of works. There are thousands of Christian Scientists who are thus successfully proving the truth and power of Jesus teachings daily, and they are now found in almost every part of the world teaching and healing as the ancient apostles did.

The fact of healing, taken by itself, is not of the highest importance, but taken as a confirmation of the teachings of Jesus, it is of supreme importance, for we are encouraged thereby to try to prove all his precepts, even the one bidding us love our neighbors as ourselves.

Whenever a man feels that the world is not using him well, he will find by a rapid analysis of his thought that he would not be unhappy if only he were loving his neighbors as himself. To get a good survey of his thought, let him say: "Now, if I loved every man as myself, how would I feel about this matter?" He will find that the change of his point of view will do him good.

How is one to love a low, brutal, vulgar, thievish man as himself? I cannot imagine how one could possibly love a man if he thought of him as being low, brutal, vulgar, and thievish. Jesus did not love brutality or vulgarity, and he did not ask his followers to love such qualities. No

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love can possibly be manifested until the Christian can to some degree put these evil qualities he sees out of his mind. When he does this there will be opened to him an invisible line of communication with the real man—God's man—who can always be found when one brushes away the evil appearances. It is safe to say that Jesus did not talk very much to prostitutes and thieves, for the prostitutes straightway became purified and the thieves honest, because his thought was so pure that it caused iniquity to flee.

Denver Times.

Reply to Dr. Jenkins on "Remarkable Delusions."

BELIEVING that Dr. Jenkins desired to be just in his remarks of yesterday, as reported in the *Kansas City Journal* this morning on the above subject, and not in any way to make an erroneous statement, I feel it to be my duty to correct him, and the mind of the public reached by him, with this statement (granted that it is remarkable that some thousands of nineteenth-century Americans can reverently stand to hear a letter read from a healer, too feeble herself to be present, in which they learn that they constitute "an assembly of human consciousness, garlanded with glad faces"—whatever that may mean, etc.). Had Dr. Jenkins read the newspapers carefully he would not have said this, for he would have known that Mrs. Eddy, to whom he refers, was physically strong and healthy, and did travel from her home in Concord, N. H., to Boston, and attended the annual business meeting of The First Church of Christ, Scientist, held in Tremont Temple on Tuesday, June 6, and while there addressed an audience that not only occupied every seat in this large auditorium, but also every inch of standing room. I was in the Temple at that time and I desire to say to you that in Mrs. Eddy I saw as perfect a specimen of health, in every sense, as has ever been my pleasure to look upon.

As to her mental condition, if you will read her address in last Wednesday's papers, as sent out by the Associated Press, you will find you need have no fears about this matter. Now, as regards the newspaper description of the audience. The doctor infers that because this enterprising reporter uses a phrase, not euphonious to his ears, in relating his impressions of what he saw at this meeting, that the people advocating Christian Science and attending its meetings are of a class usually called queer. Assuming that this interpretation is correct, then, from the standpoint of one who has been out of civilization for a long time and had never heard of electricity and its application, we would class a convention of electrical engineers in the same category, as the results of the practice of Christian Science are just as readily seen as the results of electrical engineering.

Nine-tenths of the criticism against Christian Science is that directed against a single individual's application of his understanding of it, and not against the principle itself. And, inasmuch as no human being to-day has put into practice as much as he or she knows of this principle, it is not to be wondered at that the perfect has not been attained by the individual advocate.

Because I do not know and apply all the principle of mathematics does not alter the fact that the principle is correct and can be proven by one who understands and demonstrates it. Mrs. Eddy did not attend the services at the Mother Church on Sunday and deliver her Communion address, but had it read for her, choosing to meet the members of her church at their annual business meeting. Her sense of justice is in this instance once more shown. The Mother Church of Christian Science has a membership of upwards of 14,800, nearly twenty-five hundred having been admitted last Sunday, the 4th of June, and in order to accommodate all who desired to attend this service, four meetings were held, beginning at 10 A.M., 12 M., 3 P.M., 7.30 P.M. In order that the same service be given at each hour, Mrs. Eddy would have had to be present at each of these four services.

It is certainly a revelation to learn through Christian Science, that disease and all human discords are not the realities of being, but simply a false human conception, and because man is learning this and his true relation to God, thus enabling him practically to apply the Scriptural injunction to "preach the gospel and heal the sick," some would try to make us believe that we are different from other men. If it is a good thing to preach the gospel of the forgiveness of sin, would not humanity be better off to know that the same God that could, in the beginning, create all that was made, has that same all-power to-day, notwithstanding the fact that theology has limited His power to the forgiveness of sin?

The practice of Christian Science to-day consists in demonstrating or proving that God forgives sin now in destroying it, and such forgiveness is attainable by every one by the simple act of deserting sin, which is its destruction. Also, in healing the sick, by the same method as used by Jesus. Thus showing mortals that they have been under the influence of a "remarkable delusion" for nearly two thousand years, in believing that sin, disease, and all human discords were realities. May all mankind, from the standpoint of Dr. Jenkins, "become deluded" with such understanding.

DR. CHARLES L. VAN FOSSEN.

Kansas City (Mo.) Journal.

The Beauties of Persecution.

BY WILLIAM BRADFORD DICKSON.

THE Scriptures declare that the wrath of man shall praise God, and this is not a simple assertion of human cause and effect, but a statement of divine Love, never failing in its action and finale.

Not many months ago, in the small city of South Bend, Indiana, a prominent Baptist minister announced that he would preach against Christian Science. The following Sunday found him in his pulpit, expatiating on a subject he knew nothing of. The immediate results of this erroneous effort were as follows: By sundown of that same day, one of his leading members, superintendent of the Sunday School and teacher of a large Bible class, was seated in the home of a Christian Science healer, making inquiries in regard to Christian Science healing for his daughter and wife, both of whom had suffered many things of many physicians, paying a big price therefor, and receiving little benefit. Within a few months from the date of the delivery of the sermon, both mother and daughter were healed, had withdrawn from the Baptist Church, and are now members of First Church of Christ, Scientist, of that city.

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

These unusual results from his sermon caused this minister—a good little man—to open his eyes a little wider, and recently he informed the writer that after his return from his summer vacation, he intends to secure all the books on Christian Science, and make a thorough study of it—and we know the never-absent Christ heals blind eyes as effectually now as in the Messianic age.

A prominent Methodist minister in the same city followed in the footsteps of his predecessor, and lectured against Christian Science, whereupon one of his prominent members said, "I do wish our pastor would stop preaching about something on which he has no information: it seems to me to be unfair for him to present one side of the question only, especially when there is no one there to present the other."

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A lady—an editor's wife, and a very prominent member of this same congregation—was accused by several of the congregation in the presence of the pastor, of attending some Wednesday evening meetings at the Christian Science church. She immediately replied, "Yes, indeed; and if more of you would attend these meetings and live up to the beautiful things given out in them, you would be better Christians." This lady still attends her church, and makes no pretensions, further than being cordially interested in Christian Science.

Christian Scientists have a boundless ocean of Love and an inexhaustible well of Wisdom ("Science and Health with Key to the Scriptures," by Rev. Mary Baker Eddy) from which to draw their supply of divine Intelligence wherewith to meet the angry surges of condemnation and vilification which roll in on their loved Cause, and for each successive wave of persecution they stand shoulder to shoulder around the beloved Mother of the Cause, and send back to the world an overwhelming flood-tide of bravery, loyalty, wisdom, love, and good-will.

A few days ago the writer passed by the beautiful Catskill Mountains. They stood out in the morning sunshine boldly majestic in magnitude, yet graceful and gentle in contour. But presently a mist rose up from the valley and obscured them. Some hours later, a radiant summer sun and a gentle summer breeze separated and dissolved the veil of mist, and again the majestic hills stood out in all their grandeur.

In like manner a sublime cause like Christian Science, or a God-animated, lofty, spiritual character, towering above humanity like the Himalayas above their foothills, may for a brief moment be hidden from the world by the mists of human hate, passion, and prejudice, but a few heavenly gales and a little of Truth's sunshine will dissolve earth's miasma, and reveal the grandeur and greatness of Love's own.

Miscellany.

Dead Fifty-Three Years. He Awoke Amazed.

Seneca County, Ohio, has the most remarkable example of a modern Rip Van Winkle ever known in this county. Mathias Steinberger, who lives with relatives on a farm in Jackson township, a few miles out of Fosteria, has recovered his memory and intellect after a lapse of fifty-three years.

He is a veteran of the Mexican War, and during that period was a member of Payne's Regiment of Pennsylvania Cavalry. He was distinguished for his remarkable bravery, and had numerous narrow escapes.

His regiment participated in one of the famous charges at the battle of Reseca de la Palma. While riding furiously along almost at the head of his company his horse stumbled and fell, throwing him upon a pile of rocks. He immediately lost consciousness, and for a time appeared to have lost all use of his back.

Temporary paralysis caused his comrades no little apprehension. He was taken to the hospital, and although he was able to relate the manner in which he was hurt, his memory and all power of observation left him from that time.

He was scarcely what might be termed an idiot, yet he was of no value to himself or anybody else. He lived the life of those who lived fifty-three years ago, and nothing was ever changed to him.

During that long period of mental aberration he frequently said that he was twenty-one years of age and that the next election he fully intended to cast his vote for General Taylor for the Presidency.

While he was watching in a half interested sort of manner, some workmen saw wood with a buzz saw near his home, he was struck on the head with a piece of flying wood and knocked senseless. He didn't recover for some time, but when he regained his faculties, a curious expression stole over his face, and he looked like a person awakened from a long sleep.

He had, it was ere long discovered, completely recovered the powers he had lost over half a century ago, from the effects of the blow on the head, and to-day made his first visit to Fosteria.

Although he has lived within a few miles of several towns for years, everything appeared strange to him, and his complete bewilderment at beholding electric cars, telephones in operation, and many improved facilities for commerce and general traffic, was laughable, had it not been that those who knew the cause were disposed to entertain sympathy for him.

He wandered around town with as much interest as a child would manifest in attending its first circus. As he finally climbed into the wagon to journey home again, he remarked that the world had got so far ahead of him he feared he would not live long enough to catch up.

Philadelphia Inquirer.

Li Hung Chang's Poisoned Cakes.

Of Li Hung Chang numberless stories are told in Chinese society. Now and then one reaches this country through our consuls to China. Nearly all are flavored with that strange Oriental atmosphere which is so puzzling to our Western civilization.

On one occasion when the Premier was having a bitter fight with some of the more conservative members of the Tsung Li Yamen he received as a present a magnificent cake, which he had reason to suspect contained poison. He put the cake aside and set all his powerful machinery to work to find out who was at the bottom of the plot. The investigation was partly successful, the crime being traced to three men, of whom one, at least, was absolutely guilty. Li had the trio arrested and brought to his yamen. When they arrived they were ushered into his presence and were received in his courtliest manner. The cake was produced with the remark that "politeness forbade his tasting it until the three generous donors had had an opportunity to enjoy its excellence." Li cut the cake and one of his servitors handed it to the unwilling guests. Each took a piece and ate, or pretended to eat it. One crumbled the pieces and let them fall upon the floor, but the other two ate calmly without manifesting any emotion. Ten minutes and the two men began to show symptoms of suffering. Li smiled benignantly and said to the man who had not eaten, "Your wisdom is so great that I am compelled to preserve your head as a souvenir of transcendent genius."

The man was removed and promptly decapitated. To the other two the Premier remarked, "The cake that you are eating is not the one you sent, but one which I had my cook imitate. The poison from which you are suffering exists only in your imagination. I know of no way to cure your present pain except by letting you share the same fate as your friend who has just left the room."

As they were led away the statesman said to his retinue. "It is a pity that a man who can eat a deadly corrosive poison with an unmoved countenance should so misapply the talent wherewith heaven has endowed him."

Philadelphia Press.

Put Him to Sleep.

A Topeka man was recently troubled with insomnia. He thought that some young medical student would be glad to take his case for the practice there was in it and a small fee, if any. He sought out a medical student, who seemed

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to have the proper appearance, and laid his case before him.

"I think this prescription will be just what you need," said the coming practitioner. "Three at a dose."

"Pills?" queried the invalid.

"Yes, but just the kind you need."

"How often shall I take them?"

"When you feel as if you needed them."

The patient took the prescription to a nearby drug store and had it filled. The pills were placed in a small box and wrapped up. The man took them home and absent-mindedly tossed them on top of the bureau.

He went to bed that night forgetting all about his ailments and the pills. He was unable to sleep and thought that perhaps the pills would bring Morpheus to his rescue. He got up in the dark, groped around for the box, found it, unwrapped it, and was surprised to find but three pills. He took them and returned to bed and was asleep in a few minutes.

He met the young student on the street the next day and told him of the wonderful effect that his remedy had produced. The young hopeful was quite elated over his success. The man returned home that night. During the evening's conversation his wife asked him if he had seen anything of a box of collar buttons that she had purchased the day before.

"I put them on the bureau," she said, "but the box has been opened and they are gone."

Topeka State Journal.

Anti-Vaccination Crusade.

LONDON, July 28.—An interesting case, the outcome of the anti-vaccination crusade, was opened in the Court of Queen's Bench to-day, when the Leicester Guardians, consisting of thirty-five gentlemen and five ladies, appeared to show cause why a mandamus should not be issued to compel the appointment of a vaccination officer. The Guardians were elected under a pledge to resist compulsory vaccination. During the journey of the Guardians to London crowds of sympathizers met them at various stations and loudly cheered them. Upon their arrival at London they were met by huge crowds, who cheered the "Leicester martyrs" and accompanied them in procession. The court mandamused the Guardians.

Boston Evening Transcript.

A Very Disagreeable Job.

The people who are determined to wipe the Christian Scientists off the face of the earth find it a very, very disagreeable job, for the reason that the Scientists wont quarrel. You can go ahead abusing them for a year, and they smile a meek, forgiving smile, and decline to call you any pet names in return, and the consequence is that sooner or later you feel ashamed of yourself. Whatever may be said about the Christian Science plan of treating disease, the fact is that the Scientists are an exemplary lot of people, and they deserve admiration. There is in Nebraska an old man who was always as quarrelsome and cranky as a bear with a sore head until he became a Christian Scientist. Joining that church, a complete change appears to have been wrought in his character. He has developed into a most agreeable man, and it is a pleasure to meet him and talk with him about the weather and the uitlanders, whereas it used to be an ordeal to have to say howdy to him.

WALT MASON.

In the *Nebraska State Journal.*

The *Journal* is continuously screaming at Christian Science, and the victims by death in the using of it. Does the *Journal* ever mention the victims by death of the regular practitioner? Never. What do these *Journal* writers actually know about the matter? Positively nothing whatever. Let the question be settled by a post-mortem in every case, and we can then see how many men are positively killed by regular physicians. In spite of the writers of the *Journal*, there is a principle of truth in the doctrines of Christian Science.—*Book Notes.*

The *Christian Register,* in commenting upon the charge against Mrs. Eddy's conduct of Christian Science, because she makes a vast income out of it, says, "The defence made by her friends is the same as that made by the friends of Mr. Moody, viz., that in both cases the money received is administered as a trust and spent for the benefit of the cause they serve. If the people who give the money know what they are doing, no one else has any right to complain."

The *Pilot* [Roman Catholic Organ] in alluding to the efforts in New York to squelch Christian Scientists, says: "The citizens of the United States must be protected in the exercise of their religion; but society must also be protected against religious dementia and dangerous superstitions."

Some one has said, "Christian Science is destined to one of two things: Either it will accomplish an all-conquering success and sweep the earth with its power, or it will fail utterly. Its claims are extraordinary. It is more than a creed. It occupies no middle ground of compromise."

Boston Evening Transcript.

Judge Dustin of Ohio says: "I am not yet a believer in Christian Science, but I am a believer in fair play, and in giving every honest man sincerely desirous of doing good to his fellow-men a respectful hearing upon any subject."

Boston Evening Transcript.

The *Christian World* says that a Celestial gave his reason for not becoming a Christian as follows: "Me go to Protestant man, he say 'Catholic man go to hell-side.' Me go to Catholic man, he say 'Protestant man go to hell-side.' Me stop with my own joss."

The *Sunday School Times* says: "Most victories are secured in advance. Jesus said, 'I have finished the work that Thou gavest me to do,' though the death on the cross was waiting. The victory of Calvary was won in Gethsemane."

To the Spirit.

BY CHARLES GIBSON.

GREAT Spirit, hear me as I rove
Through field or forest, woods or grove,
Through wind encircling woods of woe,
Or flee from an approaching foe:
Great Spirit, help me as I rove,
To conquer wickedness with Love.

Behold! There is a wak'ning voice,
Lipped in its half immortal choice,
That sings from the surrounding shade,
And reaches oft the sunny glade.
Behold: the songs upon the wind,
Ring with the breath of life, behind.

Great Spirit, thy divine refrain
Would turn these mockeries of pain
From dull despair to notes of joy,
To Life, and find our childhood's toy.
Great Spirit, breathe, and long remain
Love ruling earth's enshrouded fane.

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Questions and Answers.

If God is Love and knows no ill, in what sense is it true that "whom the Lord loveth he chasteneth"?

A Subscriber.

That God is Good and sends no evil upon man, is one of the fundamental doctrines of Christian Science. When man learns that suffering is not of God he has a stronger desire to know God, and also to draw nearer to Him.

Error in some form is the cause of all suffering. It is a law, more or less understood and accepted by all, that error will sooner or later result in discord. Two things operate to uncover error, *i.e.*, cause it to be seen as error —Truth and suffering. Error is simply a false sense of that which is true. An error in mathematics is a false sense of mathematics; a discord in music is a false sense of music. So all evil is but a false sense of being, even though it seems and claims to be real. Whatever causes man to see error in its true light brings him nearer to Truth.

Truth is ever-present and is constantly asserting itself. While Truth is not the source of discord, yet it may seem to be the immediate cause of mortal man's suffering, because it uncovers the sense of error which he is indulging. Thus Truth may hasten, and thereby shorten, the suffering which is caused by error.

To illustrate. Suppose you are on a strange road and, as you think, traveling toward a certain city. You are happy and joyous because you believe every step brings you nearer the end of your journey. You meet a stranger. He knows you not nor where you are going. He incidentally mentions that a few miles down the road he passed through a certain village. You at once recognize you are on the wrong road, for this village is in the opposite direction from where you thought you were going.

Now there is a sense of discord whereas a few moments before all was harmony. Is this stranger the cause of your suffering? Yes, and no. While it may seem that you suffer on account of the stranger, yet in reality you suffer because you are on the wrong road. The stranger, by speaking the truth, hastened your suffering and also shortened it. In an hour's time you would have arrived at the village and learned for yourself that you were on the wrong road. You would have been farther from your destination and it would have required just that much longer for you to retrace your steps. Thus the stranger, in total ignorance of your error, by simply declaring the truth hastened the suffering but also made it possible for you to turn in the right direction sooner than you would otherwise have done.

Thus Truth is a constant rebuke to all error, though it has no consciousness of error. At some time in his experience mortal man feels the rebuke and error is stripped of its disguise that he may be able to part with it. It is in this way that God chastens His children.

He who loves God most, soonest feels the chastening influence of Love which instructs him in the way of righteousness. The best musician soonest detects a discord, because he is nearest the principle of harmony. What is harmony to others causes him to suffer, because to his sense it is discord. Thus the one who is nearest the Principle of all good is soonest rebuked for the indulgence of error and if he gives earnest heed to the rebuke, he is most speedily saved from the effects of evil.

What is meant in Christian Science by "unconscious thought"?—A student of Science and Health.

Physicians speak of the sub-conscious mind and define it as "that part of the mentality which carries on such involuntary actions as the circulation of the blood, the digestion of the food, etc." Thus it is recognized that mind governs the body absolutely and, in its government, it acts unconsciously as well as consciously. Because the action of mortal mind is not fully understood, many effects produced by it are attributed to matter.

Each mortal mind, ignorant of Truth, acts in accordance with the general law of mortal belief. This accounts for the development of disease and other discords of which the person had never thought.

In Christian Science man learns that it is not enough for him to be ignorant of the claims of error and their operation. He is influenced by them in belief, until he gains that clear conception of Truth which enables him to *know* why he cannot be controlled, consciously or unconsciously, by error in any of its forms. This realization of Truth is the only place of safety.

Metaphysical Healing Efficacious in Bad Burn.

THERE was the usual large attendance, and the usual interesting accounts of works of healing from sickness and sin were given at the Wednesday night meeting at Christian Science hall last evening. Among the speakers was the leader of the work in Paris, France, the president of the St. Louis Church, and representatives from Philadelphia, Boston, Chicago, and elsewhere. One speaker confessed that he had been an infidel, had scoffed at the Bible and religion; that Christian Science had led him to Jesus, helped him to love the Bible, and given him a God of Truth and Love. The principal of one of the St. Louis schools, having twelve hundred pupils, bore witness to the value of the study of Science and Health for teachers, and declared that Christian Science had helped him to be a better teacher and a better citizen. Another teacher, who was healed, told of her increased efficiency through the study of Mrs. Eddy's works and the great help to herself and to others that had come therefrom. A letter was read from Rev. Mr. Reynolds of Lancaster, telling of the progress and growth of the movement there, and another letter from a prison convict related his healing from sin, saying: "I can truthfully say that I have been immensely benefited, morally, mentally, and physically. I can faithfully promise that my life on my release from this institution will be one of loyalty to God."

An invitation to attend the opening services of the new church in London, Ontario, was read. The interesting information was given that through the kindness of Mrs. Eddy, the following works, of which she is the author, namely, "Science and Health with Key to the Scriptures," "Miscellaneous Writings," and "No and Yes," had been gladly received by five of the public institutions of Concord.

The meeting concluded with a remarkable case of the instantaneous healing from the painful effects of a serious burn occasioned by hot fat being accidentally poured upon the head and neck of a Mr. La Force of Concord.

In corroboration of the testimony above referred to, relating to the cure of Mr. La Force, may be cited the statement made by Mr. La Force himself to a representative of the *Monitor*, who called upon him at a Capitol Street restaurant where he is now employed.

Mr. La Force is a young man about thirty years of age, by profession a cook. He is not over given to talking, and his statement was made only in response to repeated questions—which, it should be added, he answered frankly and fully.

He said that he was employed last week at the Jackson House, on Park Street, and that last Thursday morning he was engaged in frying eggs for breakfast. A pail or kettle of water stood on the stove and as he moved the frying-pan—full of boiling fat—a few drops of water

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slopped over into the hot fat. Mr. La Force moved suddenly to escape the bubbling fat which the water produced, and in so doing he hit the handle of the frying-pan in such a manner that its intensely hot contents were thrown into the air and fell upon the right side of his head and neck.

His agony was dreadful and the household remedies which were applied gave him no relief whatever. A lady at the Jackson House advised him to try Christian Science healing, and he did so, though he admits having no previous knowledge or experience with metaphysical healing.

He went to the Christian Science Hall on North State Street and asked the resident practitioner to give him treatment. His pain at this moment was positive torment, he says, and yet within a half hour he was back again in the kitchen at the Jackson House attending to his work. His pain was all gone and the burned places on his head and neck could be touched and rubbed without the slightest inconvenience. To his associates at the Jackson House he said, "I am all right!"

And he has continued "all right." The marks of his burning are plainly to be seen as indications of their genuine character, but a rapid healing of tissue has taken place with every indication that no permanent scar will remain. He has pursued his daily work without interruption, and has had only the one treatment which he had immediately after his injury. His case is justly held by Scientists as a remarkable evidence of the instant and permanent efficiency of metaphysical means of dealing with pain and injury.

Mr. La Force's statement to the *Monitor's* representative was made in the presence of several witnesses, and its authenticity is undoubted. Mr. La Force, as has been said, is not a voluble young man, but he speaks with the directness, emphasis, and clearness of one who bears witness to facts, confining himself to those things only of which he has personal knowledge. He has no theories. He was in pain and was freed from it.

Concord Evening Monitor.

Healed by the Little Book.

To my thought the most beautiful demonstrations that are given us through the always helpful columns of our monthly messenger and our weekly watchman, are those in which the healing came as a natural consequence of reading and assimilating the wonderful words of Love and Truth contained in "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, our counsellor and guide.

These demonstrations prove to all whose ears have not waxed gross and whose eyes are not holden that the revelation which came from God, through this chosen one, is the Truth, the whole Truth, and nothing but the Truth.

The great good which the "little book" is doing has been brought to my mind by a case which I had in my own practice.

Some time ago there came to me for treatment a dear woman who was suffering the torments of mental anguish. While talking with her, and listening to what she had to say, I was fully convinced that the words of our text-book would heal this hungry heart. I felt strongly impressed to offer her the book for her healing, rather than to take the case for treatment, and I did so.

The dear one had her spiritual eyes opened then and there, and took the book away with her. The healing came from the reading of the book alone, and with it "the new birth." "Old things have passed away, behold all things have become new." She lives in the new life, an example of the impersonal healing which our text-book is doing everywhere.

Soon after she came into the understanding of the Truth she felt it a duty to tell the leader of a large Bible class of adults of which she had long been an active member, that she was attending the Christian Science church, and desired to sever her connection with the class.

Acting in accordance with his sense of what was right, he endeavored to dissuade her from taking the step. To prove to him that she was on the right track, she told him that Christian Science had done for her what the church had failed to do in eleven years. It had healed her of a chronic sin, from which she had prayed honestly for years to be delivered.

This was unanswerable, and to his credit be it said, he kindly remarked, "If these people have the Truth, we all want it." ELIZABETH J. FULLER, Brockton, Mass.

Appreciation for the Sentinel.

Dear Sentinel:—If we are looking in the right direction for light, we cannot but see it. Sometimes the mists of error seem to obscure it, but they are fleeting, and if we continue to look we shall even be able to see through them—see their nothingness.

Our brave, dear *Sentinel*, supported and encouraged by its big ("big with blessings"—Science and Health) brother, the *Journal*, is keeping faithful, loving guard over the great army of Christian Scientists. It is a *Sentinel* indeed, and I feel so thankful for the new By-law that has been given us in regard to the members of the Mother Church being regular subscribers to these two publications. I am glad to be able to see the wisdom of this, and also that it is a privilege as well as a benefit to comply.

May we all come to see more and more that these two dear friends, the *Journal* and *Sentinel*, do not come to us from persons or personality, and that it is not to such a source that we owe the duty of owning them; but that they are gifts from God that we cannot afford to be without.

SARAH M. KELLY, Minneapolis, Minn.

Editor Sentinel:—I have received your estimable paper in response to my subscription and shall not cease to regret I did not make it mine from the first number of its publication.

I am deeply interested in Christian Science and am one of the multitude who is filled with gratitude to Mrs. Eddy for this mighty Truth which she has brought forth to a waiting world. All that the press or *materia medica* can do, cannot hinder the march of Science. The bitterness that has been heaped upon the spiritual woman, will in the end redound to the glorification of the Cause, for all thinking people want to investigate for themselves, and Truth can withstand all opposition and will prevail.

The *Journal* and *Sentinel* are filled with Scientific articles, and the healing power of Truth to which many testify, is indeed marvelous.

LOUISE B. WILLIAMS, Cramer Hill, N. J.

Notices.

THE eleventh edition of the Church Manual is now on sale. The list of members to date is published separately in pamphlet form. A copy of this is furnished with each Manual. The list will not be sold separately. The price of the Manual including list of members, will be one dollar as usual. Send orders to The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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Founded April, 1883,

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., AUGUST 17, 1899. Vol. 1 No. 51

The World's Noblest Book.

The Bible as Literature and as a Religious and Ethical Guide.

IN an address at Union College a few years since the late Charles A. Dana, veteran editor of the New York *Sun*, gave this advice to the students: "As to what books you should read, the most indispensable, useful, and effective is the Bible. There is no book whose style is more suggestive and more instructive, none from which you can learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, but without sentimentality or affectation; none which you open with such confidence and lay down with such reverence; there is no book like the Bible."

Often is it spoken of as "the noblest book in the world," and with reason. Considered simply as literature, it is easily above all other writings. Look at its style. Where can you find its superior? Where its equal? Take the diction. Even in the English translation, how simple, accurate, and beautiful! In the original Hebrew and Greek, how rich and melodious! What majesty of conception and utterance in that psalm where the psalmist considers the heavens the work of God's fingers! What sylvan music ripples through that poem which sings of God as a shepherd and of green pastures and still waters, symbolic of tranquillity and satisfaction, as His ultimate gift to man. Catch the pure melody that streams from Paul's chant to love! Look upon that grand word picture of the new earth which is to come out of the struggles and tears and prayers of the ages, where there is to be no sorrow, no pain, no clashing, no fear, but love and joy and peace and spiritual triumphs.

Run through the Bible in this way, pausing before these and numerous passages of similar loveliness and power, and you cannot deny that this grand old book contains some of the noblest poems of the world, and has a style unsurpassed in literature.

✙

So fine a man of letters as Mr. Charles Dudley Warner not long ago said, "Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great book in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction and poetry, of economic and of philosophic works, and also of scientific treatises. It is not at all a question of religion or of dogma, it is a question of general intelligence. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, and the whole modern life of the Christian world that ignorance of it is a most serious disadvantage to the student."

Take the thought of the Bible. Though profound, it is as clear and pure as the waters of those wonderful lakes whose fathoms of depth only serve to bring the treasures on the bottom nearer, and make them the more beautiful. The opening verse of Genesis prophesies the profound thinking which the language of Jesus and Paul finally fulfils. In saying that "in the beginning God created the heavens and the earth," the writer struck the keynote of the universe. The final word of science and religion will not be different from the first word of the first book of these Scriptures.

✙

You may open any book you please that pretends to deal with the fundamental phases of things, you will come back to the Bible and say that it excels them all. Far be it from me to ignore or demean the ethical worth and intellectual power of the sacred books of the Buddhists, Brahmins, Mohammedans, Chinese, and Persians; but acquaintance with their very finest passages satisfies me that the scholarship and religious criticism of the world is eminently just in rating our Bible, particularly our New Testament, as greatly superior in thought and spirit to any of the Bibles of the so-called heathen peoples.

Far be it from me to forget the noble precepts and the noble lives to be found in literature outside the Bible, but all that is good there is found here, and more. I can well understand why the best literary minds of our age are declaring that he is not an educated man, not a scholar, not one of the literati, who is ignorant of the Old and New Testament literature.

Turn, please, from the Bible as literature to the Bible as a religious and ethical guide. Here it is in its proper and preferred element. Here it defies its competitors to approach it in grandeur and purity and inspirational force.

What are its themes? Does it deny the existence of God, the immortality of the soul, the freedom of the will, the preciousness of life, and the fruitfulness of character? Or does it breathe like an exalted soul with assurances of the reality and nearness of Deity; sing like a lark on a May morning of the sweetness and happiness of living; trumpet, in celestial tones, that character is highest and eternal; and rend the veil between this and another existence, setting at rest all hearts that long to know if the night of the grave has any morning?

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To ask these questions is to answer them. You know on which side the Bible stands. It is a book which never goes wrong about pride, about lust, about vanity, about submission, about obedience, about reverence, about love—its teachings shine brighter on these subjects from beginning to end.

But the teachings of the Bible, superior as they are, are surpassed by the lives it records. Take these as a whole and where will you find a nobler group than the Old and New Testament characters? Has Joseph been excelled among the prime ministers of nations? In statesmanship, has the world surpassed that of the old prophets? "Why," said Henry Ward Beecher, "I am disgusted when a man thinks as he reads Isaiah and Jeremiah, that his business is to see whether what they said came to pass. These were moral statesmen. Geniuses of rectitude were they that rose in times of distemperature, and bore witness for truth and right. Magnificent men they were. Their heads were lifted high above the age in which they lived."

Find, if you can, a preacher truer to his office than Nathan or Paul; a father tenderer toward his son than David; a daughter-in-law more utterly consecrated to her mother-in-law than Ruth, and friends so entirely wrapped up in each other as David and Jonathan. And when it comes to the central figure of the Bible, as he is the leader of the world to-day, how symmetrical, how glorious, how transcendent his character! It is prejudice indeed that can so blind a man that he claims to see blemishes in the life of Jesus. The broadest, keenest, rarest minds of the race have united with Tennyson in saying:—

> Strong son of God, immortal love,
> The highest, holiest manhood thou!

The teachings and examples of the Bible lift it to the pinnacle of sacred books, and make it truly the spiritual light of the race. And while a few scoffers would traduce it in the land where its influence is most potent and benign, it silently works its way into the palaces of formerly hostile monarchs and takes firmer hold upon the conscience of the world.

And this noble book is dear to countless hearts. Its consolations are great. This night a prodigal son shall read the story of that prodigal of long ago, and come to himself and to his father. This week a woman of shame shall fall at the feet of Jesus and be lifted up by the same sweet words that revived the womanliness of that sinner of the past. This month a man that you and I may know will go under with a crash, and watch the gains of years of toil melting before his agonized eyes, only to gain new hope and new courage from his trust in the promises of the Bible. Before many days some one we love will hear the knock of the death angel on his door, and feel the dearest friend in the wide, wide world slipping from his grasp—and then will come those wonderful words from Judæa: "Let not your heart be troubled: . . . In my father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again and receive you unto myself; that where I am, there ye may be also."

Oh, the Bible is a book of sympathy and pardon and hope and cheer. Its soft, divine light trembles down into the darkest hearts and darkest places and chases the gloom away. There are chapters in it that have been angels of mercy here on earth from immemorial days. It is too great and grand and helpful a volume to be despised or neglected. Search the Scriptures, for they will tell you the way and the truth and show you life eternal.

REV. HENRY ROSE, B.D., Auburn, Me.

St. Louis Globe-Democrat.

Items of Interest.

One of the worst storms ever known swept over the island of Porto Rico August 8, entirely demolishing many of the towns, destroying many lives, and not less than one hundred thousand of the inhabitants were rendered homeless. President McKinley has directed that everything possible be done to relieve the distress of the island. Secretary of War Root sent an appeal to the mayors of all cities of more than one hundred and fifty thousand population, soliciting contributions for the relief of the sufferers.

The recommendations made by the State Board of Arbitration, although satisfactory to the striking smeltermen, did not help the situation in Denver. The smeltermen regarded the terms of the decision as a fair compromise and were willing to go to work. The managers, however, are not willing to accept the decision, and a settlement of the difficulties seems to be farther off than ever, consequently many of the smelters have been closed indefinitely.

The court-martial trial of Captain Dreyfus at Rennes, France, was begun August 7. The daily sessions of the trial are held from 6.30 A.M. to 12 M. The first session was public and Captain Dreyfus was the first witness examined. He vehemently asserted his innocence and excited much sympathy on the part of those present. The following sessions were kept secret until Saturday, August 12, when public sessions were again resumed.

Miss Lillian Clayton Jewett, a Boston young lady, conceived the idea of going to Lake City, S. C., and bringing the Baker family, who were the victims of a mob last February, to Boston as an object lesson. She did so. An enthusiastic meeting was held August 9, and many stirring speeches were made. Four thousand people attended, and there were in the audience as many white people as colored.

Aguinaldo issued a decree dated July 27, closing the insurgent's ports to all vessels flying the American flag, and inviting vessels under other flags to visit them. General Otis issued an order, August 10, closing all the ports in the hands of the insurgents to inter-island traffic. Vessels under foreign flags cannot visit these ports without running the blockade.

The report of Commissioner of Pensions for the fiscal year ending June 30, 1899, shows that out of the appropriation of $140,000,000, the disbursements were $138,253,923. The total number of pensioners on the roll June 30, was 991,519. During the last year 40,991 names were added to the roll, and 43,186 dropped, a decrease of 2,195.

The steamer Roselle recently arrived at Vancouver, B. C., from the Klondike, having on board between two and three million dollars. One man had $750,000 as the result of two years work, and not one of the one hundred and fifty passengers returned empty handed.

In a document dated from Tarlac, July 27, Aguinaldo has appealed to the Powers for the recognition of Filipino independence. The document has been received by the foreign consuls at Manila, with the request that they forward to their respective governments.

The Pope praises the Peace Conference. He believes the foundation has been laid for a great edifice of international

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peace. He is preparing an encyclical in which he urges the governments to further this work, and pledges anew all the forces of the Catholic Church.

A. P. Davis, chief hydrographer of the United States, has started for Bluefields, where he will begin the work of investigating the Nicaragua route. Five distinct routes are under consideration, and Mr. Davis will probably examine the other proposed routes also.

Arms and ammunition destined for Dominican insurgents were seized by Haytian officials at Fort Liberte. President Sam of Hayti, has wired the Dominican government that insurgents will not be permitted to use Haytian territory as a base for operations.

A. G. Peck of Cohoes Falls, N. Y., has purchased the Muckross estates in Ireland, on which are the famous lakes of Killarney about which there has been so much talk of late. The purchase price was about one hundred and eighty-five thousand dollars.

The last company of militia left Cleveland August 8, the authorities having decided there was little probability of any further disturbance even if the strike is not settled. The Big Consolidated continues to operate its lines with non-union men.

General Miles celebrated his sixtieth birthday anniversary. He was in excellent health and spirits, and said he felt as young and strong as he did at forty, and that he was ready for any duty he might have to perform anywhere.

The American delegates to the Peace Conference have offered, on behalf of the United States, to erect near the English Church, a Peace Chapel, in commemoration of the Conference. The offer has been gratefully accepted.

Miss Clara Barton returned from Cuba August 1. She says the chief work to be done by the Red Cross at present is the caring for the orphans of reconcentrados. There are about five thousand orphans in Havana.

Information is received at Washington that China has refused to permit the shipment to Manila of horses purchased in her empire by an agent of General Otis, on the ground that they are contraband of war.

General McArthur's force, consisting of four thousand men, met and defeated a Filipino force of six thousand near San Fernando, August 9. The American loss in killed and wounded was twenty.

The leading banks in the West report that money is more plentiful than it has been for many years. It is believed that the West will not have to send East this year for money to move the crops.

Liliuokalani, former Queen of the Hawaiian Islands, who is now residing at Washington, D. C., says that notwithstanding the reports to the contrary, the islands are in a state of anarchy.

Information is received from Madrid that Aguinaldo will not deliver the Spanish prisoners, held by the Filipinos, without the intervention of the Pope, who objects to interfering in the matter.

Governor Roosevelt recently delivered an address to the ministers of the Summer School of Theology at Ocean Grove, N. Y. His topic was "Practical Politics and Decent Politics."

The United States and German members of the Samoan Commission arrived at San Francisco, August 6. The commissioner for Great Britain went to London by way of Australia.

Information is received from Madrid that Aguinaldo refuses to carry on any negotiations respecting the Spanish prisoners unless Spain recognizes the independence of the Philippines.

It is reported that there is so much counterfeiting going on in Cuba, Porto Rico, Hawaii, and the Philippines that the secret service will have to be extended to those islands.

The Secretary of the Treasury has given orders for the printing of gold certificates with a view to resuming their issue, if needed, in the movement of fall crops.

The customs receipts from Cuba for the first six months of the present year were $7,084,168. Havana leads the list with $5,146,830 for the period named.

Rear Admiral Watson will be instructed to dispatch the vessels of the Asiatic squadron in rotation to Yokohama, Japan, for a month's stay.

The New York cloakmakers have returned to work, having been granted their demand for an increase of twenty-five per cent in wages.

The ground for the United States exhibit at the Paris Exposition in 1900 was formally transferred to the commission August 10.

Owing to the capture of Manila, the trade of the United States with Hong Kong has increased at a rapid rate during the past year.

The court-martial trial of General Toral and the other officers concerned in the surrender of Santiago resulted in their acquittal.

President McKinley's secretary, Mr. John Addison Porter, witnessed the prorogation of Parliament, August 9.

It is stated that the Filipinos demand seven million dollars for the release of the Spanish prisoners held by them.

The English government has determined to introduce the gold standard in India, and is hopeful of good results.

The French ambassador, M. Cambon, has sailed for Europe where he expects to make a four months visit.

The Christian Endeavor has requested space for a building of its own at the Paris Exposition next year.

Mr. Andrew Carnegie has donated £10,000 to found a public library at Keighley, Yorkshire.

The National Catholic Total Abstinence Convention was held in Chicago, beginning August 9.

President and Mrs. McKinley will probably remain at Plattsburg, N. Y., until September 1.

The national encampment of the G. A. R. will be held in Philadelphia, beginning September 4.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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As to Class Teaching.

PERHAPS there never was a time in the history of our movement when the matter of class teaching should be more sacredly considered or carefully guarded than at present. The teacher arranging for a class should carefully investigate the character and purpose of every applicant, so as to guard against the possibility of fraud and imposition on the part of the applicant.

More than ever before spies will be hired by the enemies of the cause to get into classes for the express purpose of writing them up in the newspapers by way of sensational matter. This has already been done and may be attempted again.

While it is true that the effusions of hirelings—showing as they do their perfidy and dishonesty in every line they write—will have little weight with a discriminating public, nevertheless, such things add so much more to the general sum of attacks upon Christian Science. Christian Science has nothing to fear from anything that may be published honestly and in a fair spirit in relation to its teaching, whether in class or out of it, but the distortions and attempts at ridicule of unscrupulous hirelings are another matter.

The teacher in these times who does not carefully discriminate, and enter most cautiously and conscientiously upon his teaching work, is injuring both himself and the cause.

This is said, not by way of criticism of what has been done, but by way of caution for the future and in the interest of the cause.

Problems of Orthodox Churches.

PERIODICALS of the leading Protestant denominations and the public press have recently published many articles and editorials in regard to the growing number of empty pulpits, the unsatisfactory standard of average ability among preachers, the insufficiency of the right kind of men now preparing for the ministry, the apathy of the members of large city churches, etc.

Some of the problems now pressing for solution seem to be organic—that is, they signify the existence of inherent errors of organization. The problem of assigning the right men to the right pulpits is simply impossible of solution, even if it be assumed that the clerical ranks contain enough suitable men for the places to be filled,—an assumption which does not seem warranted, judging from the frequent complaints about the inferior grade of men turned out by the divinity schools. Church organizations which embody the system of personal preaching by professional clergymen, will always have a good many churches without pastors, and pastors wanting churches.

The denominational authorities quite generally agree that the growth of scepticism concerning the truth of the Bible, bred of so-called higher criticism, and the widespread practice among ministers of preaching on political and social topics instead of adhering to the sincere and fervent expounding of the simple Gospel truths, are the principal causes of the present unsatisfactory conditions. A return to the plain, earnest preaching of the Gospel is advised; but then another difficulty is seen, namely, the lack of agreement as to what is sound doctrine. Higher criticism has tinctured the thought of the professors of the divinity schools so thoroughly and their influence upon the minds of the younger men in the pulpit is so potent that unity of doctrine seems to be a thing of the past among the clergymen of all the leading denominations. They cannot agree as to what is inspired truth and what is error of translation in the Scriptures.

To show how serious the problems are which now cause anxious thought among the great Protestant denominations, the following extracts from articles are quoted:—

"The list of pastorless Baptist churches in Eastern Massachusetts," says *The Watchman*, a Baptist organ, "includes in Boston the Clarendon Street Baptist Church, the Dudley Street Baptist Church, the First Baptist Church, Commonwealth Avenue, the Warren Avenue Baptist Church, the Brighton Avenue Baptist Church, Allston, the Trinity Baptist Church, East Boston.

"Besides these mentioned there are within the suburban limits of Boston at the present time the following important pulpits unfilled by regular pastors for a longer or shorter time: The Brookline Baptist Church, the First Baptist Church, Cambridge, the North Avenue Baptist Church, Cambridge, the Immanuel Baptist Church, Newton, the First Baptist Church, Newton Center, the Carey Avenue Baptist Church, Chelsea, the First Baptist Church, Melrose, the Winchester Baptist Church, Winchester, the First Baptist Church, Beverly, the West Medford Baptist Church, West Medford, the First Baptist Church, Woburn, the Central Baptist Church, Middleboro, and the First Baptist Church, Brockton."

Commenting editorially on the situation, *The Watchman* says:—

"Several correspondents write us in substance that one reason for short pastorates and the unrest of ministers and people in the pastoral relation is to be found in the increasing secularization of sermons. In the attempt to be up to the times and interesting, it is said that ministers take their subjects from current political and social discussions, and the people feel that the preacher is not an expert in these matters, that he does not speak with authority. If they dissent from him they do not care to go to hear him, while, if they agree with him, they soon tire of his discussions.

"There is some reason for this criticism; but as a matter of fact, we doubt if many ministers of the gospel choose these topics by deliberate preference. They see that preaching out of the Scriptures does not hold crowded congregations, and the demand is that churches be filled. Hence, against their sober judgment, they adopt the line of pulpit discourse that will draw a congregation immediately. When this device gives out they hope to find something else.

"To meet this tendency two things are needed: Will-

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ingness on the part of the churches to sustain their pastors in Scriptural preaching, and a larger and stronger spiritual and moral grasp of Biblical truths on the part of ministers."

The *Literary Digest* for July, under the caption: "Is Presbyterianism Declining in New York?" has this to say:—

"The statement has been made more than once of late that the Presbyterian Church is not maintaining its hold in the metropolis. In particular the New York *Sun*, which is always interested in questions of religious and social as well as of political morals, has recently printed a number of articles and letters in proof of this assertion. *The Sun* points to the fact that at the present moment there are ten Presbyterian churches in the borough of Manhattan which are without pastors or are in a distracted or declining condition. Others which were once notable and prosperous churches are maintaining themselves only with the greatest difficulty. Dr. Hall's old Fifth Avenue Church, once the richest and most powerful Presbyterian Church in the world, remains without a pastor. The Brick Church is soon to be deprived of Dr. Van Dyke, while a Jewish congregation is to buy Calvary Church in 116th Street.

"These statements were lately disputed in the New York *Observer*, but have apparently been confirmed by the New York presbytery itself, which very recently referred to the facts in dealing with the McGiffert case, hoping by this means to induce Dr. McGiffert to retire voluntarily from the church without further weakening it by the turmoil and animosities of a heresy trial. Thus far, however, Dr. McGiffert has shown no signs of yielding, and has reiterated the statement that his faith is not in conflict with that of the Presbyterian Church. As to the causes of this decline, *The Sun* is disposed to think that Dr. McGiffert and the type of thought he represents are largely to blame."

At the Presbyterian General Assembly held at Minneapolis last May, the problem of Dr. McGiffert's alleged heresy was thoroughly discussed, but the Assembly was seemingly afraid to take vigorous action to remove him, although his teachings were held to be very dangerous, as may be inferred from the following newspaper report of remarks made in the assembly by Dr. Moore:—

"Like a prophet of old, with beetling brow and hoary hair and beard, Dr. Dunlop Moore of the presbytery of Pittsburg lifted up the voice of conservatism. 'I have read this book,' he said. 'It is bad; there are worse, for some books deny the authenticity of every one of the gospels. Dr. McGiffert questions only sixteen out of twenty-seven. The book,' and the old man shook with feeling, 'is an abomination before God. Some one has spoken of the kind tone of Dr. McGiffert's letter, it gives me no encouragement. If I had Dr. McGiffert here I would knock that nonsense out of his head.' This last sentiment was liberally applauded."

Under the headlines "Methodists aroused—Declaration that the churches are losing members," the New York *Mail and Express* of May 29, publishes the following:—

"The Methodist preachers, at their weekly meeting today, at No. 150 Fifth Avenue, applauded every reference that was antagonistic to higher criticism. The specially invited speaker was Mr. W. Phillips Hall, a Wall Street broker and an evangelist. Mr. Hall started out by showing that Methodism, with 11,119 churches in the United States, and a membership of 2,720,541, showed an increase last year of only a trifle over one per cent. The New York and Newark Conferences, he said, showed an actual decrease, and the entire Church of God seemed to be losing ground.

"'The time has come,' declared Mr. Hall, 'when ministers should be aroused to the issues involved, and to the great need of a general revival of pentecostal grace. A spirit of general worldliness seems to have invaded the church, and there is too much timorousness among the members. Those who want to save it must go to work at once. If it is wrong for Christians to dance, play cards, go to theatres, or read Sunday newspapers, let us draw the line strongly and at once. The church needs it and is dying without it.' (Loud applause.)

"'We must either get back to a pentecostal platform, or as a church we shall go down.

"'The great stumbling-block is higher criticism. My knowledge by reading the Bible has taught me it is inspired, but according to higher critics I must dismiss this idea.

"'The first duty of Methodists is to revive class meetings, restore holiness, appeal for the witness of the spirit, and pray earnestly for a pentecostal shower.'

"Loud applause greeted Mr. Hall as he sat down, and the preachers broke out into singing.

"Rev. Dr. Wallace, during the discussion that followed, said that no one could deny that there was a dearth of feeling in the church, and he held that it was time ministers opened their eyes to it instead of trying to explain it away.

"Rev. Dr. T. J. Poulson and Rev. R. M. Aylesworth spoke energetically of the great need of a revival of religion to check the loss in membership in the churches, and the meeting closed with a session of prayer."

Regarding the status of the Methodist Church in the vicinity of Boston, Thomas W. Silloway in a communication to the *Boston Traveler* of May 12, says: "I begin with what the public is informed was stated in a public discourse at Lynn, Mass., April 9, 1899, by Rev. C. E. Davis, pastor of the First M. E. Church, the oldest of the denomination in New England. After a scathing denunciation of his own church for its lack of interest in the cause of missions, he is reported to have stated that he did not know of a country church in Worcester County where he has been that had not been going down hill for twenty years, nor did he know of a country church in Massachusetts that had not retrograded in the last twenty years. He stated that there had been an increase of but seven hundred members in the Methodist churches of the county for the year, when Lynn ought to have furnished that number alone. The following statement is also attributed to him, and I give it for what it is worth: 'Look at it as you will, Methodism is dying of dry rot at the heart.'"

The press reports of the transactions of the Council of the Episcopal diocese of Virginia held at Richmond last May, attribute the following speech to Bishop Whittle:—

"Never within my knowledge have we had so few candidates for Holy Orders, or so few young men preparing for the ministry of our Church. This is a great and alarming fact. It certainly seems to indicate a decrease of spirituality and an increase of worldliness among our church people."

The general dissatisfaction in the Episcopal Church over the reception of Dr. Briggs into its fellowship, after he had been dropped by the Presbyterians because of his heresy, is well known, and some of the Episcopalian organs regard this step as a very serious mistake.

In a sermon at Old Orchard, Me., July 30, Rev. L. B. Bates, D. D., of Boston, is reported by the *Boston Globe* as saying, "The condition to-day is very like what it was five hundred years before Christ. There is coldness in the church, a desire to be amused, an unwillingness to follow the commands of God."

At the Christian Endeavor Convention in Detroit last

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month, Rev. Dr. A. McLean of Cincinnati, epitomized the situation as follows:—

"Nineteen centuries have passed since Christ was born, and only one third of the race is even nominally Christian. Nine per cent of all the people on the globe are Protestant, fifteen per cent are Catholic, and seven per cent are Greek. At the present hour there are more than one thousand million souls without the gospel. Not only so, but the non-Christian part of the population is increasing at an appalling rate. There are two hundred and fifty million more in this class than there were a century ago.

In the face of the seeming unfavorable attitude of the world toward the churches, the Christian Science Church has had a steady and rapid increase in membership from year to year, and church building has been progressing astonishingly. The Mother Church in Boston has now a membership of over fourteen thousand, having added nearly twenty-five hundred members to its rolls at the Communion service last June. The branch churches are also growing in about the same proportion.

What makes the growth of the Christian Science denomination stand out in such marked contrast to that of older churches is that it has no professional clergy and no personal preaching, the sermons each Sunday being drawn literally from the Bible and "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, thus avoiding the possibility of heretical interpretation. Without a single exception, all Christian Science churches the world over, unqualifiedly accept Science and Health as their commentary of the Scriptures, hence there are no disputes within the church on questions of doctrine, the only disputants claiming the name Christian Scientist being those who have gone out of the church.

The wisdom of the policy of the Christian Science Church, is amply proven by the intelligent unanimity of thought of its members, on all points of doctrine, their deep interest in the sermons, the increasingly large attendance, and the earnest effort of Christian Scientists to observe the precepts of the Master.

A system of religion, if established by God, ought to meet every human need. Christian Science fills the requirements of a divinely established religion.

The sum total of all human knowledge cannot explain what causes a grain of mustard seed to germinate; then why cling so tenaciously to the "enticing words of man's wisdom." Let us acknowledge our ignorance and be willing to seek Truth with the unbiased judgment of the little child.

If theology be a science, the professor of theology ought to be happy and healthy, or at least should be making perceptible progress toward these perfect conditions; but many of them break down in health while teaching that God is able to do all things but that the age of Christian healing is past never to return.

The belief that goodness is foreign to the nature of man leads to the attempt to enforce goodness by laws and customs—to fasten goodness on man like a pair of handcuffs.

Innate badness calls for repression and restraint. Innate goodness needs only freedom to unfold. The doctrine of natural depravity is not in harmony with the facts as brought out in numberless cases of moral regeneration through Christian Science which takes the ground that man is the image of God and cannot have fallen. Under this treatment the innate goodness quickly manifests itself.

A good old Presbyterian lady having once been asked if she thought the doctrine of total depravity was right, innocently replied, "Yes, I think it is if it is lived up to."

Christian Science acts upon the latent good in men like sunshine upon a grain of wheat, which all winter long has been buried under earth and snow.

In teaching that man is good and pure by nature, Christian Science does not condone immorality, but takes the most effectual method of destroying it, by disclosing the true character of man and encouraging him to unfold it.

Christian Science and the Law.

WE have read with considerable interest an account of the proceedings recently taken at a meeting of the Medico-Legal Association of New York City, held on the evening of June 21, at which was discussed the advisability of prohibiting the practice of so-called Christian Science healers.

It is needless to allude to the deep interest that the present subject must necessarily excite, roused as it has been by numerous cases alleged, and in some cases actually proven, to have occurred in which death has ensued due to a lack of proper medical attendance, the patient or his friends having been believers in Christian Science healing. But before we come to take up any such stringent remedy as legislative action, let us pause and consider.

In the first place, viewing Christian Science merely as a religion, there can, we believe, be scarcely any doubt of an absolute lack of authority resident in any law-making body in this country to declare unlawful the observance of the precepts of a particular cult where such precepts do not bring about results positively injurious to the community at large. A power to prohibit polygamy or polyandry no one may dispute nor, as one of the speakers stated, may the Salvation Army be permitted to disturb the quiet of the neighborhood with sound of cymbals or tambourine. It is a very far step from this, however, when we say to a man, "You must employ a member of such and such a medical school when you or one of your family is ill." To our mind, an act like this comes quite close to being an exceedingly dangerous infringement upon the liberty of the individual. It is an intensely wearisome platitude to say that the very best way to favor a religion is to persecute it, and it is very questionable whether anything would give quite the impetus to Christian Science that a few penalizing statutes would. Remember that this is not merely a question of a preference for some particular school of medicine. The followers of Mrs. Eddy have bound up their system of medicine with their religion; if one fails, the other must fail also.

The author was talking some time ago with the somewhat cynical proprietor of a well-known patent medicine whose advertisements we see upon every fence, and during the course of the conversation asked him: "Now, just as a matter of fact, between ourselves, is there really anything in the claim that that mixture of yours will cure all the list of diseases that you say it will?" The answer received was, "Well, it won't do people any positive harm, and a man will believe anything you tell him about his religion and his health, so maybe it really does somebody a little good." It is because the Christian Scientists have combined the two that there will be an infinity of trouble in enforcing any prohibitive act, and the moment one is

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passed it is easy to prophesy that a cry of religious persecution will be raised that will operate to bring a goodly number of recruits into the fold.

But, putting aside all questions of the religious aspect of the matter, let us look at the subject purely from a medical standpoint. While disclaiming any affiliation with the sect, we think it questionable whether some good is not obtained through their methods in a certain limited class of cases. Every physician realizes the important role played by imagination when he remembers the vast number of cases which exist of hysterical origin. In cases of hysterical paralysis, hysterical aphonia, hysterical motor ataxia, and hysterical dermographism, where the true seat of the disease is in the imagination alone, the Christian Scientist may almost contend on an equal plane with the graduate of a medical school. The cure is as easy and efficacious, whether the patient takes bread pills or submits to a pretended operation for the purpose of humoring him and persuading him that a cure has been effected, or is made to believe that a beneficent deity has interposed for his especial benefit. No one who has visited the cathedrals in Catholic cities can fail to be impressed with the heaps of crutches and canes that are shown as testimonials of the medicinal properties of the thigh bone or ear tip of some particular saint. That a person has entered the shrine of our Lady at Lourdes on crutches after having been treated for a long time without success by the medical fraternity, has thrown the crutches away and walked forth cured, to all appearances, may be conceded. That there was anything really the matter with such an individual beyond a perverted imagination may be denied. If the hypnotist is able to cause a blister to arise by informing the subject that he is touching him with a red hot iron when, as a matter of fact, he touches him with nothing more harmful than the tip of his finger, we are certainly justified in allowing wide latitude to the powers of the imagination.

"But," some one may ask, "how about contagious and infectious diseases when nothing is done to prevent their spread?" To that it may be answered, that while the citizen may have the right to call upon a Christian Scientist if he so desires, to attend himself or his family, that being a purely personal matter, he had no right to endanger the lives of his neighbors. By all means, let the holder of a degree of C.S.D. practise in all cases, if any one can prostitute his reasoning powers so that he believes in an ability to cure by Christian Science methods such diseases as small-pox, diphtheria, or typhoid, but let such healer act under the same supervision as does the holder of an M.D., who is required to notify the Board of Health of the existence of the malady, and compelled to see to it that proper means are adopted by isolation, etc., to prevent the spread of the disease.

But let us be just and consider that in all probability no science is so inexact as that of medicine. Mind, we are not speaking of surgery, but medicine, pure and simple. Call in half a dozen physicians and you will usually, if the case presents any complicated features at all, have at least four of them differ in the diagnosis. There is scarcely any profession which hates more to depart from given lines. Hypnotism, after over fifty years of struggle, is just beginning to be recognized as a possible aid in effecting cures of a mind diseased. What an uphill fight did Dr. Morton have in introducing chloroform as an anæsthetic. How long was it before the virtue of vaccination began to be recognized, and how long was it before the pioneers who urged that heated rooms and loads of blankets was no way in which to treat a fever patient ceased to be looked upon as dangerous lunatics? Who cannot remember the memorable struggle between the "regular" and the homœopaths, and the battle which is even now being waged between the allied forces and the osteopathic school? While the professors of Christian Science may go much too far in their claims, some credit must be given them, and just what amount of credence should be placed in their methods must be determined by the individual patient, or, should he not be capable of acting for himself, by those to whom the law has confided the duty of protecting him. On the whole, the case seems one where each individual may be permitted to act as he or she thinks best about calling in a Christian Science healer, and any legislation which would tend to restrict this would be far too paternalistic to deserve anything but failure.—*The American Lawyer.*

Another Christian Science Department.

In opening a Christian Science Department as a regular feature of the paper, the *Woman's Weekly* of Omaha, Neb., says editorially:—

The new department on another page, edited by Mrs. Hamblin, is believed to be one of interest to a large number of people in the state and city. The *Weekly* has not investigated the doctrines of the Christian Scientists, but it knows several people who profess to believe those doctrines, and they are respectable people, who say they are trying to lead pure lives, and the evidence sustains the statement. The practice of the Christian Scientists is not to refute any sort of slander, as they believe that the truth will finally prevail. For that reason they suffer greatly on account of newspaper criticisms, in the minds of many people who are observers. There is no paper hereabouts that has taken up the fight in their defense, and when the proposition came to the *Weekly* to do that, it was met as every such proposition has always been met during its six years of life with the assurance on the part of the editor, that space would be gladly furnished for them to set forth anything which seems to be for the good of humanity.

The paper has no apologies to make for this course. It believes that if the Christian Scientists are right in all their notions, that every one should get on their side as soon as possible. It believes if they are wrong, the more publicity given to their doctrines, the sooner they will perish from the minds of men.

Another reason why it is proper to give space in a newspaper to this subject of Christian Science is that a great many people are curious to know the subject as it is from the Scientists' standpoint. The subject is one upon which all sorts of rumors are afloat, and the truth is what the people always enjoy at the last. If any of our readers take issue with the editor of the department at any time, space will be given for a fair discussion of the point, and we shall earnestly assist both sides to arrive at the truth, so far as it may be reached in this world, with its hard limitations.

The editor of the *Weekly* has talked of this matter to scores of people during the past six weeks. Many have said, "I should like to know exactly what these people are aiming at, and wherein they differ from other churches." This has been a strong argument in favor of giving the space to the people, who ought to know their own opinions, ideas, and beliefs. They ought to be able to set them before any honest investigator more clearly than any outsider could do, and we believe Mrs. Hamblin, who will for the present edit the department, to be an intelligent, earnest, honest woman. She will no doubt present many helpful suggestions from time to time, and if through her work in the *Weekly*, one person is benefited, we shall be glad, and there is a certainty that none will be injured.

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Moral Fault and Disease.

[From "Literature and Dogma."]

MEDICAL Science has never gauged,—never, perhaps, enough set itself to gauge,—the intimate connection between moral fault and disease. To what extent, or in how many cases what is called *illness* is due to moral springs having been used amiss, whether by being over-used or by not *being* used sufficiently, we hardly at all know, and we too little inquire. Certainly it is due to this very much more than we commonly think, and the more it is due to this, the more do moral therapeutics rise in possibility and importance. The bringer of light and happiness, the calmer and pacifier, or invigorator and stimulator, is one of the chiefest of doctors. Such a *doctor* was Jesus; such an operator, by an efficacious and real, though little observed and little employed, agency, upon what we, in the language of popular superstition, call the *unclean spirits*, but which are to be designated more literally and more correctly as the *uncleared, unpurified* spirits, which came raging and maddening before him. This his own language shows, if we know how to read it, "What does it matter whether I say, Thy sins are forgiven thee; or whether I say, Arise and walk." And again, "Thou art made whole, sin no more, lest a worse thing befall thee." His reporters, we must remember, are men who saw thaumaturgy (wonder working) in all that Jesus did, and who saw in all sickness and disaster visitations from God, and they bend his language accordingly. But indications enough remain to show the line of the Master, his perception of the large part of moral cause in many kinds of disease, and his method of addressing to this part his cure.

It would never have done indeed, to have men pronouncing right and left that this and that was a judgment, and how, and for what, and on whom. And so when the disciples, seeing an afflicted person, asked whether this man had done sin or his parents, Jesus checked them and said: "Neither the one nor the other, but that the works of God might be made manifest in him." Not the less clear is his own belief in the moral root of much physical disease, and in moral therapeutics; and it is important to note well the instances of miracles where this belief comes in. For the action of Jesus in these instances, however it may be amplified in the reports, was real; but it is not, therefore, as popular religion fancies, thaumaturgy,—it is not what people are fond of calling the supernatural, but what is better called the non-natural. It is, on the contrary, like the grace of Raphael or the grand style of Phidias, eminently natural; but it is above common, low-pitched nature; it is a line of nature not yet mastered or followed out.

MATTHEW ARNOLD.

From the Religious Press.

Dismiss Without Censure.

The *Advance* counsels the Congregational churches to dismiss without censure all Christian Scientists who wish to join Christian Science churches, but without the letters of recommendation to these churches, on ground that they are not evangelical in doctrine.

The Watchman (Baptist).

Definition of evangelical—Holding or conformed to what the majority of Protestants regard as the fundamental doctrines of the gospel, such as the Trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith, not by works, and regeneration by the Holy Spirit; spiritually-minded; as, an evangelical church or denomination. *In a special sense, spiritually-minded and zealous for practical Christian living. Seeking the conversion of sinners.*—STANDARD DICTIONARY.

If to be evangelical involves the acceptance of all the doctrines given in the above definition, then Christian Science cannot be properly called evangelical, for our textbook, Science and Health, page 473, says, "Thus Jesus taught that the Kingdom of God is universal, and man unfallen, pure, and holy." Christian Science is, however, evangelical in the sense of standing for *practical Christian living*, for the *conversion of sinners*, for *spiritual mindedness* and close adherence and loving loyalty to the teachings of Jesus. It stands for more, namely, the reproduction of the Gospel works as a proof of possessing the Gospel spirit.—ED.

Reward of Unselfishness.

True power comes to the individual, not when he seeks its source in himself, but when he is willing to attach his own destiny to what is universal. It is not our personal good that abides, but the good that belongs to all men. Real spiritual strength is secured when we identify ourselves with mankind, and seek only that which comes to all.

It is the self-seeking that brings fret, worry, heart-ache, discontent, and disappointment. When we identify ourselves with the common good, find in that hope and satisfaction, we are sustained by it; and it makes our aims large and noble. We cannot claim of God the protection of any special providence. Rather should we wish for that which is universal, that guards every member of the race by unfailing law. If all are provided for, we shall not be left in poverty.

It is our strength, and not our weakness, that we share in the "common lot." In so far as we recognize this common destiny, and accept it cheerfully, even gladly, are we made ready for the real work of life. Especially are we qualified for our tasks if we are brought to see that the divine ordering is not arbitrary and wilful, but broad, generous, unfailing, and universal. Whatever the divine order, within that is our place, in harmony with it is our strength secured, by way of that comes all our power.

. . . . . .

He who seeks to bring his life into harmony with the divine order is not a mere puppet in the hands of God. Rather does true loyalty to God bring to the individual the full measure of his own capacity for spiritual activity. We gain the largest liberty by the most perfect obedience. Our own success is most assured when we forget self in the interests that are God's, and not ours.

When we are grieved and disappointed, is it because we have been seeking individual success? If that is the case, the remedy is to cast on God the burden and the issue. We have tried to accomplish too great a task, to bear too heavy a burden, and we have not been equal to what we have undertaken. It is but a small responsibility that is ours, and that must be shared with others; and in the sharing is the strength. In obedience to the divine will is our hope and promise.—*Christian Register* (Unitarian).

Universalist on Christian Science.

In the last number of the *Leader*, a writer, quoting from a paper prepared by the Rev. Mary Baker G. Eddy, and read before the Parliament of Religions at the World's Columbian Exposition of 1893, gives what he concludes to be the doctrines of the Christian Science churches. And any other person would doubtless arrive at the same conclusion if they confined their attention or criticism to that particular statement of Christian Science theology as presented by Rev. Mrs. Eddy at that time. For this reason the writer, who seldom errs with his pen in matters of this kind, is in this instance, we think, led into a mistake

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on a point of great interest to all Universalists, and also fails to do justice to believers in Christian Science on the question of human destiny.

It is a remarkable fact that Rev. Mrs. Eddy's book, entitled Science and Health, occupies precisely the same ground on the subject of sin, its origin and end, as that advocated so tenaciously by Father Ballou of hallowed memory. We also find in the same work a statement on page 493, of the belief of Christian Scientists. Article 3 reads as follows: "We acknowledge God's forgiveness of sin, in the destruction of sin, *and that sin and suffering are not eternal.*" (The italics are ours.) What plainer or stronger statement can we have than this, to express the Universalist idea of human destiny? We have before us the creed of a Christian Science church of a neighboring city, that adopts this view of the future life, and it is probably an article in the creed of every church of that name in the country. Our good friend is therefore entirely mistaken when he asks, "What does a Universalist gain who gives up a Profession of Belief that finally all souls will be brought into harmony with the will of God by substituting therefor a declaration of 'tenets' which wholly ignores the question of immortal destiny?" It is unfortunate that Rev. Mrs. Eddy did not define the Universalism of her creed and church as clearly at the World's Parliament of Religions as she had in her Science and Health. Why she did not do this, needs, we think, some explanation.

We have no particular desire to champion the cause of Christian Science, or at least till we have more light on the subject than seems probable at present. We only ask that justice be done to all sides and to all sects, especially where there is so near an agreement in the one great essential and beautiful truth of a world's deliverance from sin, as exists between ourselves as a church and our Christian Science friends. We are ready to rejoice, as was St. Paul, in whatever way this blessed gospel is preached. V. L.

In the *Universalist Leader.*

Unitarian Need of Theology.

President Hyde says that Unitarians have been brought "to the very verge of doctrinal sterility" by their contempt of dogma, and have found it impossible, "to breed their ministry out of their own loins." Whereon that excellent Unitarian journal, the *Christian Register,* says, "There is some truth in the statement. Theology is the orderly array of our knowledge of God. What we know about God, or what we think we know about God, can be stated. The relations of our thought of God to other forms of thought can be pointed out. To deny that we have any theology is to deny that we have any thought of God that is worth setting in order."—*The Watchman* (Baptist).

England and Catholicism.

It is cold comfort which Mr. Richard Bagot, an English Roman Catholic, gives his fellow-believers. He says that Roman Catholicism is losing ground in that country and that it never will be converted to the papacy. He gives four reasons: repugnance to the confessional, hostility to the arbitrary rule of the pope, Ireland's wretchedness—largely due to its dominant form of religion, and innate and vigorous Protestantism in the English blood. Evidently he knows his countrymen thoroughly. The indications now are that the Established Church will manage to go on somehow without any such division as seemed probable a few months ago. But, should one occur, it is doubtful if the High Churchmen, as a body, would go over to Rome, although many individuals among them probably would become perverts. And if it were to go, much the larger portion of the Anglican Church still would be left behind. The outlook for the supremacy of the Roman Catholic Church is no better here than in England, in spite of the outcries of some alarmists, and none understand the fact better than many of the most influential prelates. The simple fact is that Roman Catholicism and the Anglo-Saxon race are naturally uncongenial. It is much easier for an Italian, a Frenchman, or a Spaniard to be a Roman Catholic than for an Englishman or an American. And the different training of the different races intensifies the tendencies of their natures.—*The Congregationalist.*

The Lectures.

At Eastport, Me.

Rev. William P. McKenzie, C.S.B., of Cambridge, Mass., member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass., says the *Eastport Sentinel* of August 2, delivered, as advertised last week, a fine lecture at the Opera House on Monday evening to a comfortably filled house. The speaker was introduced by a former townsman, Mr. Carol Norton, C.S.D., also a member of the same Board of Lectureship. Professor McKenzie held the attention of the audience while he unfolded in a lucid manner the religion, philosophy, and Christian healing of Christian Science. The stage was prettily decorated with evergreens, palms, and cut flowers. Mr. Norton's introductory remarks were as follows:—

Ladies and Gentlemen, Fellow-citizens:—We have assembled to-night to hear a lecture entitled, "The Truth Concerning Christian Science." I think we are all aware of the fact that this subject is at the present time engaging the sober thought of Christendom. This lecture is given in the regular course of the educational work of this great movement. The lectures are designed to put this subject before the people in a simple and direct way. Life at best is deep. Life on the one hand is filled with mystery, and on the other with certain self-evident truths. The great question of Pilate, after all, peculiar as we have always thought it, but still uppermost in every breast, is What is Truth? We are thinking beings. We live in a world of thought, and advancement must be progressive. Again, we look about us in the world of existence and with one voice we admit that if sin were removed, if we could conceive of an understanding of God and of religion that would eliminate pain, wasting disease, and misery, and if through a spiritual mastery of the teachings of the Founder of the Christian religion we could gain a practical and every-day understanding of the significance of the kingdom of Heaven within, then I say that we would be willing to hear the Truth, to get new light on old truths, and to embrace as a unit the one great motive-power of this religion—the return to the demonstrable Truth of Christianity, not according to the schools, not in harmony with scholasticism, but Christianity according to Christ, with its power of moral regeneration, spiritual or mental transformation, the healing of physical disease, and step by step the establishment on this earth of the kingdom of righteousness and of God.

We have with us to-night one of the regular lecturers of the Christian Science body. Lectures are being carried on in all the cities and in the majority of the towns of America, the Dominion of Canada, and in England, and it is with great pleasure that I introduce to you the lecturer of the evening, Rev. William P. McKenzie, C.S.B., of Cambridge, Mass.

The audience was composed of representative thinking people from all the congregations of the city, and gave Mr. McKenzie's delightfully clear and interesting lecture marked attention. In this, the most easterly city of the

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United States, we feel especially pleased to have had the privilege of this able and convincing presentation of the great truths of Christian Science, and as this is the first American city to see the rise of earth's sun, so we rejoice in the fact that the sun of righteousness has risen with healing in its wings through this gospel of Christian Science healing and regeneration. Thus in this land of sunrise the work is going on and the signs are following.

THE SECRETARY.

At Fortuna, Cal.

Dr. A. A. Sulcer lectured at Fortuna, Cal., Thursday, July 20, to an audience composed of representative citizens, his subject being "The Science of Christian Science."

The lecturer was introduced by a practising doctor of medicine, W. D. F. Ward, M. D., who accepted the office as a mark of respect to one who had been a colleague. Dr. Ward's introductory address was as follows:—

Ladies and Gentlemen:—This seems a paradoxical position for me to occupy, but you see I am "clothed," and I assure you, "in my right mind."

It is seldom you see business men sending trade to the other store, and this may seem what I am doing; but, ladies and gentlemen, I have three reasons why I am here,

First, some of the best citizens of our town—who are among my best friends, but who are not patrons—have invited me to introduce the lecturer on this occasion. Second, Though I do not pose as a very pious man, yet there are times when I do wish to express and show to the community one feature of the principles of the Divine Master—liberality. Third, the learned lecturer belongs to the noble profession of which I am a humble member. When I reflect upon the amount of labor required to have the title M. D. honorably attached to our name, the amount of study to keep abreast of the times, and further think of the anguish we sometimes feel when face to face with the problem of disease and suffering, how our hearts are saddened as we return to our homes when our wives dare not question us or our little children play with us on account of our business countenance—after these and many other sufferings we are often reviled by those people over whose happiness we have been so solicitous—I say for these and other reasons I am here to introduce the learned lecturer, though he may now have an apparently easier method in the healing art.

Ladies and gentlemen, allow me to introduce A. A. Sulcer, M. D., who will address you on "The Science of Christian Science."

T. W. WILSON.

Lectures at Other Places.

Fenton, Mich.—W. G. Ewing, Friday, June 9.
Lake Geneva, Wis.—W. G. Ewing, Monday, July 17.

A Physician to Physicians.

BY ALFRED E. BAKER, M.D., C.S.B.

SUPPOSE you had discovered a drug, the active principle of which should prove to the entire satisfaction of yourself and more than a million patients. Suppose this remedy needs no compounding, for it is always prepared. There is no patent, no red tape, no middleman, no quackery connected with it—a noble remedy indeed, making the lives of doctors and patients better and holier. Let us further suppose that the effect of this medicine is always the same—a salt that loses not its savor. There is no fear, doubt, or uncertainty that it will not act, and act at once. A medicine you could leave with a patient and go away, knowing that when you return you will find that this all-powerful remedy has worked wonders and performed what seems to be a miracle. It is a medicine without schools or rivalry; a medicine no unscrupulous discoverer can monopolize just when the human need cries out for help; a medicine that no combine can cover, as quinine was covered during the war, when seemingly most needed, because there was no other drug known that would produce the desired result. A remedy within the reach of all, and no relentless combine can cry, Up with the prices—*nux vomica, anti-toxin*, not *vox populi*, is king!

An ideal remedy, you say. Then Christian Science is ideal, for a million people are ready to testify that it is just such a remedy. The medicine of Christian Science is Mind, God. God is the only Presence and Power, and all God's children can understand Him. It is only ignorance, superstition, or prejudice that argue they cannot.

This new-old medicine of Mind is the long-desired elixir of life. This is the Love that "casteth out fear;" that "is the fulfilling of the law" of harmony, health, happiness, and holiness; that "worketh no ill to his neighbor;" the one "altogether lovely;" the One Healer. We must all, sooner or later, recognize a power above the human that "healeth all our diseases."

Does any physician know of a drug that will heal sin and sorrow? Yet Jesus the Christ knew of such a remedy, and Christian Science is proving that all men can do as Jesus bade them—preach the Gospel, heal the sick, and cast out devils. Jesus Christ was an authority *against* disease, not on it or for it, as the fashionable fad of specialism is to-day. Who is so apt to die of that disease of which he makes a specialty as the specialist himself? And who can so frighten a patient as a specialist, by confirming a disease as surely fatal?

In the practice of *materia medica*, medicine seems to be working, not with man and against disease, but against man and with disease. While *materia medica* has endeavored to keep pace with disease, it is found that disease has likewise kept pace with *materia medica*. Material remedies, then, are an enemy to doctor and patient alike.

Have you never had a patient whom you sent to the mountains, the seashore, or somewhere else, to get his mind away from himself? What was the metaphysics of this? Was it not to change the mortal mind thought? to drive away the fear of disease? And how many times has the remedy worn out and the prescription utterly failed, because, forsooth, human theories always fail. Thus the fear returns, and with it the disease. Herein is seen the teaching of Christian Science that disease is fear and fear is disease.

The Christian Scientist knows that fear must be cast out in any case, be it a pin scratch or a broken back. His remedy is the understanding that God, the Principle of man, never changes, but is the same "yesterday, to-day, and forever"—eternal Life, Truth, and Love. Mortal mind is ever changing—one belief constantly taking the place of another, theories of to-day becoming fallacies of to-morrow. Truth never changes, but governs man in perfect and eternal harmony.

Are you satisfied that material medicine is all you can do for your patient? Is medicine a science? As honest men and physicians, with only one motive, and that to do good to your fellow-men and help them, can you afford to ignore the claims of Christian Science? Why not strive to understand the nature of this cure as practised by the earnest and honest followers of the Master metaphysician?

The teaching and practice of Christian Science is clearly set forth in "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. Christian Science is your friend, not your enemy, competitor, or rival—for it is the friend of all men, doctor and patient alike. Its practice will not rob you in any way, but will rob death of its sting and the grave of its victory. This blessed remedy

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will, as you come to understand it and depend upon it, be found to be efficacious to heal mentally, morally, and physically. Even those who are absent, as well as those who are present, can be healed by it.

Should prejudice prevent any one from at least looking into the "little book"? Should we not endeavor to be physicians after the manner of the Great Physician, who relied upon an unseen Intelligence, the invisible God, the indivisible Mind? Again let me ask you to procure a copy of Science and Health, study it faithfully, and put its teachings into practice. Thus you can know for yourself whether Christian Science is more successful than *materia medica*. I have found it so.

Under Fire at Detroit.

As a free discussion of Christian Science is invited in this morning's editorial it is surely the privilege of any respectable citizen to participate in the same.

The right of a religious denomination to worship according to conscience is conceded by the *Free Press*, and would be their prerogative even if every newspaper in the land denied it, but there is a singular and very apparent inconsistency in the statement that they may believe whatever they please, but must not practise their doctrines.

It is very evident that if Jesus of Nazareth had not demonstrated his theories he would never have been crucified. People have always been willing to tolerate mere talk, but when his healing work began to command the attention of all he was soon brought to trial and death.

Now the main objection urged in the article before us is the fact that Christian Scientists receive pay for their services, and this it is claimed is contrary to Christ's teaching and practice. In order to prove the incorrectness of this opinion it is only necessary to read in Matthew's gospel, tenth chapter, seventh to tenth verses, and we find therein a positive command given the disciples to rely entirely upon the return made for their services. When the Great Teacher said, "the workman is worthy of his meat," or as Luke gives it "the laborer is worthy of his hire," he laid down a principle which rightly governs all human affairs. Is it considered wrong to pay ministers for their work, or doctors who only attend the body and leave the moral nature uncared for? There are hundreds of well-authenticated cases of healing in Christian Science where the greatest moral and spiritual uplifting comes with bodily healing, and the late Dr. Lyster, of this city, admitted this fact before the State Medical Association in 1887.

There are thousands of Christian Scientists who are working gratuitously, but it is found that the best work is done by those who devote all their time to study and practice, and who therefore must give up their ordinary occupations. Besides this, Christian Science requires of all the demonstration of justice, and if we have anything good to give we are entitled to due compensation for the same.

The next point taken is the providing for the protection of children, and there were many beside Christian Scientists who thought very seriously upon this question in reading in the Sunday papers the statement that forty-one children under five years of age had died in this city last week under ordinary treatment. The writer does not know of a single case of the death of a child during the last year under Christian Science treatment in this state, but even if a few could be found, could any fair-minded person fail to see that the parents had an undoubted right to seek help in other directions than those where so many failures occur?

It may be thought well, ere long, to have another board of registration, in which statistics of all deaths will be not only carefully kept, but accurately published, giving the names of attending physicians of whatever school, and Christ's test would thus be made available, "by their fruits ye shall know them."

Till then, we abide patiently the events of the hour, having received so many blessings through Christian Science, and fear not to be subjected to persecution for the sake of our cause, inasmuch as we are assured that God does govern the world and God is just. A. M. K.

Detroit Free Press.

Christian Science and Contagious Diseases.

CHRISTIAN SCIENTISTS are misrepresented on the subject of reporting contagion. I have advised families to report such cases. One of the leading Scientists in this city told me she recently refused to treat a family until they reported the case of contagion. Dr. Keough, the health commissioner, is in a position to know, and he very kindly states that with one or two exceptions Scientists have reported contagion.

Dr. Wilcox has well said that "we have had an epidemic of scarlet fever every fall for years, anyway." It is certainly an insidious form of persecution for any physician to seek to place the spread of this error on the neglect of Christian Scientists. The fact is that Christian Science is preventing the spread of contagion more than any other agency. As certainly as Christian Science has healed thousands, just so certain it has prevented other thousands from falling under contagious ailments.

Ignorance of mental therapeutics is no argument against it. This age is turning rapidly from matter to mind for cause and remedy. The growing popularity of Christian Science healing and of non-drugging healers is "the handwriting on the wall." Some of the methods of opposition adopted by the drugging systems would lead us to believe they have interpreted this prophecy, and see the gravity of the situation.

No Christian Scientist or any one else should ever send their children to school or church while under a contagious ailment.

No Christian Scientist or any one else should expose their neighbors to a contagious ailment. To do so is a violation of human government, and is not necessary in any sense to successfully live and practise Christian Science.

It is a fact that many forms of contagion are so mild that physicians allow much freedom, and in some instances have not required a flag put up. If Christian Scientists take the same liberty they are frequently held up as intentional violators of the law.

We are aware that many physicians do not join in this petty persecution, and we are also in a position to know whereof we speak when we say that many physicians have been consistent enough and magnanimous enough to send people to Christian Scientists to be treated. This is the right state of affairs, and it will continue to grow until there is a kindly relation established.

Progress in every age has come about by departing from the old customs and systems. LEWIS B. COATES.

The Salt Lake Herald.

The Lord's Song.

"How shall we sing the Lord's song in a strange land?" (Psalm 137: 4).

We answer: By demonstration—the demonstration of Life, Truth, and Love as taught in Christian Science.

And what is the Lord's song but the song which comes from the pure in heart who see God and reflect "the sinless joy, the perfect harmony and immortality of Life" which constitute "the only veritable man." (Science and Health, p. 242.)

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What is the "strange land" where our oppressors, or would-be-oppressors, require of us a song, in mockery of our captivity, but the land of personal sense, the land of delusion, where the mirage of error—a fatuous belief of life and intelligence in matter—leads astray all except the God-directed and God-inspired. And here our Mother and Leader has taught us through the ever truthful and reliable pages of Science and Health how to "meet every adverse circumstance as its master."

The homesick Hebrews, holding the belief of Babylonish captivity as real, had not the measure of understanding which to-day is given to every humble, earnest student of Science and Health. To be able to voice spiritual harmony and strength instead of want, weakness, and woe: declaring words of self-sustaining, self-existent, and eternal Life in the face of famine and fear, causing strains of love and joy to rise triumphant above the throbs and wails of sorrow and depression—this is taking our harps from the willows and singing the Lord's song in a strange land.

It is the high, heaven-born privilege to-day of every Christian Scientist to sing not only daily, but hourly, the Lord's song—the song of Truth and Love—in a strange land.—E. W. S., Columbus, O.

Positive Statements.

If there is one thing more than another in the writings of the Rev. Mary Baker G. Eddy that has attracted my attention, it is the positiveness of her statements. After hungry and suffering mortals have turned in vain to *materia medica* for relief and strength, then have called on the clergy for spiritual comfort, and have received the cold consolation, "if God wills;" if then, when almost in despair, but still searching for light, some one gives them Science and Health to read, the first sentence their eyes rest upon attracts them because of its positiveness. With thoughts of past experiences coming up, they wonder if this is true. Then they read it again, and conclude the author speaks as one having authority, or as one having no doubts, and exclaim, What a sweet morsel! the first that has at all been satisfying. How eagerly they read on! Page after page is read; the reasoning is so clear that the statements no longer leave room for doubt. Before they hardly realize it, a new hope has sprung up in consciousness to be brought out in daily life, according to a fixed principle and rule. "Old things are passed away; behold, all things are become new."

I was one of those who were longing for something higher, better, and more permanent, and lo, I am finding it in the teaching of Christian Science.

M. O. F., Omaha, Neb.

Miscellany.

A Well-Wisher.

I was walking along one of the main streets of Indianapolis.

Suddenly a cheery "Hello!" rang out upon the air, and an old gray horse was reined up by the curbstone. A cheerful face peered out of the buggy, a few kind words were spoken, and we parted.

I had not taken a dozen steps when I heard a loud "Say!"

Upon turning around, I saw that the horse was again at a standstill, and the genial face of the Hoosier was peering out from under the back curtain of the buggy.

"What is it?" says I.

"I wish you well!" says he.

I had met this gentleman for the first time on the previous day. He was not under the slightest obligation to me, and there was not the least prospect of our ever meeting again; but he stopped his old gray horse, on a cold day in winter, to tell me that my destiny was a matter of personal interest to him!

"I wish you well," says he.

Long after he had dropped the curtain and vanished from my view, I stood looking after him.

Only a moment before, I had been pressed down by an unusual burden, for I was passing through one of those dark spots that we all find upon the journey of life.

But, somehow, after the kind old Hoosier had spoken those words, the burden rolled from my shoulders.

"He wishes me well," I kept saying to myself.

I had just been muttering over to myself all the hard things that had ever been said about the selfishness of mankind!

One of these infernal distiches that stick to the memory like burrs, and poison the heart like arsenic, had been ringing through my head as monotonously as an old cow-bell:—

> As I was walking by myself, myself said unto me,
> "Beware of thyself, take care of thyself: for nobody cares for thee."

Suddenly, like the song of the robin in spring, I heard the sweet refrain, "I wish you well, I wish you well!" and this from the lips of a stranger.

I am not ashamed to tell you that tears of gratitude filled my eyes, and that I cannot recall the words up here in my cosy study without a warm feeling around my heart.

He gave me no money, he did not offer me any substantial assistance in my pressing emergency, but he "wished me well."

I do not know what mysterious power was in that wish, but it seemed to carry me over a rough spot. It was just at that time that the tide turned in my life.

Perhaps it is literally true what Elizabeth Barrett Browning said, that "every wish is a prayer—with God."

At any rate, my experience gave the lie to that sneer of the Roman poet Plautus, "'He wishes well' is a worthless word unless a deed go with it."

What an atmosphere to fly in are good wishes! How easily the tired wings are sustained by them! How cheerily the sailor boy puts out to sea when his sweetheart stands on the wharf to "wish him well"! How bravely the regiment goes into the fight when mothers and wives stand on the brow of the hill, and "wish it well"!

Life is a hard struggle for most of us, and the least we can do is to "wish each other well."

Whoever you are down there in the arena, covered with dust, and half dead with the struggle, "I wish you well."

Perhaps I shall never have a chance to serve you, but "I wish you well."

CHARLES FREDERIC GOSS in *Sunday School Times*.

A Thrilling Incident.

There was a dramatic scene enacted at the Glad Tidings gospel tent Sunday afternoon. Nearly three thousand people, who crowded into and around the tent, were thrilled by it. It was a typical example of the effectiveness of the revivals.

Evangelist S. Hartwell Pratt was giving his preliminary notices of the work of the approaching week. As an especially interesting result of the previous week's meetings he was saying:—

"At one of the early meetings of the week a man strongly under the influence of liquor came to me and asked for prayer. I knelt and prayed with him, although I doubted the good that was being done. Friday night he was here, fresh and sober, telling me that that prayer has been an-

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swered and he had been saved. God alone must have heard that prayer, for I do not believe that at the time the man was sober enough to hear more than a few of the words I said——"

"I beg your pardon, but I am that very man, and I thank God for His saving grace," interrupted a neatly dressed, earnest-faced young man in the middle of the congregation.

Without a moment's hesitation Evangelist Pratt began singing "Praise God from whom all blessings flow." The great throng joined in with fervor and enthusiasm which must have made the old tune heard for many blocks around.

Mrs. Russell Sage was among the many well-known Christian workers who occupied seats on the rostrum. She had with her a hymn-book, presented to her by Mr. Moody, and she was an active participant in the services of the afternoon. S. H. Hadley, the leader of the Water Street Mission, was also present.—*New York Journal.*

Dear Sentinel:—Which prayer was answered, that of the doubting Evangelist, or the unspoken, earnest desire of the penitent? W. T. VAUGHAN.

Jesus Loyal to Judaism.

H. Weinstock, a prominent Jew of Sacramento, has created considerable discussion by reading a paper entitled, "Jesus the Jew," in various synagogues on the Pacific coast. The following passage will give an idea of his point of view:—

"I found that, according to New Testament traditions, Jesus was born a Jew, lived a Jew, died a Jew. I found that he preached nothing but Judaism in its purest and simplest form. I found that the thought of establishing a new belief, or even a new sect, was furthest from his mind; that his aim was not to follow after the heathen, but to seek out the lost sheep of the house of Israel. I found that his mission seemed to be to uplift the lowly and to expose the wickedness in high places. I found that he gave his heart, his soul, and his very being to the poor, to the sick, and to the needy. He said, I am not come to heal the sound; I have been sent unto the sick. I found that he was a man of unbounded sympathies and of great moral courage; that he was simply striving to practise and to preach the moral code established by Moses and the Prophets, and to put literally into practice in his daily life the great lawgiver's precept of 'love thy neighbor as thyself.'"—*Times Democrat,* New Orleans.

Man's Duty Toward Evil.

Evil can sometimes be avoided, must sometimes be endured, and must sometimes be battled with. A man can be a man in all conditions in which he finds himself in God's service, if only he does his part in faithfulness and in faith. Old Quarles says: "He is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant that can conquer it." Avoiding evil, enduring evil, battling evil, all may be done in God's strength, for God's cause.—*Sunday School Times.*

They have Christian Science on the rack in several places for the reason that certain subjects treated by Christian Scientists have died in spite of such treatment. But suppose they put all doctors who fail to cure on the rack. Men and women will die under all kinds of treatment. We say this without any knowledge of the methods employed by the Christian Scientists. But no system ought to be judged upon isolated cases.—*Republican,* Cedar Rapids, Ia.

The Universalist *Leader,* in alluding to the statement of the Methodist pastor that two invalids, members of his congregation, had, by aid of their faith and his prayers, been restored to perfect health, says: "The minister declared that his church might, in the future, be expected to be the theatre of miracles of healing." As a result his congregation has been very largely increased.

The *Observer* says: "See the toiling man on the handcars. How slow the speed; how wearisome or limited the process. See the engineer or motorman let on the steam or current that God's power may do his work. So the Church, with divine momentum, will rush on to mighty achievement when it opens its life to the inflowing of God."

Commenting upon the phrase "What would Jesus do?" the *Register* says, "The answer must be determined in part by what the inquirer believes about Jesus, what he was and what he did. The answer might be somewhat different if one should ask, 'What should I do if I were animated by the spirit that was in Jesus?'"

The *New York Witness* declares that "instead of trying to judge the Bible and criticising whatever we find in it that we cannot understand, the proper thing to do is to let the Bible judge us and show us wherein we fail to measure up to the true standard of Godlike manhood."

The power that makes for righteousness, says the *Christian Register,* may get in its work slowly, but it takes no vacations, knows no discouragements, and was never busier than now.

Proverbs of Solomon.

He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

A false witness shall not be unpunished, and he that speaketh lies shall not escape.

The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Proud and haughty scorner is his name, who dealeth in proud wrath.

There is no wisdom nor understanding nor counsel against the Lord.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

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Questions and Answers.

What are the first steps to be taken in acquiring an understanding of Christian Science?—A Beginner.

One who desires to understand Christian Science needs in the first place a copy of its text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. This book should be faithfully studied in connection with the Bible. As fast as the ideas of Truth are discerned they must be put into practice. Here is where the real work of the student of Christian Science begins. From an intellectual standpoint the study of Science and Health and the Bible may be a very pleasant pastime, but a right conception of Christian Science cannot be gained in this way for it cannot be mastered by the human intellect.

The student must first demonstrate the rudiments of this Science; then the higher demonstrations will follow. He need not be surprised if he finds that all error does not at once yield to his declaration of Truth. To declare the Truth mentally is a step in the right direction, but the simple declaration is not sufficient. The Truth must be lived. By this is meant that one's actions, words, and thoughts should be in harmony with his declaration, for only in this way does Truth become sufficiently real to human consciousness to destroy the claims of error. Successful demonstration can only be the result of spiritual growth. Mere discernment of the letter is not sufficient, for this does not heal physically any more than it heals morally.

The student must not be a house divided against itself. He must not expect to succeed by declaring the Truth one minute and voicing error the next. His faithfulness to the letter of Truth, as he has discerned it, determines the rapidity of his growth and his success in demonstration. "If thine eye be single, thy whole body shall be full of light," is the declaration of Scripture. Constantly looking to Truth as the only reality of being, destroys the sense of reality claimed by error and proves its nothingness. Each demonstration over error brings a clearer realization of Truth, and this in turn, is followed by still greater achievements.

Thus the faithful student of Science and Health and other writings by the Discoverer and Founder of Christian Science, cannot fail to add daily to his understanding of Christian Science, and he will be able to prove by "signs following" that his faith is right.

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In the practice of Christian Science is it found that some diseases are more difficult to heal than others?

Same Inquirer.

All diseases are a manifestation of the one error that life, substance, and intelligence are material. The declaration of Christian Science that God is the only Life, Substance, and Intelligence is the axe laid unto the root of the tree. When the root is severed the tree with all its branches must fall.

One disease, as a disease, is no more difficult to heal than another, but some beliefs are more tenacious than others, and seem to be harder to overcome. In Christian Science practice mental conditions, rather than physical, determine the nature of the case and the patient's recovery. Protracted or incomplete healing cannot be accounted for on the ground that, according to medical diagnosis, the disease with which the patient is afflicted is more difficult to heal than other diseases, for no doubt instances could be cited where the same disease, though in a worse form, has been healed instantly or in a very short time.

The Christian Scientist believes that "with God all things are possible." He also knows that he must understand God and be governed by Him, if he would gain that realization of the divine Presence and Power which destroys the sense of moral or physical evil. If the healer understands the Principle that heals, and the patient is willing to part with moral as well as physical error, all forms of disease can be readily overcome.

Testimonies.

Score One for Christian Science.

The Scientists have scored a great gain in public sentiment in this community during the past few weeks, and they are therefore feeling very much encouraged. Some will say of course that the work they are accomplishing is but the work of nature, the natural result of a tendency on the part of the human system to overcome its own ills and weaknesses, and in a measure this theory may be true. The case which has brought this society into unusual prominence in Momence during the past week is that of a fourteen-year-old boy, the son of Mr. and Mrs. Arden Sherwood of this city.

Last September while out hunting with a small rifle, the boy was shot in the mouth while blowing the smoke out of the barrel of the gun. The discharge, of course, was an accident. The bullet penetrated the roof of his mouth, and the boy insists from the nature of the pains which followed the wound, and which he had never been free of until lately, that it passed to the back of his head and lodged there. The doctors probed for the bullet but were unable to extract it. About eight months have elapsed since the accident occurred, and during that period the boy has suffered intensely at times, and more or less all the time. Sometimes he has been confined to his bed for days, and then again he would be about the house, and at other times go with his father to the shop, or on the delivery wagon. At certain periods the pain would be so acute that he would cry out in distress. His parents lived in constant fear of derangement of the mind, and his father especially looked for symptoms of this nature constantly.

The advisability of taking the boy to Chicago, and having an operation performed was seriously discussed. But finally Mrs. Little, who is a Scientist, while at the home of the Sherwoods one day, suggested that the boy have Christian Science treatment. The family agreed to it, and Mrs. J. W. Tower, of this city, took charge of the case. A few days after treating him the pain began to subside. Last Saturday was the eighth day. In the morning, after Mr. and Mrs. Sherwood had been up but a short time, they heard a startling exclamation from the boy who was upstairs. Mr. Sherwood rushed to the foot of the stairs, and saw his boy standing at the top of the stairway with a wild unnatural expression on his countenance, and both arms extended in the air. The first thing which entered his mind upon seeing the boy, was that his worst fears were realized, and that the long-expected attack of insanity had come. His fears were soon dispelled, however, when the boy produced the bullet with which he had been shot, and described where it came from. He had felt a tickling sensation in one nostril, and drawing in his breath quickly through his nose, something dropped into his throat. This caused him to cough, and out came the bullet. The boy was so rejoiced that he danced with delight, and could hardly express himself, while his parents were relieved of a load which has been weighing heavily upon them ever since the shooting occurred. All pain has left the boy and he seems to be fully recovered.

When asked by a reporter if he gave all the credit to Christian Science, Mr. Sherwood replied that he did. "As soon as Mrs. Tower commenced treating the case, or very soon after," he added, "there was a marked improvement, which continued until the bullet was dislodged, and perfect health restored."—*Momence (Ill.) Press-Reporter.*

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Severe Burns Healed.

Reading the account of Mr. Stephenson's injuries from burns and his successful treatment through Christian Science recalls my own case, which was so extreme as to render any doubt of Christian Science being the remedial agent impossible and should convince the most sceptical.

About four years ago I met with a serious accident in my father's trunk factory in this city. The gas had been left burning in the drying room, and from lack of oxygen the light had gone out, leaving the gas escaping. Having occasion to go to this room after dark I thoughtlessly lighted a jet in the large room adjoining and then opened the door of the drying room. The gas ignited, causing a terrific explosion, breaking all the windows in the building and some across the street, and shook buildings several blocks away. I was thrown across the room, unconscious. On rallying I realized that I was terribly burned and my suffering was intense. I believed firmly in Christian Science and my one thought was to grope my way to the street and call a carriage without arousing excitement. This I did, and put myself immediately under Science treatment, with no thought of seeking relief from any other source.

My face, hands, and wrists were badly burned. There was not a spot on my face as large as a pea that was not burned through the flesh. The back of one hand was completely torn off, leaving the muscles exposed. My lips and the inside of my mouth and nostrils were so badly burned that I could not take food that required chewing or breathe through my nose. My eyes were badly burned inside and outside, and those about me said I had lost all semblance to a human being. My face and hands were swollen twice their usual size. There was also a deep burn on my chest, and this, with the condition of my mouth and nostrils, indicated that I must have inhaled some of the fire.

In about two hours all pain was destroyed and I did not suffer a particle from that time.

The healing went on rapidly. Before the end of a week I could chew my food, and in less than three weeks both face and hands were perfectly well and I returned to work. There was not a scar anywhere, or a stiff joint or muscle.

The treatment was wholly according to Christian Science principles. No material application or bandages were used; no antiseptics; no opiates. My eyes are clear and strong, and I feel thoroughly convinced that my healing was an indisputable manifestation of the power of Christian Science. I have seen many persons with less serious burns than mine badly disfigured by scars and drawn muscles, even after having the best medical attention.

MARION FRELING.

Kansas City Journal.

Testimony of Dr. George H. Jackson.

At a recent Wednesday evening meeting of this church, Dr. George H. Jackson, of Marion, Ind., worshiped with us. He stated to the congregation why he was a Christian Scientist. "I suffered for more than thirty years with those dreadful diseases known to the medical fraternity as chronic diarrhœa and hemorrhoids or piles. Having studied and practised medicine, every remedy known to me was given a trial, but without any lasting benefit. Other diseases made their appearance, among them kidney, stomach, and liver trouble, closely followed by heart disease. The most of these diseases lasted fifteen to twenty years. Getting no benefit from drugs I tried what was known as the magnetic mud baths, but this did not prove satisfactory. I then resorted to electricity with the same result. Later I tried dynamization, but this was a failure. Discouraged and disgusted with material means, I no longer sought the physicians, but my God. At this period I heard of Christian Science, and decided to investigate it. I secured a copy of the text-book, 'Science and Health with Key to the Scriptures,' by Rev. Mary Baker G. Eddy, and began to read. The first sentence in the preface, 'Leaning on the sustaining Infinite, to-day is big with blessings,' gave me encouragement, and by reading and studying this book I was healed of all the diseases named. In addition to the physical healing it has made me a better man morally and spiritually. If there are those who have any ailment, bodily or mental, 'Go thou and do likewise.'"

Dayton (Ohio) Weekly Herald.

Be of Good Courage.

BY J. E. TIPPETT.

INFINITE Mind! When I would know
Thy righteous will,
A voice replies, in whisper low,
"Rest, and be still.

'Tho' clouds obscure, thine eyes should seek
The perfect way:
I lead the contrite and the meek
To brighter day.

"Dispel the claims of mortal mind!
Cast off its chains!
Assert thy freedom! Thou shalt find
My love sustains.

"Ask and receive! My promise sure
Shall never fail.
Disperse all doubts! If thou endure,
Thou shalt prevail.

"I'll give thee, from thy foolish fears
A sure release;
And keep thee, thro' the coming years,
In perfect peace."

Notices.

Beginning with September, 1899, the rates for the *Sentinel* will be as follows:—

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Single copy, one year, one dollar.

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THE eleventh edition of the Church Manual is now on sale. The list of members to date is published separately in pamphlet form. A copy of this is furnished with each Manual. The list will not be sold separately. The price of the Manual including list of members, will be one dollar as usual. Send orders to The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

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Written by Rev. Mary Baker G. Eddy.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. | BOSTON, MASS., AUGUST 24, 1899. | Vol. 1 No. 52

Roosevelt to Methodists.

The Governor Talks of Honesty in Politics and Denounces the Timid Good Man.

GOVERNOR THEODORE ROOSEVELT delivered an address on "Practical Politics and Decent Politics," to an audience of over twelve thousand persons at Ocean Grove, N. J., August 3. The address was delivered under the auspices of the Ocean Grove Summer School of Theology, and was in part as follows:—

"When I am addressing a body like this I naturally like to speak on the question of political life, for in a country such as ours the political life must in the long run correspond to the social and religious life.

"It is idle for the mass of good citizens to try to set themselves apart as not responsible for our political shortcomings. In the end the politicians must be exactly what the people allow them to be. They must represent the people—perhaps the vice, perhaps the virtue, perhaps the indifference of the people. This does not in the least excuse politicians that are bad, and we must keep in mind the fact that every vicious politician, above all every successful politician, tends to debauch public conscience, to render bad men bolder and decent men who are not far sighted more cynically indifferent than ever.

"But in blaming the politician, do not forget that we are ourselves to blame for permitting his existence. Again, do not let us fall into the mistake of thinking that we shall ever make politics better by hysterics in any shape or form. Wild denunciation of all politicians, good and bad, is the very thing most advantageous to the bad politician, because such denunciation, being one half false, loses all practical effect, as it is impossible to separate the true from the false. In the same way a place second in infamy to the man who is dishonest in politics is occupied by the man who wrongfully accuses him who is honest of dishonesty.

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"Entirely apart from the wrong done the individual by such an accusation, it is of the gravest of wrongs to the state, for it tends to excite disbelief in the honesty of good public servants, and also, as its falsehood is sure to be partially appreciated, tends to excite disbelief in the justice of any charges against public servants, good or bad. In consequence the public gradually grows calloused. It expects to see all public men assailed, whether they have been faithful or unfaithful, and gradually assumes the cynical habit of belief that, on the one hand, no public man is entirely honest, and on the other hand, no attack on any public man is entirely just, and that therefore there is no use in worrying over one or the other.

"Remember, then, that your highest duty to the state is to see that you do all that within you lies to elevate the standard of public life, to demand honesty and efficiency in your public men, and to frown on the system of lying slander which would teach you that there is no good and no bad, no black and no white, that everything is gray, and every man a time-server who will do as much ill as he dares.

"We have a right to demand from our good citizens that they apply themselves, not intermittently but steadily, to their public duties; that they make it their business to know how their public representatives stand and what they do, and that they keep our politics at a constantly high level. We never can have politics on a satisfactory basis in this country until we make it understood that dishonesty in a public servant is an unpardonable sin; that corruption of any kind will not be condoned for any consideration of party expediency. When it is thus understood that the first requisite of a public servant will be honesty, when we rule out once for all any system that is corrupt, then, and not till then, will we have the road free for our political development, for the fighting out of political issues on the proper plane.

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"Now, this is decent politics, and, therefore, it is practical politics. But it is by no means all that there is of practical politics. It is not enough for you to do what is honest yourselves and to insist upon honesty in others; it is not enough for you to act up to what you believe to be right. You have also got to possess courage, and, finally, you have got to possess common sense. Courage, because if there is one individual who is not entitled to exist in a community like ours it is the timid good man. You all of you remember how Wesley, when remonstrated with because his hymn tunes were considered too joyous, too full of fire for religious music, answered that he did not intend to allow the devil to monopolize the good tunes. Just so we should be careful not to let the devil's agents monopolize the courage and the common sense, while the workers for righteousness confine themselves strictly to high principles and good intentions.

"If good people are afraid to assert themselves, if they shrink from the hurly-burly of politics, if they won't go to caucuses and the polls, and confine themselves to lamenting the amount of evil there is scattered through the world, they are not going to make much progress, and the politician who has neither fear nor scruple will always beat those who have scruples, but who also have fears.

"To beat him as he should be beaten, you have got to marshal the men who are scrupulous in their morals, who believe in decency and right, and who, so far from having any fear, are ready, if need be, to smite with the sword of

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the Lord and of Gideon. So it is with common sense. A corrupt political ring can only fasten itself upon a community if it exercises great shrewdness, and if its opponents lack either this shrewdness or sturdy moral courage nothing can avail against the corrupt machine's success.

"In New York I firmly believe that the decent people could combine to overthrow the civic corruption if they only would; but, as a matter of fact, they are so apt to fight one another, so apt to quarrel as to exactly how high the ideal of their government shall be, that they too often throw the victory into the hands of those who have no ideal at all, and who, in addition to a cynical belief in the power of corruption and in mere demagogy also set about their work with the practical common sense that you expect a man to show in managing his own business. So long as good men are mere visionaries they do not accomplish very much. Of course, they have got to have the good side of the visionary in them, or else they won't be good men. When a man ceases to strive to make manhood better, ceases to believe in a higher ideal and to endeavor to realize it so far as his own limited powers and the human frailty of those about him permit, why, he ceases to be useful at all. The one trait which of all others seems to me the least admirable in our national character is the tendency to deify mere smartness, mere success, without regard to whether the success is obtained by worthy or unworthy methods.

"We should be ashamed of ourselves for treating the successful rogue differently from the way we treat the unsuccessful rogue. The bad man who rises high either in politics or in business to the extent of his success is by just so much more a danger to the whole community. But while abhorring success obtained in this manner we must remember that it is always our duty to achieve such results where possible. We must vote according to our consciences, but we must make up our minds that something is wrong with our consciences if they always teach us to cast our votes in a way that never has produced and never will produce the slightest practical result.

"Take Abraham Lincoln's words when he said that if he could not get the best, then he was going to get the best possible. Never be content with evil, never accept apologies for what is bad, but do not throw away the chance to get good merely because it is not the best that under ideal conditions could be obtained. Moreover, in politics remember especially that you want to mix with your fellows, and, above all, with the good men whose ideas of what is right and proper do not in all respects square with yourself. So far as you can, respect their prejudices, and remember that you doubtless have a good many of your own of which you are entirely ignorant. Try to strike hands in the effort and struggle to obtain what you both believe in instead of wrecking everything to the profit of the worst foes of both of you by quarreling over the points on which you cannot come to an agreement.

"To a body like this I do not have to preach the gospel of work. I have been a pretty careful student of the history of the Western growth of the republic, and nothing in it has impressed me more than the tremendous energy, the unflagging zeal, the untiring resolution of the early Methodist missionaries, to whose labors was so largely due the extraordinary spread of Methodism throughout the West, as throughout the rest of the country, from the closing years of the eighteenth century onward. They scorned a life of ease. They joined in the hard and strenuous life of those who work unceasingly, and found greater pleasure in work thus undertaken with a high purpose, thus carried on with stern determination, than they could find in any luxury or soft ease of living. If you seek only your own ease and pleasure you can do no more in politics than you can in social and business life.

"You must work, and work hard, work fearlessly. You must strive, knowing that you will fail again and again, but resolute to preserve that unshaken courage to face failure, and from failure to wrest ultimate triumph.

"So, then, practical politics must be the politics of decency, but also the politics of courage, of common sense, of hard work. You must have high ideals, but you must not follow them with your heads in the air, blind to the practical methods by which alone they can be even partially realized on this earth. Your main duties will even seem commonplace and humdrum.

Items of Interest.

Maitre Labori, counsel for Captain Dreyfus, was shot on the morning of August 14, while on his way to the court-martial proceedings. On the day previous he received two threatening letters, but he treated them with contempt, as he had treated numerous other letters of a similar nature.

The man who fired the shot was evidently one of a number of conspirators. As soon as M. Labori fell two men rushed to his side and rifled his pockets. The wounded man retained his presence of mind and refused to let his wallet, which contained important papers, be taken out of his hand. At last report he was improving, and his physicians are hopeful of his recovery.

The situation in the Transvaal remains unchanged. The Boers continue to delay to answer Great Britain's demand for a joint inquiry. In the mean time preparations for war are being made on both sides. Great Britain has an emergency force of twenty thousand men ready to sail at once, while the Transvaal government is purchasing all the mules possible, paying as high as one hundred dollars for each animal. Mauser rifles are also being distributed.

The Second International Zionist Congress assembled at Basel, Switzerland, August 15. A plan for the colonization and removal of suffering Jews to Palestine was one of the most important subjects considered. Max Nordau, one of the principal leaders of the movement, believes thoroughly in the feasibility of the idea, and said that in the establishment of a fatherland for the Jews, the dream of the exiled Hebrew would be reached.

President McKinley, upon the recommendation of Secretary Root and General Miles, has ordered the recruiting of ten additional regiments of volunteers for service in the Philippines. When these regiments are organized thirty thousand of the thirty-five thousand men authorized by Congress will have been enlisted, and it is expected that the remaining five thousand will be enlisted later.

President Lucius Tuttle of the Boston and Maine railroad says that coke is a better fuel than coal for locomotives, and the road he represents will use it entirely as soon as the locomotives can be changed to meet the requirements. The cost of coke is about the same as bituminous coal, while the advantages are many. The road will consume nearly five hundred thousand tons a year.

The War Department has sent supplies to the sufferers at Porto Rico as fast as possible. Generous contributions of money, food, and clothing have poured in from all sections of the country. New York City and vicinity has contributed over eighteen thousand dollars, Boston over ten thousand, Philadelphia five thousand, and other cities accordingly.

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Marshal O. Waggoner of Toledo, O., formerly one of the most pronounced agnostics in the world, has been converted to Christianity and united with the United Brethren Church. His library, valued at several thousand dollars, and containing the works of every author of note who wrote in defence of infidelity and agnosticism, will be burned in a Toledo street.

General Garcia recently had a conference with General Miles regarding the formation of a militia for Cuba, to be composed of and officered by Cuban soldiers who served in the war. It is proposed to have the militia take the place of the United States army now in the island. General Miles considered it an excellent suggestion.

The Kansas Agricultural Board says the corn crop promises to be the greatest yield ever known in the state. The acreage is 8,234,500, and the estimated yield is forty-four bushels per acre, or three hundred and sixty-two million bushels. This is almost a hundred million bushels greater than the banner year of 1889.

A Chicago judge recently imposed a fine of fifty dollars and a sentence of thirty days in jail, upon an alleged attorney in a suit in which the attorney was acting as counsel. The judge took the occasion to say some sharp things about incapable lawyers and "diploma mills."

President McKinley visited the Catholic summer school at Cliff Haven, on Lake Champlain. In his brief speech he said, "Our patriotism is neither sectional nor sectarian. We may differ in our political and religious beliefs, but loyalty to the government is our national creed."

The Annual Congress of the Co-operative Society of Great Britain, opened at the Crystal Palace in London, August 15. The feature of the opening session was the presidential address of Rev. Dr. George C. Lorimer of Boston, on "The Emancipation of Industry."

The rebuilding of Mr. Spurgeon's church—the Metropolitan Tabernacle in London—is progressing. About £16,000 has been subscribed in addition to the insurance. About £6,500 more will be needed to complete the structure, which it is hoped will be finished by spring.

Since the murder of the colored postmaster at Lake City, S. C., the postoffice has been closed. There is no white Republican available, and no colored man is willing to imperil his life by accepting the position. It is now proposed to appoint a white woman postmistress.

Information has been received at Manila that Lieutenant J. C. Gilmore of the United States gunboat Yorktown, who with fourteen others were captured by the Filipinos last April, is now safe at Luzon. He is allowed a house and a servant, and is fairly treated.

Secretary Root has determined that the army in the Philippines should consist of at least five regiments more than the fifty thousand troops now being mobilized for service in the archipelago. The recruiting of volunteers will be continued indefinitely.

A novel chair is to be founded in Berea College, Berea, Ky. In the will of a Massachusetts clergyman there is a bequest for founding a professorship for teaching young men and women the dangers arising from the use of tobacco and alcoholic drinks.

At the Windsor flower show sweet peas are exhibited which were grown from seed taken from the tomb of an Egyptian mummy buried two thousand years ago. The blossom is of a delicate pink and white, and is less than the ordinary size.

The Russian government has decided that in the future any university or high school student who shall be guilty of creating disturbance, shall be forcibly drafted into the army and compelled to serve from one to three years.

Colonel Albert L. Mills, the hero of San Juan Heights, has been appointed superintendent of the Military Academy at West Point, and has succeeded in abolishing hazing by appealing to the honor of the cadets.

The convention of the National Association of Postmasters will be held in Washington, D. C., November 7 to 10. Postmasters of all first-class offices will receive one week's leave of absence to attend.

Congressman Foss of Illinois, is making a tour of inspection of the naval stations and yards all over Europe, for the purpose of collecting information to be used in improving the American navy.

The question of establishing a giant clearing house, embracing the whole country, will be considered at the convention of the American Bankers Association to be held in Cleveland next month.

The Anti-Imperialists are sending Edward Atkinson's Anti-Imperialistic literature to all the commissioned and non-commissioned officers of each regiment that return from the Philippines.

President McKinley will not be able to withdraw the United States troops from Cuba before next spring. He will await action by Congress as to the future of the island before doing so.

The collector of customs at Baracoa in the province of Santiago de Cuba, recently seized 143 carbines and eighteen thousand rounds of ammunition evidently intended for San Domingo.

San Francisco and New York capitalists have secured a charter for a national bank to be established in Honolulu. The corporation is capitalized at one million dollars.

President McKinley has accepted an invitation to attend the reception of the 10th Pennsylvania regiment in Pittsburg upon its return from the Philippines, August 28.

The Navy Department at Washington has received a letter from Admiral Dewey calling attention to the courtesy extended him while in Trieste.

The United States transport Warren arrived at San Francisco August 16, having on board the Colorado regiment.

The German consumers of pig iron have bought ten thousand tons from America for immediate shipment.

During the war with Spain the American Bible Society sent nearly seventy-five thousand Bibles to the front.

Ambassador Choate and family left London on the 11th inst., for a holiday of a month.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Bad Statistics.

PHYSICIANS and some of the officials of greater New York are industriously gathering statistics of Christian Science "casualties," including cases of insanity, suicides, etc. The entire list, foreign and American, according to a recent number of the New York *World*, from and during, 1896, is forty-two. Some of those mentioned were not in charge of Christian Scientists at all. Some of the cases of insanity were as far removed from Christian Science as possible; and some of the cases alleged to have been in the hands of Christian Scientists at the time of death, in fact, were in charge of physicians.

During this time many thousands of persons—some of them abject invalids given over to die by physicians—have been treated and healed through Christian Science.

Suppose our statisticians turn their attention to the list of "casualties" among physicians, for a similar period of time, comparing relative numbers!

Christian Scientists would welcome such a comparative table and rejoice in its showing.

When Love is Needed.

WHEN do we need love most, if not when we deserve it least? When we are satisfied and happy the need of love is not keenly felt, but when clouds gather and we are inclined to be fretful and fault-finding, patience and love in those about us count at more than double their normal value. We should keep this fact before us in dealing with others, and check the impulse to close our hearts against them when they manifest discord or enmity.

As Christian Science marches on in human consciousness to higher and higher planes, greater and greater becomes the demand for love—that love of which Paul tells us, the love which suffers long and is kind, which envies not, which is not easily provoked and endures all things. We need this love both in our home and public relations, and nothing will serve as a substitute for it.

The Master said, "If ye love them which love you, what thank have ye? for sinners also love those that love them. . . . But love ye your enemies, . . . and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful as your Father also is merciful." We all find it easy to love the lovable child, or woman, or man, but those whose nature seems harsh and badly tempered, do not readily appeal to us, and love is often withheld from such persons when their hearts are famishing for it.

When we face the infinite demands of Christian Science we discover how deep down are the roots of wickedness in our consciousness. Underneath the mask of politeness and good fellowship, is the fierce, vengeful spirit that demands an eye for an eye and a tooth for a tooth. This spirit of savage reprisal crops out in many ways that once were not noticeable to us, but in the clear light of Science we see our error and are humbled. We see that we must learn to love under all circumstances, and often it seems impossible, but there is no other way by which we can fulfil our duty to our neighbor, and there is no other way of casting the evils out of ourselves.

As Christian Science continues its work of healing and saving mankind, mortal mind will, no doubt, become more violent in its opposition, more unjust in its persecution, and therefore we must "watch" to see that there is no slumbering beast in our hearts to be wakened by the clamor of the dragon.

If a Scientific Christianity is not the world's great need, what is?

He who, in daily life, reflects most of Good, is thereby best fulfilling his mission as the image and likeness of God.

The God of Abraham, Isaac, and Jacob still reigns.

What the world needs is less creed and more Christ; less dogma and more doing; less preaching and more practice; less profession and more prayer.

With the dawn of day the darkness disappears.

The mystery of iniquity is vastly greater than the mystery of godliness.

God never appoints two persons to fill the same place. When Love prevails, each one, in humility, fills his appointed place, and harmony reigns supreme. The successful man is the one who seeks to find his own place, and then to fill it. He who seeks in honesty and sincerity is sure to find.

In the present, we can find happiness and prosperity only when we fill our own niche. If we get out of our place, or attempt to do so, we produce discord.

We must not allow error to discourage us and cause us to turn back. "Let us not be weary in well doing: for in due season we shall reap, if we faint not," says Paul, and his own experience proves the truthfulness of his words.

We must know what is right before we can do right; but if we do not do as well as we know, how can we expect to grow and gain a higher sense of right?

If, by indulgence, we make a reality of the error we call a little thing, how shall we make nothing of the greater error?

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Immortal Mind.

Love's work and Love must fit. — DAYTON.

IN the February number of the *Independent*, on the second page of the contribution under the title, "Mortal Mind," the types print the word *bravest* where it was the intention of my pen to write the word *barest*. That clause of the sentence properly should read: "This physical manifestation is, in reality, the *barest* incident, though an essential and inevitable one, of the recognition of Immortal mind."

Perhaps though, after all, there is not much objection to the word bravest, for it is a brave thing to have good health. A sick mind must produce a sick body; while a healthy mind will inevitably find its expression in a healthy body. There are at least a couple of phases of our conventional religion that strike one as bereft of all congruity. One of them is the serious regard awarded to so-called physical disease. Almost anybody will admit that the body is made from a sort of hash, say bread and butter, or hog and hominy, or beans, as the case may be—diluted or floated with water, coffee, and in some instances with fluids of more vicious reputation. Now no one of these articles in its place on the table has ever probably interpreted to any one a sense of pain in itself. Yet the compound of such foods stowed away in the flesh and blood and distributed from the gray matter of the brain to the nails on one's toes, we immediately endow with such a sense of life as to give it almost unlimited, and at times irresistible, influence over our health and happiness. It was the supreme ridiculousness of this phase of the proposition which drove me to the abandonment of ten years of complacent servitude to that most aristocratic of diseases—nervous prostration. This performance of clothing with entity, or being, as though it was self-existent, that which in itself has no life, is well described in the Christian Science writings as the work of mortal mind. Considered from this standpoint, what we are accustomed to term bodily disease and the things we term evil, are in reality totally unreal, because they get their extension and operation entirely from acknowledgment. The dilettanteism of mortal mind, its affectation of control, of knowledge and supremacy, which takes the form of an artistic delight is, when the facts dawn upon one, as viciously absurd as it is violently impious—and can be but the inevitable product of thrusting out of the mind any adequate recognition of the Infinite mind and our relation thereto.

And this brings me to the other phase of conventionalism—which is our uniformly profound respect for evil, by which we construct in our consciousness such a degree of acknowledgment of its reality and permanence as to make it part and parcel of the Divine economy. Nor has it come to my knowledge or attention that any of our scholastic systems have risen to such profound recognition of the One Life as to deny any degree of substantiality to evil. Old churchism and materialism do not separate upon the proposition; for one admits duality in worlds and duality in the individual life just as much as the materialist gives life to matter, even down to looking up wisely from its microscope to announce that just beyond, where that instrument fails to disclose, lies the vital spark which has life in itself. The atomic theory and the microbe theory are twin products of the denial of incarnation, and the avowal of a merely historic or histrionic divinity. Nor can it be said that New Churchism is one whit behind in this procession of materialism. In the face of Swedenborg's announcement denying the divine right and personality of the Devil—and his clear demonstration that evil is wholly excrementitious—and his repetition well-nigh to the thousandth time in his two dozen octavo volumes, that there is no verity in the universe but the Divine Life—the prophets of the New Jerusalem wear the same sackcloth and lie prone in the same ashes of despondency, as their brethren of other scholasticisms.

. . . . . .

A duality of acknowledgment and recognition of royalty to each of two claimants to the mind, cannot leave any state of harmony in the life, but must precipitate most tortuous combats. Thus to bow to the Divine Name with an eye cast askance at the absolutism of evil, does violence to the integrity of the mind. The double-minded are always unstable, and even in politics this country has learned that a house divided against itself cannot stand. In fact, how can one serve both God and Mammon? If he acknowledges to one, he is perforce bound to deny the other. Clearly, the sighs of the saints arise from duality; for when the eye is single the body is full of light, and sighs flow from darkness. If a brief attempt were made to catalogue the incongruities, it might read like this: Over against the acknowledgment of the Creator, the Divine Life and Love, the Eternal and Immortal Mind,—we would set the Devil as personified Evil, absolute, real, and permanent. To the incarnation of Good, as its counterpart must follow the incarnation of Evil. To the entity of spirit, put as its antonym, matter. To that of soul, mark as a verity, mortal mind. Here you have two lines of substances, involving two substantial postulates as the premise each for a separate logic. They are worth noting, for theology, psychology, and ethics, begin upon these two.

The logic of the postulate of reality to Good, is Immortality.

The logic of the postulate of reality to Evil, is,—here is where the team stalls,—the radiant word Immortality cannot be written here, the pen stops with the mind, while we look for some word that has no such sanctity of divine relation, and we soften it to *continuity*, or *persistence*. In other words, the two postulates are exactly contrary. If one is true, the other is false. If Good is real, Evil is not real. If one is substance, the other is not substance. The Gordian knot of the problem of evil is assailed and cut by the sword of Truth. The hand of man has more than once approached this problem with sword drawn to administer the blow of severance, but the head restrained and the heart quailed. The logic machine tends to the function of the guillotine, and often beheads the agents of liberty as the emissaries of tyranny.

Undoubtedly it was the pen of a woman that most effectually pointed out the weak spot in the second postulate, as to the reality of evil. Scholasticism has always resented where it could not answer. But the reduction of evil to the activities of mortal mind by Mrs. Eddy, in her textbook on Christian Science, without regard to the logic of the schools, is a work of largest portent to the emancipation of humanity. The pages of this book are full of acknowledgment of the divine Name as the very Life of our life. As it denies absolutism to evil, it points out that the assumption that mortal mind, or selfhood, has entity in itself, is the ground upon which reality is presumed as a quality of evil. Now if mortal mind has no entity in itself, it cannot give entity to evil. The practical applications then of the laws of Immortality are no longer deferred, but the Incarnation becomes a vital fact available now; for the duality of the world is set at naught, and the incubus which has hung over mankind by theologic presumption is pierced. No doubt an immense benefit inured to mankind by the overthrow of the idea of a personal devil. Why that revelation to our ideas, which began nearly a hundred and fifty years ago, was not more quickly followed by this one in regard to the character, and source of emanation of the phenomena of

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evil, may be a matter of speculative wonder, but does not concern this present writing. To get out of our minds the dominance which has been accorded to evils, and the fantasies we personify as devils, drives us to the battle hand to hand in our own "temple of flesh;" and by the unlimited acknowledgment of creaturehood there comes the availing acknowledgment of the one Life which brings healing in His wings into the mind, manifesting its harmonies down to the very utmost and outermost flesh and bones of mortality. Nor does the formula presented to us depend upon any enlarged comprehension of the learning that is assumed to be vital, or in any sense the *sine qua non* of condition, upon which alone the Divine Life can be accepted in the palpitating and trembling heart of humanity.

The spontaneous life of creation can easily be tested in one's own life; for, like the sunshine, it is only obscured by clouds which themselves are unreal, being but the emanations of mortal mind thoughts. These are displaced by thoughts of real recognition of Immortal Mind, and denial of reality to anything not in eternal accord therewith.

> The flux of power is eternally the same,
> It rolls in music through the ages,

now, as always; to the Greek (in mind) foolishness, as to the Jew (in mind) a stumbling-block. If idolatry, mysticism, and dogma, have been merely creations of creaturely activity that survive in the decadence of Demonology—they too begin to perish at sight; and while any one endowed with a sense of humor will be heartily amused when a sense even of his physical infirmities, as conventionally termed, dawns upon him as but the activity of his one only bitterest enemy—his mortal mind or self-consciousness—assuming to itself an entity or self-existence; his amusement will bear testimony God-ward. It is just this thing in Christian Science that makes the advent of its regime so refreshing in the dreary waste of our theologic "staked plains." However interesting the truth is in its phenomenal expression, the value of its testimony is to force and compel us beyond, to the noumenal, the real, and the eternal verity. Thus whatever imports into our actual every-day life the recognition of Immortal Mind, by demonstration that mortal mind is totally fallacious, even in our very aches and pains, avouches the Divine Life, into our individual and civic institutions, and contributes to the fulfilment of that pledge afforded to us by the historic Jesus Christ; for the evidence is such that it is carried about; and however pleasant concurrent testimony may be, it is only confirmatory, not primary, or essential.

Undoubtedly we have so intensely personified the Divine Name, as the Jews royalized it, as most effectually to crucify it and put it to an open shame. For by such putting of the Infinite Mind out of human life, we have set up a separate entity in mortal mind, clothing that with self-existent personality which is in itself a no-thing, and most properly named in the terms of solecism as "mortal mind." The suggestions of Christian Science come teeming with practical and immortal solutions—clearing away cobwebs that have accumulated the dust of ages. And we sing with Whittier:—

> The letter fails, the systems fall,
> And every symbol wanes:
> The Spirit over-brooding all,
> Eternal Love, remains.

Again heart and head look up in humility and adoration, and man claims his heritage of immortality, without fear, cringing, or mendicancy, assured in his affections and in his consciousness, that "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Such an atmosphere will make of any life an irresistible and unbroken song.

Extract from an article by PAUL WASHBURN.

New Church Independent and Monthly Review, May, 1899.

Brooding Over Evil.

Became vain in their imaginations, and their foolish heart was darkened.—ROMANS, 1:21.

THE imagination plays a more important part in our lives than we are apt to believe. I dare say that if you could give me control of your imagination I could make you happy or miserable at will. To curb and train the imaginative faculty, therefore, is just as necessary as to discipline a wild horse fresh from the prairies before you can hope to make him useful. I do not overstate the truth when I say that until you have your imagination well in hand you cannot be religious in any high sense.

We brood more than we are aware of, and we reason impartially less than we think we do. A perfectly fair view of any subject in which prejudice may possibly affect our judgment is one of the most difficult accomplishments of human nature, because prejudice is strong and domineering, while reason is weak and fickle. A prejudice gets possession of us at once, while reason comes lagging on behind. Prejudice may even indulge in a *coup d'etat* and so entirely capture the reason that entire fairness is out of the question. This is only another way of saying that we feel more quickly than we think, and that the feeling may do great injustice to friend or foe before reason can come to the rescue and set things right.

Now, prejudice has no place in a true man's life, and a mere impression as a substitute for calm and sound judgment may be followed by consequences which we shall later on regret. And prejudice is the offspring of imagination. We dream of circumstances which may or may not exist, and on the strength of these vain imaginings we make our decision on very important subjects, and frequently the decision is not only discreditable to ourselves, but unfair to others and will not stand the test of a reasonable survey.

You can, for example, brood over a matter until you make a mountain out of an ant-hill. Dwelling unduly upon it, you magnify it, and it assumes proportions which do not rightly belong to it. Your logical faculty is set aside, is banished to the background; you are no longer a reasoning being, but one who imagines facts and then acts as though they were real. This is a dangerous thing to do, because you erect a false standard of measurement, and your life gets to be all out of joint. The friendship which has been very dear to you dwindles until it becomes a mere suspicion, and suspicion is no basis on which to build any sweet or lasting relationship.

In the same way one may brood over a physical ailment until the forces of nature all sweep in that direction and it becomes serious. You can think of a pain until it doubles its force and becomes unbearable, whereas in point of fact it amounts to little or nothing; or you may ignore it until it reaches the vanishing point. A man may nurse an injury or a supposed injury until it grows to be the one overwhelming thing in his experience, dominating his whole being and setting his worst passions in motion; or he can curb his imagination, allow reason to come to the front, and reach the conclusion, nine times out of ten, that after all it is an insignificant affair, not worth any particular notice. To nurse a pain or disappointment is spiritually close to a crime, for you not only make yourself miserable, but unfit yourself to bear it as it should be borne.

The Christian rule is to make light of trouble so far as it may be done, and to dwell constantly on the brighter side of life. It is better to be cheerful than gloomy, and if we properly discipline ourselves, we can always find good cheer and nearly always avoid the gloom. Loving your neighbor as yourself means that you should judge him as kindly as you would like to be judged. Keep a check on your tendency to imagine something wrong and search for what is good until you find it. Be slow to condemn, as you

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certainly will be if you allow your reason to have full play instead of your prejudice.

I am not speaking of a small, but of a very grave duty. There is no religion in doing injustice to any one; neither is there any religion in cherishing a mere prejudice until it warps the judgment. I think of the man Jesus as a perfectly fair being, one who was just even to his enemies. I cannot conceive of him at Bethany, for instance, brooding over the wrongs from which he suffered until, as is the case with us, life seemed hardly worth the living. On the contrary, he actually conquered pain by ignoring it, and had such sweetness of soul that he could cry, "Father, forgive them; for they know not what they do," at a moment when his torture was most terrible. That kind of soul serenity is the ideal to be aimed at. What were sorrow and trial and treachery to one who was led by God and guarded by angels?

I say, therefore, never brood over the ills of life, because you thereby multiply them. Live through to-day and let the morrow take charge of itself. Imagine no evil, and thereby diminish evil. If there is sweetness anywhere, find it as the honey-bee does. Be a friend to the world, do a kindness whenever opportunity offers, be quiet, calm, self-possessed, and self-controlled, and then you will discover the very essence of Christianity.

GEORGE H. HEPWORTH, in *New York Herald.*

Christian Science Question Again.

LIKE Banquo's ghost, the Christian Science question will not down. On the evening of July 13 a meeting was held at the Waldorf-Astoria in New York to consider the preparation of a prohibitive bill to be presented at the next Legislature. We should not have referred to the affair had it not been for the fact that the matter seems to have been taken up quite seriously by several individuals of more or less prominence, both in the medical and legal world. From what we hear, the meeting seems to have resulted in somewhat of a melancholy fiasco. The bill, a rough draft of which was submitted, provides, so far as we have been able to learn, that whoever advises or persuades another against employing medical or surgical aid in case of illness or physical injury shall be guilty of a misdemeanor; and in case the illness or injury results fatally shall be guilty of manslaughter, in case no medical or surgical aid has been received.

The manifest absurdity of a measure similar to the foregoing certainly seems beyond all question. Legislation can only protect the citizen up to a certain point, beyond which each man must look out for himself. The law may recognize the fact that some members of the community—infants, idiots, and sailors, for example—are not as competent as the rest of mankind adequately to safeguard their interests. It cannot, however, go further than the enforcement of a broad, general rule. An individual may habitually disregard his own interests, but unless he comes within certain classes the law will not act as his business guardian. Similarly, an act seems of doubtful expediency drawn to protect an individual from the effects of his own folly in paying attention to improper advice, medical or otherwise.

It may prove to be not without interest in this connection to look at two comparatively recent decisions, one rendered by the Supreme Court of Rhode Island, in State *vs.* Mylod (40 Atl. Rep. 753), the other by the Court of Common Pleas of Ohio, in Evans *vs.* the State. In the first case the Court refused to consider the constitutionality of legislation prohibiting the acts of the defendant, basing its decision on the ground that under the law then in force he could not be convicted of a crime. It therefore took up the question whether the methods of the accused constituted a practice of medicine, and observed: "Prayer for those suffering from disease, or words of encouragement, or the teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God by right thinking and a fixed determination to look on the bright side of life, does not constitute the practice of medicine in the popular sense." The opinion contains a review of many cases cited by the State in support of its contention.

In the Evans case, in which the decision was rendered by Hollister, J., the Court said: "It is clear that Christian Science is a kind of religious belief. Freedom of thought and worship in matters of religion is a birthright of every citizen, and the Legislature cannot take it away or abridge it in any way. It is true that if any practice permitted by any form of religion is against good morals, as, for instance, the polygamy of the Mormons, the people through their agents, the General Assembly, may protect themselves; and it is doubtless also true that similar protection might be had against any practice considered by the majority to be harmful to the public health. But it must be borne in mind that the claims of power to heal by means regarded generally as miraculous is not confined to those professing belief in Christian Science. It is well known that there are many persons in this country not of this peculiar sect who devoutly believe that bodily infirmities may be cured by contact with the bones and relics of deceased persons whose lives were of extraordinary holiness. Can it be that the Legislature had such persons in mind, and intended by this legislation to punish the custodian of such articles if perchance he charged a compensation or accepted a gratuity to be expended in their care and preservation? But if this act applies to one class, it must also apply to the other. Is it not most pertinent to assert that if the Legislature had intended to interfere in matters of religion, even if the case were one most proper for interference, it would have plainly said so, and would not have left its meaning to be made the subject of learned arguments and to be declared by judges with common human feelings and limitations?"

While we have not the slightest sympathy with Christian Science, either in its religious or medical aspect, we are strongly against prohibitive legislation, believing that acts of the kind that are now being constantly proposed by those who are in the habit of advocating legislation as a panacea for all the ills to which the body politic is heir, would fail to accomplish any purpose beyond permitting several members of the sect in question to pose as martyrs before the admiring gaze of their co-religionists.

American Lawyer.

Voice of the Press.

Physical and Spiritual Salvation.

It is stated that different churches in Kansas City have experienced an appreciable loss of membership through the growth of the several Christian Science organizations in the community. That the doctrine is more or less popular is demonstrated by the congregations which it has drawn together and the construction of at least one fine edifice. Whatever may be believed concerning its reasonableness, it is certain that it appeals to a considerable number of people as a rational and helpful faith.

It is not difficult to find the cause for this condition. "Fear not them which kill the body, but are not able to kill the soul," is a philosophy which has never fully taken possession of the mass of humanity. Even the great Teacher who promulgated that principle, himself shrank

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from death and the awful torture to which he was subjected by his cruel persecutors. In all ages of the world it has been those who claim power to heal the body who have been sought and followed by mankind. It is true that the world has not lacked the sweet and inspiring example of those who have cheerfully suffered affliction and infirmity through the hope of those compensations which true believers expect to find in Heaven; but the desire for health and long life is not sinful, and its prevalence only goes to prove that the human instinct is, generally speaking, stronger than the spiritual nature.

It will be remembered that while the ministry of Christ opened the way for the emancipation of the soul from sin, it also healed the sick and even raised the dead. There were thousands who followed after him because they had seen him feed the hungry multitude, and it would be impossible to estimate how many of the adherents of Jesus of Nazareth in the days he was on earth were attracted to him by the knowledge that he was able to help the body as well as the soul.

It might well be expected that a faith which assumes the power to subdue disease through the force of Christian belief would appeal to a large number of people, even in this age of the world. This sort of religion touches men and women at the most vital point in their natures. It holds out the promise of freedom from pain, and it goes so far as to point to many realizations of that pledge. Whether all this is fancy or not may be argued out by those who are firm believers in the efficacy of Christian Science and those who see nothing in it but a senseless imposition. But the fact that it professes to lift the body above the reach of suffering and to educate the mind to look upon evil as an unnecessary thing which may be surmounted by a proper exercise of faith, makes it a factor of surprising potentiality in the religious world. Not until society affords a more liberal and cheerful support to ministers of the gospel than to physicians can it be claimed that the world has reached a plane of spirituality where men and women are more concerned about their souls than their bodies. And not until humanity shall undergo a great transformation in the development of a higher spirituality need the world be surprised at the popularity of any religion that promises bodily health as well as salvation for the soul.—*Kansas City Star.*

A Vain Contention.

Before it will be practical or consistent to charge a Christian Science healer whose patient dies under treatment with manslaughter, it will be necessary to show that medical science has discovered an absolute specific for the disease from which death in this instance resulted.

A man of good, sound common sense may, and does, have a decided opinion in the case when a fellow creature suffering from pneumonia dies under Christian Science treatment. At the same time he must see the weakness of the assumption that if this patient had summoned medical science to his assistance he would have recovered. Deaths from pneumonia of patients under medical treatment are of too frequent occurrence to admit this contention.

Portland *Oregonian.*

A Quiet People.

Salem was agitated locally by the announcement of Rev. Magnan of St. Paul's Episcopal Church, that he would deliver a course of sermons against Christian Science. He postponed his first lecture to next Sunday, as he did not wish to make a start on Trinity Sunday. It is to be hoped the reverend gentleman will be given a courteous and patient hearing. We live in a land of toleration and religious liberty, and if people think they can find a better way to live, a surer path to victory over the ills of life and conquest over the weaknesses of the flesh, the true preacher ought to bid them God speed and not evince a desire to hold them back from doing better. The Christian Scientists are a quiet people and are not much in evidence except when prosecuted for practising their religious belief. It is presumed that so long as they pay their bills, obey the laws of the land, and keep the commandments, even Rev. Magnan will treat them magnanimously.

Capitol Journal, Salem, Ore.

Why this Outcry?

As the Christian Scientists point out, here is the injustice in the present campaign against them: Every failure of the Christian Science treatment is exploited as a crime and set forth with great particularity in the newspapers. Yet the regular practitioners of medicine lose patients every day, as the death certificates show, but no outcry is raised over them. If, the Christian Scientists inquire, it is a crime for a Christian Science practitioner to lose a patient why is it not likewise a crime for a licensed physician to lose one? Why all this outcry over an occasional death under Christian Science treatment and no word of comment upon the hundreds of deaths daily under the treatment of regular practitioners? Why make fish of one and flesh of the other? It is going to be mighty hard to answer this argument, the more so as the Christian Scientists have repeatedly challenged the "regular" healers to a test of relative efficiency and the challenge remains unaccepted.—*Chicago Chronicle.*

The Dream of Universal Peace.

THE eyes of the civilized world are upon The Hague today. In that historic city are gathered together representatives of all the civilized nations of the earth, and their talk is all for peace. There are those in this world who declare that universal peace is a dream that will never come true: that universal peace can never be obtained until human nature undergoes a change; that the dawn of universal peace means the dawn of the millennium. No one believes that universal peace can be secured for many years, perhaps hundreds of years, to come; but no close student of human affairs will have the temerity to deny that the tendency of nations is toward peace. War was once universal, and all nations were at war all the time. To-day war is spasmodic, grows less frequent as the years go by, and each succeeding war is shorter and less disastrous in point of human sacrifice. The decisive battle of to-day would have been classed as a mere skirmish in the war of fifty years ago. Human nature may not be changing to any appreciable degree—indeed, we do not believe that it is—but the era of common sense seems to be dawning, and common sense urges us to do away with war if possible. It may take many weary years to entirely do away with war as a means of settling international misunderstandings, but the time when wars "will be no more" is as sure to come as the sun is to rise upon the morrow.

The conference at The Hague is a long step toward the coveted goal. Fifty years ago such a conference would have been impossible, and ten years ago the suggestion of such a conference would have been greeted with laughter and the suggester suspected of being a dreamer. To-day the Peace Conference is an assured fact. Every lover of humanity hopes that the conference will accomplish a great work.—*World-Herald,* Omaha, Neb.

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From the Religious Press.

Regarding Mrs. Eddy's Income.

Objection is made to Mrs. Eddy's conduct of the Christian Science movement because she makes a vast income out of it. But probably her income is not larger than that of Mr. Moody. The defence made by her friends is the same as is made by the friends of the great revivalist. The income in both cases is probably ten times that of the most highly paid city minister. The defence is that in both cases the money received is administered as a trust and spent for the benefit of the cause they serve. If the people who give the money know what they are doing, no one else has any right to complain.

Christian Register (Unitarian).

In view of the publicity now given to Mrs. Eddy's large charities, it will not again be charged by fair-minded people that she is a mercenary person. Her charities during the last three years have averaged $88,987 per year. This statement is furnished by her bookkeeper and taken verbatim from her books. With her economical mode of living she could readily be a millionaire, but it gives her more pleasure to do good than to make money. She now seldom gives to beggars, having learned from sad experience the effects thereof. She never gives to be seen of men, but to such persons as she knows to be needy and to such objects as are worthy.

In years past when Mrs. Eddy began to teach Christian Science, she kept a "Christian Scientists' Home"—and her teaching, room, and board were gratuitous. In subsequent years she received into each of her college classes some indigent students, who, after receiving a free course of instruction, went away, earned the money, and sent her their tuition with a letter declaring: "Nothing can pay for what you have taught me." As a rule she returned the money with her thanks. Strange to say it is her charity students, or those she taught with the hope of reforming them, who have sought to hide from the public her real character, and to abuse it.

Extract from "Christian Science History," by SEPTIMUS J. HANNA.

Influence of Christianity.

We say, then, that the Theist of to-day, who lives on the highest plane of thought and practice, is, whether he avow it or not, a Christian Theist. The moral atmosphere he breathes is lit and warmed by Christ as by a sun shining through it. The most vital elements of that atmosphere are Christian. Why should we deny the filiation of our spiritual consciousness? Why kick down the ladder by which we have ascended? Why turn our backs upon the history which has given us our very soul? May we not rather stand with Goethe when, having looked with those wide-open eyes of his for so long upon the world and man, he, in his old age, says to Eckermann: "I bow before him as the manifestation of the Highest Being. . . . Let mental culture go on advancing, let science continually gain in breadth and depth, and the human intellect expand as it may, it will never go beyond the elevation and the moral culture of Christianity as it shines forth in the Gospels. . . . The pure doctrine and love of Christ will make us great and free. We shall advance from a Christianity of words to a Christianity of feeling and action."

Christian World.

Distribution of the Bible.

In its work of the manufacture and distribution of copies of the Holy Scriptures throughout the world, during the latter part of 1898 and the early portion of 1899, the American Bible Society tells an interesting story in its eighty-third annual report, which has just been published. The total issues of copies of the Scriptures at home and in foreign lands by the society during the last year amounted to 1,380,892, of which 780,943 were issued from the Bible House and 599,949 in foreign lands. Of the volumes issued from the Bible House, 119,673 copies were sent to other lands, and, when added to those reported as issued abroad, they make the number 719,622, which represents the foreign circulation of the year. There were given to the chaplains in the United States Navy, 1,250 volumes, and 71,360 volumes to the Army Commission of the Young Men's Christian Association, for the use of the sailors and soldiers in the late war with Spain. Reports of agents of the society in Mexico, Central and South America, and from Europe, Asia, and Africa, show a most satisfactory circulation of the Bible. Especially is this the case in China, where, on every hand, increased interest in the Bible and the Christian religion has been manifested, notably in the palace of the Emperor. In Japan, too, royalty has become interested in the Christian religion, and the Emperor has accepted a copy of the Bible in English from the Bible societies, and a Japanese Bible from his Christian subjects. Since the organization of the American Bible Society, in 1816, its issues of copies of the Holy Scriptures amount to 65,962,505. The expense of carrying on its work for the past year was $370,064.33.—*The Watchman* (Baptist).

Translated Enthusiasms.

"He amounted to so little practically," said a wise man in reluctant criticism of his friend, "because he never translated his enthusiasms into action." Convictions of duty and visions of opportunity are brought to the test in practical application to the uses of common life. It is not merely that the world has little use for enthusiasms which it cannot understand, but that without embodiment in common speech and vital action thoughts are only disembodied ghosts. Action is the great test of all enthusiasm. It reveals and sifts. It brings opinions from the rosy-tinted realm of dreams into the clear noontide of the work-a-day world. There is no disenchantment like the criticism of the indifferent and preoccupied. Yet this very criticism which sifts out worthlessness confirms and increases good. We never know the value of a real enthusiasm until we have translated it into action and seen its working outside our own thought. And by this process also our own character grows strong. It is not merely that what was a theory becomes a working fact and what was a dream a reality; but we also change from dreamers of dreams to doers of deeds, and taking hold of practical life go on from strength to strength.—*Congregationalist.*

Hope not Heresy.

The Universalist *Leader* gives an account of a case in the New Church (Swedenborgian) which is of considerable significance and of general interest. The Rev. Albert Bjorck, who has charge of a mission church in Sweden, has been charged with teaching Universalist doctrine, and has come to this country to explain his position to the trustees of the mission fund. His explanation, which has proved so satisfactory that he is to return to his work, is thus interpreted by the Rev. John Worcester, a recognized leader in the New Church:—

"The view he holds is not a firm belief. It rests upon a sentiment—a generous hope. It is slightly confirmed. he knows that the grounds of confirmation are necessarily slight, and he holds his view with an open mind; thinking himself that very likely presently he will change his view again. He has no desire to propagate. But, with an

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open sensitiveness on the point of frankness, what most people would have quietly kept in their hearts as a hope, he thought it was not honest to keep there; he thought it was only frank to publish to the world all that he was thinking and that was in his heart. I think he was very unwise in doing this. I think that he gave to the matter an importance that it did not deserve."

The New Church by this action discriminates between the "larger hope" and Universalism. Universalism affirms as a dogmatic article of faith the final salvation of all men. The old orthodoxy affirmed as a dogmatic article of faith the final perdition of some men. The "larger hope" does neither. It is agnostic upon this question, with a generous hope that eventually the resources of God's grace will find a way to save even the most persistent from their own self-ruin. This is neither Universalism nor the old orthodoxy; and the New Church has done wisely in recognizing the fact and in allowing within its borders room for a phase of thought and life which was not known in either the Liberal or the Orthodox wing when the New Church was organized. That this "larger hope" ought to be allowed in the Evangelical Churches should be recognized by all who believe that hope, not fear, is the basis of the Gospel.—*Outlook*.

My Lesson.

BY GRACE ST. L. PRESCOTT.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
PAUL.

AN experience of more than a year ago comes to me which, taken as an object-lesson, may help some brother or sister Scientist as it has helped me.

Our windows needed washing. In order to accomplish as much work as possible in a short space of time, I offered to help the servant, telling her that I would work on the inside of the windows while she worked on the outside, a plan which could be easily carried out, as the windows were on the ground floor.

We began our work accordingly. I washed my side of the first window, as I supposed, clean; and I presume the girl thought she had done the same. Peering through the glass to see if our work was well done, I noticed some spots on the window which I thought were on the outside. Tapping on the window-pane and calling the girl's attention to these places, I said, "Those are on the outside; see if you can get them off." She worked for a second, giving a few vigorous rubs, and finding that this did not remove them, said, "I think they must be on the inside." Again I looked, and, still sure that these places were on the outside, I thought the only way to prove to the girl and show her that they were *not* on my side, was to rub as vigorously as she had done. This I did, but to my surprise, and I may say mortification, I found these tenacious spots had yielded to my own efforts and therefore must have been on the *inside*. A second window and a similar experience, though more cautious this time in my assertion that these spots *were* on the outside. A third window, and I had begun to learn my lesson. A more thorough work on my own part and less attention to the girl resulted in well-washed windows.

On finishing our work, I found myself in a thoughtful mood. A lesson in regard to the more important things of life than material window-washing, had come to me, and these questions silently but powerfully presented themselves: Is it possible that in looking through my window of human consciousness, the faults I see in others are on the inside of the glass? Is it possible that I can look through my window in such a way as not to know whether the spot is within or without? These questions, and the lesson I had had, made me begin to examine my window more carefully, and, in meekness, I have to confess I found some dark places on the pane which looked as if they *might* be on the inside. What had seemed to me before to be heedlessness or stupidity on the *outside*, now looked like impatience on the *inside*. That which had before seemed to be thoughtlessness without, now looked like self within. It is not necessary perhaps for me to tell just how much work I found to do, suffice it to say, that whereas I had never washed many windows before, it now seemed as if it were my chief employment.

Quite recently the above experience has come forcibly to my thought, and again it brings its lesson. In Christian Science we are all trying to follow the command of the Great Teacher: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and there is not one earnest Christian Scientist who would not be glad to work harder to clean his side of the window if he knew the work was his to do. The trouble is we are not conscious of the spot being on the inside.

We come into Christian Science with many qualities of the human mind which are the result of education or early training. Much of what has before been thought good and commendable in human character, now appears as foolish, frivolous, or deep-rooted error. Ambition and pride have been a part of this education; yet are they not the spots that must be wiped off our windows before the dust of mortal mind accumulates, and they grow to spots of envy and jealousy? We, as Christian Scientists, are trying to reflect the Christ-Truth which heals the sick and the sinning. The way to do this is clearly shown us in Science and Health; and in gratitude to our dear Leader, through whose teaching we have received more health, more happiness, and more holiness, let us be more willing than ever before to peer through the window at every angle and wipe off with Truth and Love even the tiniest spot.

Prison Work.

IN November, 1897, I visited the county jail in Scranton, Pa., for the purpose of introducing Christian Science literature among the prisoners, and, if conditions were favorable, to do systematic work among them. A copy of the *Journal* was left with one prisoner and a short talk on the subject of Christian Science was listened to most respectfully. A visit the following week found another, who had read the *Journal*, interested and anxious to talk. He asked eagerly for another *Journal* and it was given him.

Feeling keenly my inability to meet the great need of these sin-stricken ones without divine help, I constantly turned to God for guidance and light. The words of the Mother's beautiful hymn, "Shepherd show me how to go," became my daily companions, giving me much strength and comfort, for I felt so plainly the necessity of binding "the stubborn will" in myself as well as others in order to do God's work aright.

I did not distribute the literature generally, but tried to let Truth work in its own way, and it was most encouraging to watch the growing interest, as one after another would ask to see me, or for something to read. For a long time previous the W. C. T. U. had been doing missionary work at the prison, and regularly each week religious papers and magazines were distributed by them and almost as regularly destroyed or thrown carelessly about the cells, very little of it seemingly being read. Not so with the Christian Science literature. This was read and re-read, calling forth favorable comments. Excellent care was taken of it; very little being soiled or marred, and almost none destroyed.

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One man who was serving a second term, the offence being the same in each instance,—namely, dishonest business methods,—at first scoffed at the ideas advanced by Christian Science and religion in general, saying he had looked in vain to see a practical Christianity, and finally had come to incline strongly to the views of Robert Ingersoll. However, noticing the effect of Truth upon some hard drinkers, he became convinced that here was something different from what he had known before. He began to read Science and Health, and soon caught a glimpse of the beautiful Truth it revealed. In a very short time he was able to demonstrate over claims for himself, and, best of all, to manifest love for the keepers and others, and has since proved his faith by his works.

Another, who had become an abandoned inebriate, and for four years had not provided a home for his wife, upon his release was successful in obtaining employment the second day, and soon had a few rooms comfortably furnished which they could call home. Both he and his wife attend our services.

The greatest respect and courtesy has been shown by all the prison officials, and many privileges voluntarily extended which are not ordinarily allowed. Also they did not hesitate to express their approval of Christian Science methods, and freely stated that in their opinion it was the only thing which had ever accomplished any good in the county jail. Many of the prisoners have become interested and much good seed sown. I have received letters from some who afterward left the city, and they all declare their intention to adhere to the teachings of Science and Health.

I feel very grateful to God and to our Mother and Leader for making it possible for these needy ones to be helped. Divine Love will meet their every need and gently and surely guide them into the understanding of Truth, and its demonstration.

R. E. WATRES, Scranton, Pa.

The Importance of Faithfulness.

BY N. S.

EVERY true Christian Scientist knows something of the truth of the saying "Eternal vigilance is the price of liberty."

After being made free through the Truth from a terrible fear that followed me night and day, I took a course of study in one of the last classes taught by Mrs. Eddy in Boston.

After months of faithful effort, with alternate success and failure, but still with a few remarkable demonstrations of Truth, I felt obliged, from a financial point of view, to return to my former occupation of teaching, for my home was in a sparsely settled district where opportunities for demonstration were few.

My school soon became an all-absorbing theme with me, and I gave a little less time each day to Science and Health, and a little more to intellectual improvement, until finally I became more imbued with the thought of making my school the "first in town" than of keeping undimmed the light of Truth in my thought.

Among my pupils were my sister's children, two dear little girls, whom I had unconsciously made my idols, for they were my constant companions in school and at home, and my life drifted on, a blissful dream, for ten years. But the awakening came, and I was unprepared to meet the error that confronted me.

The elder child, grown to be a beautiful and promising young lady, passed on from our sense of life and left me overwhelmed with grief and remorse.

In this Gethsemane of woe I began to learn the paramount necessity of being faithful to the lessons of Truth we have been taught, and the wisdom of the Mother's admonition to "keep our lamps trimmed and burning."

From the depths of a chastened heart I *feel* the truth of the words she has felt even more deeply: "Sorrow . . . never leaves us where it found us. The furnace separates the gold from the dross, that the precious metal may be graven with the image of God" (Science and Health, p. 276).

With bleeding feet and a sore heart I have turned my steps once more into the only path that leads to peace, and my efforts have been rewarded by several most beautiful demonstrations of omnipresent Love, reminding me often of these words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me."

During the illness of my niece she received great spiritual light and help through a sister Scientist, and I was comforted in a remarkable degree by her help, which I shall never forget.

I have had several pleasant talks with ministers upon the subject of Christian Science, and in each case they seemed kindly disposed to listen, and I am striving each day to make my own thought a more perfect transparency for Truth, and to listen only to the voice of God.

Through the baptism of suffering I have learned some of the most beautiful lessons of my life, and one is this: "It is good for me that I have been afflicted: that I might learn thy statutes," for "Before I was afflicted I went astray: but now have I kept thy word."

Rev. Mary Baker G. Eddy Defended by an Outsider.

At the Chautauqua Assembly which met at Winfield, Kan., this summer, Miss Pauline Lewelling was assigned the subject of "The Five Most Famous Women of America." She chose the name of Mary Baker G. Eddy as one of them. She is not a Christian Scientist, and so stated, but said she hoped there was no one there so prejudiced as to refuse to see the beauty in the character and life of Rev. Mary Baker G. Eddy. She sketched her useful life, giving several incidents to illustrate particular points. She spoke of the miraculous growth of her church, denied some charges often brought against her, read the tenets of the church, and challenged any one to deny what she had claimed, that Mrs. Eddy is, and rightly so, one of the most prominent women in America to-day.

"A city that is set on a hill cannot be hid." While there are multitudes who have not yet entered the City, yet they have seen its beauty from the valley. V. B.

Just Acknowledgment.

A prominent member of the Congregational Church and a leader in temperance work in the place in which she lives, writes thus, a few weeks after receiving the pamphlet entitled, "Christian Science History."

"I have changed my mind about Mrs. Eddy. I think she is *very* unjustly treated by so-called Christians. I look upon her as one of the greatest of the world's benefactors, and I thank God it is *a woman* that has accomplished so much for suffering humanity.

E. E. WILLIAMS, Chelsea, Mass.

The Church in the White Mountains.

The little church in the White Mountains which was dedicated last summer held its first Wednesday evening meeting August 9, with an attendance of forty-one, representing at least half as many states. There were many interesting testimonies given, the time being fully occupied.

At the Sunday service August 13, there was an attendance of ninety. At the close of the meeting a stranger testified that he was completely healed of rheumatism while listening to the service. EMILE ROUNSEVEL.

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A Church Home at Ottumwa, Iowa.

The members of First Church of Christ, Scientist, have recently purchased a church home. The property formerly belonged to the Episcopalians and was known as St. Mary's Episcopal Church. It is situated on the corner of Fourth and Market Streets, and is a most desirable site for a large church.

The present structure is a pretty little brick one, gothic in design, and will seat about four hundred.

ELLA A. TELFER, Clerk.

Poets, Preachers, and Sages.

In the most fallen and depraved man, he [Jesus] saw a being who might become an angel of light. Still more, he felt that there was nothing in himself to which men might not ascend. His own lofty consciousness did not sever him from the multitude; for he saw in his own greatness the model of what men might become.

CHANNING.

Of course I do not believe in a devil, eternal torment, nor in a particle of absolute evil in God's world or in God.

THEODORE PARKER.

The highest and most profitable lesson is the true knowledge and lowly esteem of ourselves. It is great wisdom and perfection to think always well and highly of others. If thou shouldst see another openly sin, or commit some heinous offence, yet oughtest thou not to think the better of thyself; for thou knowest not how long thou shalt be able to stand. THOMAS A KEMPIS.

The less a man thinks or knows about his virtues, the better we like him. EMERSON.

No man can ever go forward to a higher belief until he is true to the faith which he already holds. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. Live up to your present growth, your present faith. So, and so only, as you take the next straight step forward, as you stand strong where you are now, so only can you think the curtain will draw back and there will be revealed to you what lies beyond. PHILLIPS BROOKS.

That best portion of a good man's life,—
His little, nameless, unremembered acts
Of kindness and of love.

WORDSWORTH.

Good temper, like a sunny day, sheds a brightness over everything. It is the sweetness of toil and the soother of disquietude. WASHINGTON IRVING.

Teach me, then
To harmonize the discord of my life
And stop the painful jangle of these wires.
That is a task impossible, until
You tune your heartstrings to a higher key
Than earthly melodies.

LONGFELLOW.

It is much easier to be critical than to be correct.

DISRAELI.

Miscellany.

When the Queen Wears a Crown.

Her Majesty, Queen Victoria, has three crowns, but it is very seldom indeed that she wears one of them. During the long series of functions that accompanied the celebration of her last birthday, for instance, there was only one occasion on which the royal head was graced with a crown. This was the drawing-room which Her Majesty attended. The tiara which the Queen then wore was made nearly forty years ago, and weighs about eight troy ounces. It is a light shell of gold, thickly encrusted with diamonds, there being no less than 2,673 white diamonds and 523 rose brilliants. This was designed for use with the long strip of tulle used as a veil by Her Majesty on State occasions, such as weddings and drawing-rooms. The Queen wears it well back on her head, and it forms a pin to fasten the ceremonial veil, which floats away from it to the hem of the train.

The gold circlet was the successor to the circlet of gold which may be seen in the earlier pictures of the Queen. The jewels in this are very beautiful, being choice diamonds matching perfectly in color. The general effect of the crown is shown in some of the coinage, although the veil was not worn until after the later tiara was adopted. This diadem, and another of similar shape that preceded it, were used when Her Majesty opened and prorogued Parliament. It was also worn during the ceremonies attending the wedding of the princess royal (now the Empress Frederick).

On every occasion on which the Queen visited the House of Lords the State crown was taken out of the regalia-room in the Tower of London and was borne before Her Majesty on a cushion. Except for this purpose the crown has only left the Tower twice during her reign—once for repair, some part of the setting having become loosened, and once in order to modify the ermine. The queen has never actually worn the State crown since it was placed on her head at her coronation. The crown was made over a century ago, and is kept in the careful custody of the Tower. It includes 2,783 diamonds, 277 pearls, sixteen sapphires, eleven emeralds, and four rubies. M. A. P.

Boston Evening Transcript.

Fearsome Medicaments.

The advisability of physicians' prescriptions being couched in Latin, says the London *Mail*, has frequently been questioned, but in many cases medicines of the highest value would be refused by the delicate patient if once their composition was known.

Many a patient, for instance, would probably gasp at his doctor prescribing to him dynamite as a remedy in heart disease.

Dynamite is simply porous clay saturated with our most terrible explosive, nitro-glycerine, and this same nitro-glycerine is an officinal medicine of the Pharmacopœia, and is freely prescribed in cases of angina pectoris, and even for seasickness. It is taken internally in lozenges of chocolate.

Pure venom of the rattlesnake is being used by eminent practitioners in severe cases of scarlet fever. Dried bullock's blood mixed with glycerine and brandy or simply powdered is one of the latest additions to the physician's armament.

The following prescription would probably be accepted by most of us in most blissful innocence.

RECIPE.

Blattae Orientalis, drach. xii. Div. in pulveres cxliv. Capiat unam ter in die.

Now for our translation:—

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Take thou of crushed cockroaches twelve drachms. Divide in 144 powders. Take one three times a day.

Will it be believed that the above prescription is other than a relic of old-time quackery? Well, it is a fact that it is being now used in this present year of grace, and has only been introduced during the past few years. A favorite remedy for coughs is a syrup composed of powdered dried fox's lungs, with a little licorice and aniseseed, etc.

The most effective of tonics, and vastly used, is strychnia. Stropanthus, introduced from Central Africa some few years ago, and now recognized as our most potent heart sedative, is the deadly arrow poison of the African cannibals.—*Philadelphia Record.*

A Traveling United States Court.

The United States court of the northern district of the Indian Territory is probably the only traveling court, including the court-room and all things and persons connected, in existence in the United States. United States Commissioner Harry Jennings, United States Marshal L. E. Bennett and a corps of assistants have adopted this novel plan of traveling over the district and holding court at several different places instead of at one place in the district, as heretofore. The northern district of the Indian Territory is large, and the towns are far apart, so that it is very hard for persons to travel to and from to attend court, as well as expensive. Commissioner Jennings has had a small house built on wheels, much resembling a mover's outfit, in which they travel, and also in which they hold court in the various towns over the district. They carry cooking utensils with them and have an expert cook, who prepares their meals, and also a servant who keeps their house in order. They go from place to place, wherever they are wanted, and they claim that they have saved the people considerable money, as it is much less expensive for the court to travel than for the people to travel in that country. Criminals can be reached more conveniently in this manner, as it is often dangerous to conduct criminals from town to town without a heavy guard, as their allies may attempt to rescue them. The traveling court of the Indian Territory is a success, and the people of that district are well pleased with it.

Boston Evening Transcript.

Medicine on "Lines of Business."

In reply to a request of the *Journal* to state in brief the object of the proposed organization of medical men, and also to give his opinion of the present status of medical ethics, Dr. C. C. Cone replies as follows:—

"It is to foster a more fraternal spirit among the profession of whatever pathy or ism in rapport with the growing demands of the times.

"The practice of medicine is, and probably always will be, an unperfected science and should be established on lines of business and not on mysticism and tradition. It is now no longer considered a priesthood, cowled in cap and gown and accepting whatever an unappreciative public may see fit to bestow, but a business, and to be successful must be conducted along business lines as any other calling.

"Leaving out the principle of doing to others as you would be done by, the code of medical ethics is naught but a dead letter, and is most flagrantly violated by its most ardent supporters, and the violations are further enhanced by the many petty jealousies existing in our ranks.

"The Constitution of the United States has been amended and with advantage, why not revise the old, hoary-headed code of medical ethics?"

Journal, Oskaloosa, Ia.

How Long Does it Take to Think?

Professor Richet says that it takes a man about one-eleventh of a second to think out each note of a musical scale. He explains the practice that people will often follow of bending their heads in order to catch each minute sound by the fact that the smallest intervals of sound can be much better distinguished with one ear than with both. Thus the separateness of the clicks of a revolving toothed wheel were noted by one observer when they did not exceed sixty to the second, but using both ears he could not distinguish them when they occurred oftener than fifteen times a second. The sharp sound of the electric spark from an induction coil was distinguished with one ear when the rate was as high as five hundred to the second.

The sight is much less keen. When revolved at a speed no faster than twenty-four times a second, a disc, half white and half black, will appear gray. We also hear more rapidly than we can count. If a clock-clicking movement runs quicker than ten to the second, we can count four clicks, while with twenty to the second we can count only two of them.—*St. Louis Globe-Democrat.*

Long Reigns.

Louis XIV., king of France, ascended the throne on the 14th of May, 1643, and occupied it till his death on the 1st of September, 1715, a period of seventy-two years and one hundred and ten days. He was succeeded by his great-grandson, who became Louis XV. and reigned for nearly fifty-nine years, these two successive reigns amounting in the aggregate to one hundred and thirty-one years, which is another record.

If ancient records are to be believed, King Pepy II. of Egypt enjoyed a reign extending over the extraordinary period of ninety-four years.—*Concord Monitor.*

Convenient Names.

Patient. "I say, doctor, just what is this 'grip' anyway?"

Doctor. "Why, my good fellow, that's the name we doctors have for everything nowadays but appendicitis."

Patient. "Ah! And what is appendicitis?"

Doctor. "Why, that's the name we have for everything but the grip."—*Judge.*

Die a Natural Death.

English Tourist (in the far north, miles from anywhere)—"Do you mean to say that you and your family live here all the winter? Why, what do you do when any of you are ill? You can never get a doctor!"

Scotch Shepherd—"Nae sir. We've just to dee a natural death."—*Punch.*

An Immune.

"Johnny, are your people going to take you with them on that trip across the ocean?" "Yes'm." "Aren't you afraid?" "No'm. Ain't afraid of nothin'. I've been vaccinated and baptized."—*Healthy Home.*

Follows the Medical Profession.

"My son follows the medical profession."

"Where did he study medicine?"

"Oh, he isn't a doctor. He's an undertaker."

Yale Record.

Health to a doctor once applied;
He gave her physic, and she died.

The Practical Age.

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Questions and Answers.

Is it true that Christian Science teaches that man is God? I have heard it so charged, but Science and Health makes it very clear to me that God is the only *Supreme Being. If that is so, man cannot be God unless man also is a supreme being, and this would make a universe of supreme beings—a doctrine more pagan than the heathen idea of many gods.*—P. S. T., an inquirer.

Our inquirer has both asked and answered his question. "Science and Health with Key to the Scriptures," from beginning to end, does teach the supremacy of God as the one universal Mind that created and controls the universe. He is the one Power, the only Substance, the only Life, Truth, and Love. Could there be a stronger definition of God's supremacy?

In answer to the question, "Does Christian Science teach that man is equal with God?" the Rev. Mary Baker Eddy, in *Christian Science Series,* No. 1, May 1, 1889,—then being published—thus writes:—

"I see no indication in the premises or proof of Christian Science for such a conclusion. Man is not equal with his Maker; that which is formed is not cause, but effect, and has no power underived from its Creator. But it is possible, and man's duty, to throw the weight of his thoughts and acts on the side of right and Truth; thus, he is found in the scale with his Creator,—not weighing equally with Him, but growing into that altitude of mind which was also in Christ Jesus, and comprehending in divine Science every footstep toward the recognition of what the apostle meant, when saying: 'The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.' In Science, man represents his divine Principle,—the Life and Love that are God,—even as the idea of sound in tones represents harmony. But mortals have not yet arrived, in their understanding of the Science of Being, where man is perfect, even as the Father, his divine Principle, is perfect."

❧

In the Sentinel of August 3, 1899, you say, "There is no question as to the present status of the individual who was known to the world as Robert G. Ingersoll, any more than as to that of any other of God's ideas or children."

Are we to understand by this, that all men enter at once into the same state of enjoyment after death, whether they have been infidels, blasphemers, or consecrated Christians?

A. F. P.

When Christian Science maintains that man is God's image and likeness it refers to generic man. Generic man, of course, includes the individual, male and female.

The true man, or spiritual man, is not the man of sin, sorrow, and sickness. Immortal man is the spiritual; mortal man is the sinful or material. As the "old man" of sin—as St. Paul called it—is "put off"—that is, as sin is overcome and destroyed—the mortal man disappears and the new man—the immortal—appears. The true, or immortal man, reflects Good; the false, or mortal man, reflects evil.

The change called death does not affect the status of the person passing through it in the sense that he is any less sinful after the change than before. To the extent that he is not awakened from his false estate of sin—that is reformed—in this state of existence he must, and sooner or later will, be so awakened—reformed—in a future state.

One's salvation must be worked out "with fear and trembling" before consciousness of one's true spiritual estate is attained. Christian Science does not hold that this can only be done during that so-called probationary period between mortal birth and mortal death, or "between the cradle and the grave," but that the period of probation is co-equal with God's mercy, and Scripture repeatedly assures us that "His mercy endureth forever."

In this connection read carefully pages 186 and 187 of "Science and Health with Key to the Scriptures."

Baltimore People Healed.

THE Second Church of Christ, Scientist, of this city, which meets twice each week in the Lyceum Parlors, devotes its Wednesday night meetings to the hearing of testimony and statements of experience by members and other attendants who have personal knowledge of the church's success in the healing of mental, moral, and physical diseases.

Last night about a dozen believers told of the benefits which they themselves or those under their daily observation have obtained by the application of the Christian Science mode of combating disease. The speakers were of both sexes and of various ages and conditions of life.

A boy, apparently about fourteen years of age, told of a cure which he had wrought upon himself a few hours before the meeting, and an elderly lady—a member of a well-known Baltimore family—told of the success of the Science treatment, as practised by herself and members of her household.

One of the most remarkable histories of a successful cure was given by a gentleman very prominent in the church in this city.

It Cured Neuralgia.

"From birth," he said, "I was afflicted with an impediment in my speech, which made it impossible for me to speak in an intelligible manner. I placed myself under the care of doctors and specialists innumerable, but none was able to give me even temporary relief. Several years ago the muscles of my eyes were paralyzed, and I became practically blind. For the cure of this also I sought the best medical advice attainable, but all to no purpose, for my condition became gradually worse and worse.

"After being under treatment for a long while I was seized with an attack of neuralgia of the eyeball, and at one time, for seven days and seven nights, I lay helpless in the terrible agony of this disease. The doctors attempted to allay my sufferings by the use of morphine, but the drug seemed to have little power to give me relief, and hypodermic injection after injection failed to ease my agony. At last I left the hospital without hope of ever being cured and went to live in the country, where, it was hoped, I might find some temporary benefit. While there a lady residing near by was told of my case, and she, being a Christian Scientist, visited me and proposed that I allow her to attempt the cure of my malady by the methods of her church. I consented, though with little hope that her attempt would be successful.

"One week after she took charge of my case I laid aside my spectacles, and since then I have never had occasion to use them. Naturally I immediately became very much interested in Christian Science, and soon cured the impediment in my speech without assistance from any one. To-day I am a well man, free from all disease and illness whatsoever, and during the last few years I have been able to heal many others.

A Mother's Testimony.

"Recently I healed a young man who was suffering intensely with an acute attack of pleuro-pneumonia without even seeing him until his cure was effected. He is here to-night, and he, his mother, and his father are willing to give testimony to the truth of all that I claim."

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The mother of the young man in question said to a *Herald* reporter that her son was actually cured, as stated, and that she herself received relief through Christian Science after suffering for twenty-five years with a very painful disease of the spine.

"About two years ago," she said, "the method of healing practised by the Christian Scientists was brought to my attention, and in a short while I was completely and, I believe, permanently, cured by their treatment."

Another lady told of the almost miraculous healing of herself and her five-year-old child.

"For seven years," she said, "nervous dyspepsia made of me an invalid. After being under the care of six doctors without finding relief, I determined to try Christian Science, but in a little while dropped it and went back to old methods. I visited specialist after specialist, but none seemed to be able even to allay my sufferings temporarily, and, taking hope once more, I resumed treatment with the Scientists. In two weeks I was perfectly well.

"My child was terribly deformed by tuberculosis of the hip joint, a malady commonly known as hip disease. The method of treatment adopted by the old-school doctors whom we employed was exceedingly painful, and for thirteen weeks the child lay in the hospital. It was said that an operation would be necessary, but that the patient's condition would not then warrant its being performed. About two years ago we consulted a Christian Science healer, and two weeks after the beginning of her treatment the little sufferer laid aside braces, thick-soled shoes, and crutches. In three months the child's shoulders, one of which had been three and a half inches lower than the other, were normal, and since then there has been no noticeable deformity."

A young lady described the method and results of the treatment adopted for a cure of nervous prostration and frequent hemorrhages which made her unable to leave her bed.

When Specialists Failed.

"I consulted the leading specialists of Philadelphia," she said, "and all told me that my only hope, and that a slim one, was to be found in a surgical operation. In despair I went home and waited for death to end my sufferings. One day, however, I was induced to allow a trial of Christian Science, and to it I owe my life. After one treatment I was able to sit up, on the fourth day I left my bed and walked about the house, and a week after I was well enough to go out.

"In my own family I have seen a bad case of astigmatism cured in a remarkably short time. Asthma of twenty-five years' standing has likewise been healed."

Other speakers told of the cure of various diseases—among them appendicitis, malaria, sick headache, various deformities of the bones and joints, and many varieties of organic trouble. One lady testified that she had been almost immediately healed after severely cutting her finger with a piece of broken glass, and another recounted a similar experience with a jagged wound produced by a broken meat tin.

The attendance at the meeting was good and the audience listened very attentively to the words of the speakers. Miss Ellen E. Cross is First Reader of the church, and Hermann S. Hering is Second Reader.

Baltimore Herald.

The *Morning Star* says: "The truth does not always, at first, appear; but when at length it gets out, the many voices of error are silent. 'The frogs cease croaking,' said Richter, 'when a light is placed on the banks of the pond.'"

Awake, Mortal Dreamer.

BY BERT POOLE.

PROUD, mortal man, that thinkest art awake,
But still in sleep art dreaming daily on;
Nor mov'st thyself to holy treasures take,
Nor bid'st mesmeric slumber to be gone,

Thou dost profess to be a god of life,
And goest forth to deeds in sight of all;
With sweat of face thou pantest in the strife,
Not knowing that thy pride must have a fall.

One touch of Love Divine would waken thee,
But oft as Angel finger seeks to place
His mystic touch to set thy spirit free,
As oft is beaten back from off thy face.

Wilt thou be whole? Thou often sayest "yes,"
But in thy dream of self, dost not allow
The soothing cup of cheer to closely press
Thy lips, nor LOVE to smooth thy troubled brow.

But thou art not a god and cannot be;
For only One is Good—the Perfect Mind.
Let not false sense continue claiming thee,
But know in Truth, perfection thou wilt find.

Notices.

Beginning with September, 1899, the rates for the *Sentinel* will be as follows:—

SUBSCRIPTION PRICE.

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety-five cents.

Twenty-five copies or more to one address, one year, each copy, ninety cents.

Fifty copies or more to one address, one year, each copy, eighty cents.

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Three cents a copy, postpaid, to any address; twenty-five copies, fifty cents; fifty copies, ninety cents; one hundred copies, $1.65.

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The eleventh edition of the Church Manual is now on sale. The list of members to date is published separately in pamphlet form. A copy of this list is furnished with each Manual. The list will not be sold separately. The price of the Manual including list of members, will be one dollar as usual. Send orders to The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

Applications for membership with the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October. WILLIAM B. JOHNSON, Clerk.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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Works on Christian Science.

Written by Rev. Mary Baker G. Eddy.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In one volume, 665 pp. Revised and Enlarged 1894. THE ORIGINAL, STANDARD and only text-book on CHRISTIAN SCIENCE MIND-HEALING.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, *WATCH.*"—*Jesus.*

Published Weekly at 95 Falmouth Street. BOSTON, MASS., AUGUST 31, 1899. **Vol. 1 No. 53**

President McKinley and his Views.

[From *Harper's Weekly.*]

I HAVE had an interesting talk with the President, and I shall set down, without comment or suggestion of opinion, and I trust in perfect fairness, my impressions of him, and of his opinions and purposes concerning the things political which are most interesting to the country. It may be that, in a measure, I shall anticipate his next annual message to Congress, but four months will elapse between now and the time when he must send that document to the legislative branch of the government, and many events may happen which will make the message that would be written to-day entirely different from that which will be written then.

✤

In the first place, let us consider Mr. McKinley. He has been talked about a good deal, but he has been carefully considered very little; not enough, perhaps, by those who oppose his views, and who would be better prepared for their conflict with him if they would reflect that he is a typical American from a typical American community.

Mr. McKinley is an opportunist and he is an optimist. He wants to govern the country in the way the majority want it governed, and he generally believes that the majority is not only right, but has a right to its own way. This often makes him an opportunist. He is an optimist also, and believes that the institutions of the United States are the best that human wisdom has ever framed. He is one of a large number of his fellow-countrymen who are thoroughly convinced that American rule brings happiness and prosperity to all who have the privilege of enjoying it. He also believes that material prosperity is the outward sign of inward happiness and of sound politics, and he is inclined to push American prosperity to the farthest possible bounds, endeavoring to extend it abroad and to increase it at home. He believes that the greater the prosperity, the wider the opportunities and the richer the blessings to the masses.

Mr. McKinley does not consult public opinion for the purpose of absolutely guiding his conduct by what he hears. He wants to know what the country desires, but he could not change his nature to satisfy any voices that might come to him, and he is too wise to try. They might modify his policy; they would not revolutionize it. It seems to me that his opponents are guilty of a great blunder in assuming that the President takes his policy wholly from the voices which come to him. If he did that, he would be oftener in a panic than has been the case, if ever, since the war with Spain broke out.

Mr. McKinley has a policy, and he does his best to impress it upon the leaders of his party and upon Congress. That is the main point; and the only thing really worthy of consideration in ranging ourselves on one side or the other of the prevailing issues is the merit of the issues. Now it happens that Mr. McKinley is so constituted by nature, and by that environment of the Middle West, which is the nursery of optimists, that he is in favor of any policy, any course of action, that, in his opinion, will make America bigger, better, and richer. He believes that protective tariffs have increased the wealth of the country, and that the territory which in his opinion has come to us by the fortunes of war will be profitable to us in the uses of peace. You may call it exuberance, or fatalism, or riotous imagination, or fantasy, what you will, the mental characteristics of Mr. McKinley are confidence in his intuitions, and a firm faith that whatever America does deliberately is likely to be right, and there are so many Americans like him, especially in that part of the country whence he comes, that I have called him a typical American, and his community a typical American community.

Feeling the certainty that I do as to Mr. McKinley's mental characteristics and the trend of his sentiments and his sympathies, I am sure of the conclusions that I have drawn as to his opinions on the subjects which are of most importance to the country.

✤

The Philippines naturally present themselves first. The President is convinced that only a part of the Philippine people are in revolt; in fact, that the Tagals alone are doing the fighting. He intends to put down this insurrection and to put it down speedily and with much convincing energy —in time, I fancy, to permit Senator Burrows to vote for him for President next year. This much has been hinted at and openly said in the news of the day, but I repeat it because the President expressed his confidence with so much vigor that I am inclined to believe that he is well assured that the wretched war is near its end. The war over, the question naturally is as to the future, and our own future relations with the islands, our attitude towards them, and the character of our control over them. Coupling what the President said to me with his characteristics, which I have briefly set forth, I conclude—a safe conclusion, I think—that the President believes that we shall keep the islands, Congress, of course, being the determining factor. This, to him, is the inevitable outcome of the situation. He does not conceive it possible that we should go away, and I do not believe that he wants us to go away. He thinks that we should be thereby not only abandoning our responsibilities, but that our action would be a confession of weakness, which would make us an object of derision among Europeans, and would assure the Oriental peoples that we are a nation quite unworthy of their

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serious consideration. The President doubtless believes that retention of the Philippines will make for the best interests of the natives and for the welfare of American commerce; and that what makes for these will make for the political health of the nation. In this belief he thinks he is seconded by the majority of the people.

✙

As to Cuba. This is the subject second in interest. The President recognizes the necessity of beginning very soon to give to the Cubans the government of their own island. There is no intention, however, of making a sudden change, of calling a constitutional convention for the purpose of arranging at once a general scheme of government for the island. The movement will probably begin in cities like Santiago and Matanzas, where municipal governments, resting upon the suffrage of the citizens, will be increased as the experiment justifies itself, until all the cities are included. A census is now being taken as a preliminary step to giving the islanders a government. Side by side with this process of establishing municipal self-government, an experiment in public schools will be made. General Wood has a plan of his own for the beginning of a free school system, which he is soon to put into operation in Santiago. After the local governments have been established and sufficiently tried, there will be an enlargement or extension of the political functions of the Cubans. Perhaps they will be charged with the task of establishing governments for the provinces, and at last for the island. Perhaps the experiments in municipal administration will justify the government in turning over the whole island to its people without the preliminary intervention of provincial rule. At any rate, the idea is that the new government shall develop from the bottom to the top, and shall not be turned out ready-made by a constitutional convention. It is the confident belief of the Administration that Congress is solely responsible for the government of all our new possessions.

✙

The establishment of a government for Porto Rico presents another problem. The people of the island have already local self-government as far as practicable, but no plan is likely to be reached until General Davis, in whom the President justly reposes great confidence, makes his report. He will do this after careful observation and study of the people and conditions of Porto Rico.

I have left small space for an interpretation of the President's views on domestic questions. Briefly, he expects, of course, that no change will be made in the principle of our tariff policy, but there is no doubt that he believes that high-water mark in duties has been reached, and that changes will be in the other direction, although they will be slight, and will be made only when the advocates of protection themselves regard them as helpful. The internal revenue taxes are doubtless here for good. They may be slightly modified, but the taxes are necessary, because revenue from the tariff, high as it has become, will not support the government. The tariff itself now makes the internal tax necessary. Its adoption was becoming urgent before the war, but the war enabled Congress to do what no party would have taken the responsibility of doing under ordinary conditions.

In conclusion, the President expects that Congress will pass a bill making the maintenance of the gold standard more certain, although nothing is likely to be done for the reform or change of our banking system. The President believes that the present national bank system is an established institution, and therefore that Congress cannot be prevailed upon to change it radically. H. L. N.

Hotel Champlain, August 5.

Items of Interest.

An interesting legal point is involved in the Cox embezzlement case, as it turns on the relations existing between the United States and Cuba. Cox is an American charged with the embezzlement of fifteen hundred dollars in Havana. He was arrested in New Orleans and has resisted all efforts to send him back to Cuba. He claims that Cuba is an independent nation under the resolutions adopted by Congress and the terms of our declaration of war against Spain; that it is not a part of the United States, even if occupied by American troops, and is not bound by the laws of the United States. The United States District Attorney contends that under present conditions a criminal captured in the United States can be returned to Cuba where he committed the offence.

Maitre Labori, the leading counsel for the defence of Captain Dreyfus, was able to be present at the court-martial August 22, and take charge of the case. His appearance was the occasion of an enthusiastic demonstration. Colonel Jouaust, the president of the court, read an address in which he referred to the "odious attempt" on Labori's life, and congratulated him upon being able to resume his duties. To this address M. Labori made an eloquent reply. He took up the work of cross-examining some of the government's witnesses who had testified during his absence, and succeeded in bringing out many facts favorable to the prisoner.

The International Commercial Congress, which meets at Philadelphia in October, promises to be the most notable gathering of the kind ever held. Thirty-one foreign governments have accepted the invitation to be represented, and have named delegates, among whom are men of world-wide reputation. Also one hundred and twenty-six foreign Chambers of Commerce and other organizations of like character have named representatives. American Chambers of Commerce, Boards of Trade, etc., will have several hundred representatives. President McKinley has been invited to open the Congress, but could give no definite reply to the invitation.

For some time the President has been considering the matter of extending our tariff laws to Porto Rico, and giving the inhabitants the benefit of unrestricted trade with this country. Attorney-General Griggs gave as his opinion that, under the existing laws, the President had no right to take such a step. The President has yielded to the Attorney-General's opinion and will await the action of Congress.

The Post-office Department has adopted a new form of domestic money order which will be introduced after September 4. It is the size of an ordinary bank draft, and has two new features, the use of carbon manifolding paper for reproducing the order instead of writing it twice, as at present, and also a receipt. It is expected that the fee charged for orders will be reduced about January 1.

General Jiminez, who was recently arrested on suspicion of being engaged in recruiting expeditions for San Domingo, has been released by the order of General Brooke. He says he is going home unarmed in response to his country's call. It is reported that he has received more than eight hundred applications to join any expeditions he may intend to send to San Domingo.

Colonel Ingersoll left no real property, and the value of his personal property is only about ten thousand dollars. He made fortunes, but except for the money used in maintaining his own household he gave it all to charitable societies and the poor. The friends who knew the extent of his benefactions are not surprised to learn that he left so little.

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The agents of the Dominican insurgents have been busy recruiting expeditions in the northern part of Cuba. In spite of the vigilance of General Wood, it is certain that several expeditions have got away. General Jiminez was arrested August 18, just as he was about leaving Cienfuegos on the Menendez steamer. He calls his arrest an outrage.

President Diaz of Mexico has been invited to attend the laying of the corner-stone of the United States Government Building in Chicago, October 9. He expressed his great desire to attend, but said he would have to await the action of Congress at its assembling on the 17th of September, to grant him the necessary permission to leave Mexico.

The Transvaal government has given its reply to the British agent at Pretoria. There is no longer any doubt that President Kruger has refused to submit to the British demand for the appointment of a court of inquiry. There is a growing feeling among officials that war is the only way of settling the dispute.

Information has been received that General Otis has applied the Chinese exclusion act to the Philippine Islands. His action was not the result of instructions from Washington, but was doubtless due to an exercise of his authority as Governor-General of the Philippines.

According to the London *Daily News*, Admiral Dewey believes the Filipinos are capable of self-government, and the only way to end the insurrection and insure prosperity, is to concede it to them. After autonomy has been conceded, annexation can be talked of.

A plan is under way to provide a memorial to Colonel Ingersoll, by his followers in New York City. Twenty-five thousand dollars have been subscribed in Peoria, Ill., Colonel Ingersoll's former home, for the purpose of erecting a suitable memorial.

One hundred and fifty chiefs, representing cities in all parts of the country and Canada, attended the twenty-seventh annual convention of the International Fire Chiefs Association which assembled at Syracuse, N. Y., August 22, 1899.

President and Mrs. McKinley attended the Methodist Camp Meeting Association at Ocean Grove, N. J., August 25, where the President delivered an address to over twelve thousand persons. He was introduced by Bishop Fitzgerald.

A proposal comes from Philadelphia, that the forthcoming Exposition at Paris would be a good opportunity for the adoption of a gold coin of universal value and acceptability in all the leading commercial nations of the world.

The entire business portion of Victor, Col., the second largest town in the Cripple Creek gold mining district, was destroyed by fire August 21. There were no fatalities. The loss is estimated at $1,000,000.

Admiral Dewey has cabled that he will arrive at New York Thursday, September 28. The Olympia battalion is drilling at Ville France, and making preparations to take part in the various parades.

It is probable that one or two colored regiments will be organized for service in the Philippines. The troops would be recruited principally from the South, and would be officered by white men.

President McKinley has been elected to represent encampment 78, Union Veteran Legion, of Columbus, O., at the national encampment to be held in Baltimore, September 13, 14, and 15.

An automobile system, in competition with the street-car lines, will soon be in operation in Cleveland, O. Each automobile will seat about forty persons and will be run on schedule time.

A statue of Oliver P. Morton, who was Indiana's war governor, and for several years a prominent United States senator, will be placed in Statuary Hall at Washington, D. C.

Recent information received at the War Department shows that the experiment of enlisting the natives into the United States army has proven very successful at Porto Rico.

Speaker Thomas B. Reed has resigned his seat in Congress to take effect September 4. He will be connected with a law firm in New York, and it is reported that he will receive a guarantee of fifty thousand dollars a year.

Nearly twenty-one million dollars in gold certificates were issued in exchange for gold during the first three weeks after the order authorizing them was promulgated.

The first ten new regiments for the Philippines are expected to arrive at Manila about the first of November, and the last ten the latter part of December.

Information is received from Chicago, that passenger traffic in the West is breaking all former records. It is even larger than in the World's Fair year.

A letter dated July 12 has been received from Major-General Lawton, in which he predicts an early collapse of the insurrection in the Philippines.

The First Nebraska Volunteers, which arrived at San Francisco August 1, will be taken home on a special train at the state's expense.

Thomas B. Reed will be sixty years old next October. He has been a member of Congress continuously for twenty-three years.

The transport Panther left Philadelphia August 20, with eight hundred tons of supplies for the Porto Rican sufferers.

The St. Paul *Globe* advocates the nomination of Admiral Dewey for President by the next Democratic convention.

The Postoffice Department has shipped to Havana the first lot of stamps prepared expressly for Cuban use.

The London *Daily Telegraph* estimates that seventy thousand Americans will visit England this year.

General Joseph Wheeler arrived at Manila August 21, and reported at headquarters ready for duty.

Admiral Dewey arrived at Ville France, France, August 22. He will remain in Nice about a week.

It is reported that eleven forged documents have thus far been discovered in the Dreyfus affair.

A bill enfranchising women has been passed by the legislative council of Western Australia.

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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When Weary of Marching.

WHEN the children of Israel first heard the good news that God had promised Moses to deliver them out of the hands of the Egyptians, they bowed their heads and worshiped, for the Promised Land, ideally beautiful, spread itself out before their mental vision, and they could picture themselves already in possession of it. Afterwards Moses made his demand on Pharaoh for the release of the Israelites and was rebuffed. Then when their taskmasters retaliated by making their burdens heavier, the children of Israel doubted Moses and his God, and complained that they had interfered in their affairs.

When Christian Science first appears to us in what seems to be our darkest hour, when we are utterly weary of the fruitless struggle against the bonds of sickness, poverty, or sin, we hear the message of liberty it brings, with thankfulness and joy, and bow our heads in worship, because we take it for granted that we can enter into this new estate where disease and discord are unknown without any protest from our lifelong masters. When we essay to test the promise of freedom and find that error tightens its grip, we feel like complaining.

The children of Israel persistently argued on the side of their masters; they could not understand how God could be more powerful than Pharaoh, and had to have proof after proof of the powerlessness of the Egyptians to stand against God, before they could get up courage to depart. Even after they had again and again seen the hand of God smite their oppressors, they were so weak in faith that God led them by a way that was free from serious obstacles because they would turn back at the least provocation. The record says: "When Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt" (Exodus, 13 : 17).

Our experience in Christian Science corresponds with that of the children of Israel at this point also. Truth leads us by paths that avoid struggles which are beyond our present strength, for at first we cannot endure very much fighting, even after we have escaped from the miserable slavery of the worst forms of sin and disease.

As time passed, the Israelites became more and more weary of the march that never seemed to bring them any nearer to the Promised Land, and they complained oft and bitterly. They almost forgot how desperate was their situation in Egypt and hated Moses for helping them to throw off the awful yoke. They whined to go back to Egypt and they tried the patience of Moses sorely, but he, dwelling in a clearer understanding of God than any of his people, saw the blessedness and peace ahead, and would not hearken to their childish complainings. He understood that the petty trials they were called upon to endure on the march were necessary to season them for the conflicts to be encountered before they should gain possession of the Promised Land.

Christian Scientists, like the followers of Moses, are wont at times to get weary of marching. There are times when nothing seems to have been gained, and we may even so far forget the misery of our condition before we were healed in Christian Science as to think we would have been better off if we had never begun the march, but there is a Moses in each consciousness who insists on going ahead, and by degrees we approach a point when there is no more looking backward; a time when we are seasoned and ready to fight valiantly. That point has not been reached by some of us yet, but it will be, and when tempted to be discouraged, let us be cheered by the history of the trials of the children of Israel, for they bear a close analogy to our struggles, and furthermore let us clearly recall our sad plight before Science came to us, and count up the many proofs we all have had of the irresistible power of the God at whose command we began the march.

We should never falter with such a Leader as we have in the Rev. Mary Baker Eddy, who has, with almost infinite patience, kept open for us a pathway through the wilderness, guiding us back to the right way when we have gone astray, re-establishing our faith in God by many wonderful works that proved His power, encouraging and supporting us again and again. Our Leader has had to endure relatively greater disappointment, ingratitude, and reproaches than ever Moses did, yet she has been faithful to her task, almost as long now as the period of Moses' leadership. Shall we not be more loyal to our dear Leader and manifest our appreciation of what she has done for us by more conscientious obedience to the promptings of the Spirit which governs her, rather than by empty platitude.

❦

Ridicule and invective are not the weapons of Love, were not the weapons of Jesus; yet they are the chief weapons used against Christian Science and Christian Scientists by a class of physicians and theologians, notwithstanding the fact that the professions of which they are representative, of all others, assume to be most Christly.

❦

Divine Love is the controlling power of the universe,—the center and circumference of existence.

❦

An honest agnostic is more to be respected than a Christian pretender, or one whose words are great, but whose acts are small.

❦

Not the human will, but the Divine must control in earth's affairs before the world will be evangelized—Christianized.

❦

Let us array our minds in garments of honesty and our acts in robes of charity.

❦

We can only do battle for God by being ourselves godly.

❦

True godliness consists in valiantly standing against the snares and temptations of evil and trampling them under foot.

❦

"Get thee behind me, Satan," must be the imperious

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command of every true Christian, traveling toward the Promised Land of harmony, health, and holiness.

Better an honest heart with a small brain than a dishonest heart with a large brain. In other words, a consciousness filled with the grace of Spirit is vastly to be preferred to the polished intellect wherein spirituality is dead.

A cheerful mind without wealth is rather to be desired than a morose mind in the midst of millions.

Pure thought is the mother of pure action. Impure thought is the Satan that must get behind us.

If God is Love, and God is the Father-Mother of the universe, then truly must the "universe rest on the shoulders of Love."

Christ's Kingdom can be established only through the operation of Divine Love. Never through human strife, ambition, and hate.

The overcoming of a single sin—even the smallest—is a certain prophecy of the final destruction of all sin.

"Let not conscience make you linger, nor of fitness fondly dream;" but put you on the armor of Truth and the breastplate of Love as God has given them to you, and thus become valiant Christian warriors.

We should guard our thought against the mental suggestions of evil-doers as vigilantly as we would guard our households against the entrance of thieves, assassins, and libertines. Mental crime always precedes the physical act which makes the criminal intent manifest to mortal vision.

Where God (Good) reigns, the Devil (evil) has no sway.

What Fear Does.

CHRISTIAN SCIENCE teaches that fear, not germs or atmospheric poison, induces disease. Doctors of medicine are usually so wedded to their materialistic theories, that they almost overlook fear as a factor in disease, and search through all the forms of microscopic animal life for some material microbe to serve as creator for each disease. These doctors denounce Christian Science as irrational because it points to fear as the immediate cause of sickness instead of honoring the germ theory with credence.

To show how variously and fatally fear affects the human body, the following extracts of newspaper items that have come to us from time to time are given. These items are but a few of the many that were published during the past year, for no effort was made to get such items that were printed.

Barbara Mailhouse, New Haven, Conn., died December 9, 1898. She attended a party where there were just thirteen persons present. She noticed the fact and it was jokingly said that as she noticed it first, she would fall a victim to the fatal number. She worried over it, became ill, and was firmly convinced that she could not recover. Nothing could shake her belief that she was doomed.

New York *World.*

Miss Valentine Lamoreux, Anthony Village, R. I., died December 12, 1898. She was alarmed by the acts of a man who followed her one Sunday evening while she was going to her sister's home. She ran screaming to her sister's house and fell in a fainting fit. She regained consciousness but soon became hysterical and died the following Thursday.—New York *Press.*

Anna Moss, Sedalia, Mo., an aged negro woman, died of fright when caught out in a severe storm of thunder, lightning, and hail.—Newspaper Item.

Mrs. Joseph Wert, New Hope, Pa., died October 19, 1898, of paralysis, caused by being frightened at the actions of a demented woman.—New York *Evening Telegram.*

Father Ward (priest), New York City, died October 22, 1898. His heart was ruptured by sudden fright caused by the clanging gong of a fire patrol wagon which startled him from sleep. He leaped from his bed only to fall back upon it dead, almost immediately.—New York *Herald.*

Lewis Longpre, 153 Stockton Street, New York City, employed at Nevins & Company's dry goods store Myrtle Avenue, Brooklyn. A cash boy shouted fire! Flames shot up the elevator shaft, and customers and saleswomen began to shriek and run wildly for the exits. Longpre became so frightened that he fell over and died almost instantly.—New York *Press.*

Mrs. Moldehnke, wife of Rev. Edward F. Moldehnke, pastor of St. Peter's Lutheran Church, New York City, received a telegram announcing that her husband, who was in attendance upon the General Council of the Lutheran Church at Easton, Pa., had been elected president. Upon receiving the message the fear took possession of her that a calamity had happened to her husband, and the first words of the telegram, which read, "Your husband is ——," so shocked her that she was stricken with a hemorrhage, and sank to the floor. Mrs. Moldehnke was fifty-six years old at the time, had been in good health up to the time of her sudden illness, and had not been subject to hemorrhage. There is some hope for her recovery.

New York *Tribune.*

Mrs. Kate Wippman, Woodcliff, N. J., died January 25, 1899. She retired to her room to prepare for a surgical operation which Dr. Charles Hoffman and Dr. Perkner were waiting in an adjoining room to perform. Not receiving any summons they opened the door and found her lying on her bed dead. The doctors said that fright was the cause. Her husband said that she was in mortal terror of the operation.—Baltimore *Sun.*

Dr. Mary C. Edwards, a well-known physician, San Francisco, Cal., died July 10, 1899. The accidental setting off of a burglar alarm frightened her. She went to a window, blew a whistle, and help came. Just as she opened the front door, she fell dead.—Boston *Transcript.*

Miss Mary E. Williams of Boston, Mass., died at Portland, Me., July 18, 1899. She received a telegram summoning her to Boston, and the suspense overcame her. She died in spite of all that could be done.—Boston *Journal.*

It will be seen that pure delusion was plainly the cause of death in some of these cases, and if a delusion will kill mortal man it is certainly reasonable to suppose that it can make him sick. Christian Science destroys delusion because it removes fear.

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Solving the Problem of Being.

I READ an article a few days ago written by Thomas Huxley, who was one of the kindest-hearted men that ever lived, and whose unbelief furnished the basis for a deep and continual sorrow. Though naturally a cheerful man and an earnest, tireless searcher after truth in his own way, yet the inspiring hope seemed ever to elude him, and he was often overcome by the contemplation of what was to him a ceaseless agony made necessary by the terms of the upward march of the law of evolution, according to which the strong must ever devour the weak in order that higher species may continually be evolved, and thus the work of creation through this work of natural selection might move ceaselessly onward toward still higher and better types.

So much of the sweet and bitter fruits of life are grown upon the branches of our early education. Habits of study and methods of reasoning are established containing errors which may not soon come to the light, and praise and blame follow each other as the shafts of criticism are aimed at the final solution. Now I do not pretend to be wise on general principles, but this theory of evolution which involves the necessity of evil that good may be born, or that is born of evil, or that evil is an equal partner with good in producing good results, is wholly false. My conviction is that so long as evil is admitted into the premise in any degree the result will be evil and not good. This method indulged in by so many of trying to solve the problem of the science of being, reminds me of the old Grecian problem, that if you give me fifty yards the start of you, you may run twice as fast as I do, and you will never overtake me; for while you run the fifty yards, I will run twenty-five, and while you run the twenty-five I will run twelve and one half, and while you run this I will run six and one fourth, and while you run this I will run three and one eighth, and so on *ad infinitum*, I shall always be one half the last named distance ahead of you. The reasoning seems good, but the conclusion is false; where is the trouble? Moreover, the people are a unit in believing the fallacy of the conclusion thus reached, however much they may be befogged through the false reasoning employed, and so long as they hold to this conclusion, regardless of the testimony of false witnesses, they will be right.

After all the noise of seeming discord, the turmoil and the strife of wanton cruelty, there still abides unshaken in the minds and hearts of all mankind a deep conviction that back of all there is a principle of good, infinite and eternal, absolute in wisdom, omnipotent in power, everywhere present, penetrating and pervading all. And if the foggy systems of doctrine be laid aside it will be found that there is a very manifest agreement as to what to expect at the hands of this All-in-all. In speaking of the harmony of belief of mankind in general along this line I am not holding in thought the different modes of religious practice which constitute what is generally understood as one's religion. That is only what has remained with him out of all his experiences under the direction of a certain school of thought; accretions, as it were, which the passing years have furnished, and which have lodged aimlessly yet very tenaciously around this primary truth. It is often spoken of under the endearing name of "experience," but in point of fact it constitutes all there is of our "unbelief." It is what Paul refers to when he says, "The wisdom of this world is foolishness with God."

Laying aside these worn-out schools of doctrine upon which the religious world has ever been hopelessly stranded, let us go back to the fundamental principle of our faith, that which we all hold in common, and which was stated so forcibly by St. Paul that morning in his memorable sermon on Mars Hill: "In Him we live, and move, and have our being!" This was easy to believe in simple childhood, before the vicissitudes of life had furnished so much that must now be swept away before its brightness and its beauty will again illumine our pathway and furnish that peace and joy which only come when we feel the assurance that Love and Truth are everywhere, and that no evil can possibly overtake us. This great being is Life, Love, and Truth; so that the above quotation may be paraphrased thus: In Eternal Life we live, in infinite Love we move, and in omnipresent Truth we have our being. It is needless for me to say that this belief is held by all men in common, for it is our common birthright, and our so-called experience is only a mess of pottage of which most of us have grown sick, and we would be only too glad to brush it away if we but knew how, and to return to that early possession once more. Now if we were to call together all that we have been able to hold of our so-called experience while the years have been passing, such as we speak of under the polite term of "accumulated knowledge," and see how it only serves to dim this inborn hope of eternal glory, we should not be slow in understanding why St. Paul branded it as "foolishness," and if the abiding consciousness of this ever-present spirit of Love and Truth, underlying, overshadowing, and begetting all, would drain life's cup of its bitterness, and fill it with sweetness and joy, it would seem to me that the argument must end, because there would be nothing further to seek.

I admit that I have not offered you a single thing that is new to you, neither have I asked you to accept anything which has not always been the underlying principle of your belief; but now, as I am about to tell you that this Love and Truth are a perfect panacea for all pain and sickness as well as sin; that almost every form of sickness and suffering that can befall us in this life has already been met and vanquished, I must ask you not to retreat into your unbelief, and say it is "contrary to nature." There is no "nature" outside of this one pure, holy, immaculate Spirit in which "we live, and move, and have our being." Remember, you have nothing to offer against it but your unbelief, while multiplied thousands of living witnesses are among us to-day to confront you in your infidelity. Let me ask you further not to call up all the difficult questions which naturally arise when you first begin to think upon this particular phase of the religious life. It is not likely that you can offer anything new in the way of an objection, and if you could it would vanish the moment the real truth of Being dawned upon you.

When you commenced the study of arithmetic it did not occur to you to ask whether the principle of mathematics would in time enable you to obtain a parallax, and by its aid compute the distance to a fixed star. You worked the simpler problems in their turn, and waited for more light. This is exactly what you must do if you wish to investigate that greatest of all sciences, the Science of Christianity, or Christian Science. In almost every instance the unbeliever asks: "How about broken bones, wasted lung-tissue, fungus, cancerous growth, etc.," and imagines this to be a poser, wholly ignorant of the fact that these questions have been met hundreds of times, and answered by the best of all argument, viz.: a complete demonstration in the way of a perfect cure.

It may be necessary, and often is in this young age of the Science, to have broken bones re-adjusted, and for this a surgeon should be employed if the Christian Science healer is not capable of making such re-adjustments, but here his work must end, for after three thousand years of experience, neither surgery nor *materia medica*, as such, are able to cause one single atom to take its place in building up wasted or destroyed tissue. The restorative work belongs to God, and He alone can heal.

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People deny these cures just because they do not come about in the way they think they should. But the fact of so many cures being wrought in Christian Science, covering a range of every conceivable ailment, has led to the understanding that disease is not at all what we have always thought it to be, and hence the cure wrought through this, the most natural of all methods, is apt to be regarded as no cure at all by those who are still determined to think along the old lines.

Doubtless you have heard it said many a time that the reason the Jews did not receive Christ as their spiritual king, is because he did not come in the way they were expecting him; and this is generally conceded to be true, yet he could not have come as they were expecting him. In making this statement I do not wish to cast any reflections, but we are often enabled to see our own difficulties better by having a side-light of this kind thrown on. What I wish to say is that we have fixed ideas concerning both sickness and its cure, and we insist that it must be that way. I know a gentleman whose wife was healed of dropsy over a year ago, and who still insists that she is not healed, although not a single symptom of her complaint has shown itself since. The trouble with him is, he is totally unable to see how little he knows about such things, and as always happens, the deeper we become engrossed in any erroneous belief or practice, the more positive our assertions are, and the more unyielding we become to any new encroachments upon that belief or practice.

We are probably safe in saying that the medical practitioner, schooled as he is in the theories of pathology and *materia medica*, will be the last to see the reasonableness of Christian Science healing, and the ministers of the gospel, for like reasons, are showing themselves to be very tardy in recognizing the grandeur of its spiritual power to heal the broken-hearted, and to uplift humanity in general, completely killing all desire for sinful pleasures and restoring the heart to its native freedom; that pure love which alone can enable us to see God.

What a consolation to know that while the educated scribe and the haughty priest rejected this love that would have made them servants of God in deed as well as in name, it found the lowly and despised Magdalene, pierced her heart, and set free the Mary whom God had created in His own likeness. She was no longer the dead Magdalene, but the living Mary who was the last to look upon the cross; the first to behold the risen Christ on the resurrection morning.

That Love is for you. Let it slay you as it slew the Magdalene, and it will open anew the fountain of Life, and you will see what you never dreamed of before in an overwhelming reality,—that you are indeed the child of God, made in His image and likeness, and your desire henceforth will be to reflect Him in all you do and say. There will be no more lingering sickness or pain, no anguish of heart, no nights of watching, for God is absolutely all, and "in Him we live, and move, and have our being."—*Weekly Herald*, Dayton, O.

The Question of Remuneration.

RECENTLY a lecture on Christian Science was given in Salem, Oregon, and it seems to have awakened much interest in the churches. Several sermons and communications attacking Christian Science were published in the papers of Salem, and the latest contribution is a defense of Christian Science by one who is not a Scientist.

The following is an extract from an article clipped from the *Daily Capitol Journal*:—

Much stress and careful computation of figures were given to show it was money that rules the practitioner in Christian Science, and not the love of God or fellow-man, and all this in direct violation of the teaching of the Bible, wherein it is commanded to go forth and preach unto the world without price. Now in this case the Christian Science doctor heals both sickness and sin for a consideration, we will say. The Orthodox minister heals one of sin (but not sickness), also for a consideration. The Bible teaches both of these disciples to heal without price. Yet neither do. Why? The answer is self-evident, that every one has to live, and while the money is not considered as a special price put on the services rendered, it must be had by both of those disciples if they expect to live and enjoy any comfort of life, and fit themselves to go forth and preach unto the world. If it is the proper thing for one to draw salary, why not for both? since both are working for and from their individual understanding of the same verse in the Bible. Yet the salaried lecturer objects to any one else preaching a different interpretation of the Bible for a price, as it at once shows money the immediate object and aim. The difference of opinion as to a collection of vaguely translated words should not make one disciple uncharitable towards another. Jesus not only cleansed the sinner but he healed the sick. Why is it wrong for the Christian Science doctors to try to use the same manner of healing the sick that Jesus did, in addition to healing the sinner, as the other man does? Is an attempt to make man Godlike, ungodly? Most men attempt to make God manlike. In this "great and progressing nation of Americans" if one man heals sin for five hundred dollars a year, and another heals sin and sickness too for the same price, which is the one more likely to be patronized? It cannot be said with any truth that the first one is any more certain in result than the second. In fact, everything goes to show the second is composed of old and tried followers of the first, which must once more mark the Americans as a progressive and thinking race.

Speaking of money, has the eminent divine ever heard of the circumstances surrounding the financial matter of building the costly Mother Church at Boston, by the Scientists? The average church member knows how heavy the debts of the church hang over them, in salaries, etc., yet were money the real object of the Christian Scientists, one cannot suppose the response to the call (and only ONE at that) for money would have been so great and noticeable as to attract the attention of a nation.

Subscriptions were refused time and time again. I saw this in a newspaper. It is possible, as was intimated in the lecture, some of these people may have labored under a mistaken conception of the cause, but surely not all of nearly a million people now in this country are so utterly deluded as not to know how to take care of that greatest of American gods, Money.

If these progressive people hadn't thought the cause sufficient, all that money would have been invested in bicycles, probably.

Why?

I WAS present last Thursday evening at the meeting of the Aldermanic committee, where a large assemblage of representative citizens of Buffalo were gathered to listen to a controversy between Christian Scientists and the doctors. As the press of the city stated the next day, at least three hundred Scientists were there, and a large number of the ablest physicians of Buffalo, as I understand. When one becomes a Christian Scientist, he or she becomes a healer, so there were three hundred metaphysical healers and a great many physical healers. Now the question I wish to ask, and which I hope will be satisfactorily answered, is, Where are the Scientists' dead?

The daily—yes, many times daily—funeral processions to Forest Lawn in this city testify to the inability of the esteemed practising physicians always to heal. And I re-

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call many of these deaths as patients of Drs. Wende and Hopkins; and yet, with the exception of the death of the child at Fort Porter some months ago, where are the Christian Scientists' dead in Buffalo? A whole page of a New York illustrated paper was devoted to the picture of Harold Frederic, who was treated by a Scientist at his own request, and the picture of his healer, with an account of his death, and the whole world took it up. What if an attempt were made to put the pictures of those who die in one day and the pictures of their doctors, in a single community? They would fill the daily paper. Dr. Hopkins, in his remarks last Thursday night said, "I wish to say something, and say it strong. There are in this city —and some right here in this hall—from a thousand to fifteen hundred men who, before the close of this year, will be in hell. And the reason will be because they have not been properly guarded against contagious disease." Do the distinguished physicians of this city doom their patients to hell and acknowledge their inability to cure a case of contagion before it comes to them? Now, if Christian Scientists have cases of contagion, they must surely heal them, for where are their dead? And it seems to be an incentive to me for parents to employ them—particularly if their dear ones are doomed to hell if they die.

Now the Council adjourned the meeting without taking action, and why not let it remain unacted upon? The Christian Scientists of Buffalo are a large body of representative citizens, and why not let them worship according to the dictates of their own conscience in the beautiful churches they are erecting, and be respected as law-abiding, God-loving citizens and neighbors, as Rev. Dr. Gaviller testified they were? But when an individual case of the breaking of the municipal law occurs, prosecute that healer, and if he or she kill a patient,—hang them if the case justifies it, but don't let the doctors who are stirring up this strife and who live in glass houses throw any more stones.

JUSTICE.

Buffalo Evening News.

Christian Science and Facts.

To the Editor of the Standard:—I see in your paper from time to time mention of cases where the Christian Scientists, faith curers, and "higher spheres" Christian Scientists, so-called, and others, who have no right to the name, have failed and in some cases the healers have been brought before the court, but I do not see the result of the trials published in the same. As for the faith curers and other healers, I have nothing to say, but will say that none of our brethren in this country, or in foreign countries, have been convicted, and furthermore no law has been passed, nor can be that will prevent Christian Scientists from healing the sick.

I think it would be a good idea to give the Christian Scientists a rest and, for a change, tell the people, with large head lines, how many children and adults the doctors are losing in Manchester, N. H., Buffalo, N. Y., New York City, Chicago, Philadelphia, and other places.

As you may not know of any patients having died under the care of physicians, I will inform you that thirty-eight died in this city last week. I will give you a case which, in every sense of the word is pretty near home. The parents of my wife have had seven children. Four of them died in the hands of a physician, and two of them were buried on the same day, having died within a few days of each other. If Christian Science is a killer, as some people believe, what is *materia medica?* Christian Science is ever ready to compare notes with any other method of healing upon the face of the globe. We do not claim to be infallible, nevertheless the Principle of this Science is, for it is God, and this Principle, like the principles of mathematics and music, which are not visible to the naked eye, can be understood and demonstrated by all who desire to know of it and live it. This idea of getting into the papers the cases we lose may seem to be a wonderful scheme by the doctors and some others who are interested in this project; but remember these words of Jefferson: "I tremble when I remember that God is just," and these words by the greatest Christian Scientist that ever walked this earth: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Also remember these words: "He whose right it is shall reign."

JAMES E. BRIERLY.

Evening Standard, New Bedford, Mass.

A Clear Statement.

To The Commercial Appeal:—In your editorial yesterday on "Curing by Faith" there was a mistake which I am sure you will be glad to rectify, as it would seem to put Christian Science in an unfavorable light with those who do not understand its principles and practice.

The "divine healer" referred to, Mrs. Bratz, is in no sense of the word a Christian Scientist, and the words she uses are not at all in accord with its teachings. We have no "Zion's Homes," and no "elders," neither do we claim that failures to heal are due to lack of faith in other members of the patient's family. It should be unnecessary to add, also, that if there is any opposition in a family to our method of treatment, and a doctor is preferred, no Christian Scientist would insist upon continuing with the case, as we believe always in letting every one be fully persuaded in his own mind.

At present there seems to be a great number of mental healers who denominate themselves "divine healers," "mental scientists," "magnetic healers," "faith curists," and "hypnotists." From all these, both in principles and practice, Christian Science is as far removed as the poles, as any one can see by reading our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

They who study and demonstrate the principles found in that book and the Bible alone are eligible to call themselves Christian Scientists, as it was discovered, founded, and given to the world by Mrs. Eddy, our acknowledged Leader. The great growth of this denomination, its works, both in healing the sick and reforming the sinner, and its effects upon those who practise it, as evidenced in both physical and spiritual health, is a striking commentary and proof of its worthiness, as the revival of primitive, apostolic Christianity. We invite people to examine its claims and prove for themselves its efficacy.

A CHRISTIAN SCIENTIST.

Commercial Appeal, Memphis, Tenn.

Dr. Alexander Maclaren said recently: "The fountain is in the solitary cleft of the lonely hills and draws its waters from the snows which sparkle on their tops; and the minister to be a power must live alone with God."

The *Advance* says, "The way to prosperity in all things, temporal as well as spiritual, lies through the Gate Beautiful of Giving."

Great thoughts reduced to practice become great acts.

Hazlitt.

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Voice of the Press.

Christian Science Healing.

The meeting which was held in New York last week to discuss the problems which the growing Christian Science Church presented, was one of the most interesting events of the kind on record. Not that there were any large number of people there or that anything very remarkable was done, but men and women were there representing almost every branch to which higher education admits a man or a woman, and a great many things which were said there were indicative of the way in which people are coming to view the whole Christian Science question.

Christian Science, in the last few years, has assumed remarkable proportions; proportions which ten years ago would have been thought entirely impossible, and which to-day make it one of the forces in our social organization which it is well worth our while to take into consideration. And that it has grown to such dimensions, and taken such a firm hold on the minds of an ever-increasing body of our population, is proof positive that it is worthy of consideration. No one can dismiss Christian Science to-day on the ground that it is upheld by a limited circle of believers. There are more Christian Scientists to-day in America than there are Congregationalists, and their number is constantly increasing. What the future will bring forth it is impossible to foretell.

The meeting last week in New York recalled the monster demonstration in the city last winter when, at the call of the Scientists for a mammoth testimonial of believers, a tremendous throng gathered in Carnegie Hall, and testified to their belief in the new faith. The meeting this week of enemies of the faith was weak and pigmy beside that remarkable gathering. It did not have the force of that assembly, nor did it accomplish as much in the destruction of the faith as the former did in its up-building. A bill was presented calling for the passage of a law making it a criminal act to advise any sick person to refuse medical aid, and manslaughter to be responsible for the death of any person through such advice. It raised a storm of discussion, and was defeated.

What we have long believed to be necessary in the matter of Christian Science healing is either legal recognition of such healing under certain restriction as within the law and permissible, or legal condemnation of it and its energetic suppression. As it is to-day any person who can gain the ear of an invalid open to proselytizing can treat that person by a spurious or an alleged Christian Science, and there is no law to restrain him. In this way numerous people could have died and have died under treatment, and there has been no legal power vested in any one to put an end to the practice or to prosecute the "healer" who has lost his case. It would seem as if this was an utterly inadequate way of meeting the difficulties of the situation. There is no reason in it, and no protection of the public health or morals. If there is to be Christian Science "healing," and we are not entirely certain that there will not be more and more of it as the new century comes in, there should be a public recognition of it as legitimate, so that the crimes that are committed under its name could be avoided.

On the other hand, if Christian Science is to go, there should be an energetic beginning made to suppress it before it becomes too troublesome to handle. It is no small matter to deal with in these days of private rights, but some result should be reached one way or the other, and before it is too late to move. By another ten years it may be too late, and the opportunity will have been lost for good.

Editorial in the New Haven *Register*.

Eternal Punishment.

Children have a naive way of stating things which sometimes puts them in a new and startling light.

A little four-year-old was one day explaining the doctrine of eternal punishment to a playmate whose religious advantages had not been so great as her own.

"Do you know what God does with the bad people?" she asked.

"No."

"Well, He doesn't burn them, but He gives them to the bad man, and he burns them."

Could anything bring out more clearly the weakness, the utter absurdity, of the old-time orthodox faith in fire and brimstone?

It pictures a Father, who is all-loving and all-powerful, who voluntarily hands over his disobedient children to the Prince of Darkness to be eternally tormented. It implies an understanding, a partnership, between the Deity and the devil. The one plays the role of the would-be philanthropist, the other, the role of the wicked partner, who seems to have been thought as indispensable in the theologic world as in the business world. The one selects victims, the other persecutes them. The one is a despot, the other a scape-goat who relieves the former of the odium of personal vengeance. The father would not wish to be known to torture his own children, but he passes them on to an agent who is not above the work.

On the whole, as pictured in the orthodox religion of earlier times, the Arch Fiend is rather more a manly character than Jehovah.

What a travesty upon Fatherhood! What an impious interpretation of Divinity!

The infamous doctrine is a relic of those crude, barbaric times in which it originated. It could never have been tolerated in modern times, save by inheritance. It was transmitted from generation to generation, shielded by the halo of religion, and was accepted without question. If any one were tempted to doubt, they fell back upon the theory that faith in God required them to believe that He would somehow subvert the nature of things, and that that which seemed to our frail human sympathies cruel and unjust, would by celestial necromancy become tender and merciful. With this somewhat inconclusive argument they were comforted, and shouted hallelujahs over that salvation which saved themselves and doomed their neighbors.

Happily, however, the idea has not to be very seriously combated in this day and age of the world. It is practically exploded. The doctrine of fire and brimstone is fast fading away before the doctrine of Divine love.

Minneapolis *Times*.

Do the Signs Follow?

The Christian Scientists at Boston, Massachusetts, are very active, sending out printed matter, long newspaper articles, etc., in support of their system. While we cannot endorse their claims, it is difficult to understand how any one who fully believes in the plenary (full, complete) and authoritative inspiration of the several books of the New Testament and their "inerrancy" as they now stand, can avoid the conclusion that healing and immunity from sickness and danger should largely follow belief. In the sixteenth chapter of Mark, Christ, after telling his disciples to go into all the world and preach the gospel, is represented as saying to them, verses 17 and 18, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Nothing could be more definite and specific than this last

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clause. No exception is made of any case or kind of sickness—"they shall recover." And in the last verse of the chapter, and of the book, it is recorded that they went forth and preached and that the Lord confirmed the word "with signs following." No limit of time was placed upon the continuance of these signal powers for "them that believe." In the last chapter of Matthew, in the account, evidently, of the same scene, Christ says: "I am with you alway, even unto the end of the world."

Is this passage from Mark an "interpolation," an unauthorized addition by some scribe or monk? If it is genuine and spoken with the authority of God, then how few, if any, are there who "believe"! The passage, as well as others in the New Testament, seems to sustain the central idea of so-called "Christian Science healing."

Editorial in the *Republican*, Midland, Mich.

In Defence of Christian Science.

At a recent public meeting, where people attend for the purpose of worship and to preach the gospel of Christ, we were not a little but a great deal surprised to hear from the lips of one of the exhorters words of deep condemnation of the doctrine of Christian Science and statements concerning it that only a person lacking in information about the subject he was discussing (we would not impute intentional misrepresentation) could have made.

We make no pretence of being versed in the doctrines promulgated by Rev. Mary Baker G. Eddy, other than that gleaned from the incidental reading matter that comes to the hand of any one who reads on the general subjects that are more or less prominently before the people, and by the ordinary observation of the character and lives of the people who have adopted Mrs. Eddy's teachings; but from this little knowledge we do know that there can be no real Christianity without the divine Love taught by the Christian Scientists.

We believe that the people in general are lacking in information concerning this comparatively new interpretation of the Gospel. Did we say new? We may have erred. It is, perhaps, the Gospel preached by the apostle Paul when he said to the people of Athens, who had erected an altar to the unknown God, "him declare I unto you." For the reason of this lack of information we shall for a time devote a small space in our columns to the subject, and also open space to the discussion of matters pertaining to religious belief, in which will be admitted only argumentative matters and facts. Anything stated as fact must be accompanied with the proof, and quotations must refer to authors and page of document.

Valley Mirror, North Ontario, Cal.

An Obvious Retort.

The New York *World* prints a list showing that forty-two deaths of persons attended by the "divine healers" of Christian Science have occurred since 1896. The obvious retort of the Christian Scientists is: "How many cases have the regular medical practitioners lost during the same time?"—Boston *Globe*.

The *New Bedford Mercury* must believe there is something in Christian Science, or it would not devote so much editorial space in the hope of making somebody think there is not.—*Daily Enterprise*, Brockton, Mass.

"There is no progress from error into truth," says the *Morning Star*, "save by the free expression of the thoughts of honest thinkers."

From the Religious Press.

St. Bartholomew.

All that we know certainly of St. Bartholomew, whose day we keep August 24, is his name in the list of the twelve apostles. It is another case like that of St. James the Great, of how God's chosen servants may spend their lives in His service, and die leaving no record of good deeds behind them. It was enough for St. Bartholomew that he did his Master's will, and was known to God; and it ought to be enough for all those who are following in the apostle's footsteps, the ministers and stewards of Christ's ministry. Some authorities think that Bartholomew was the same as Nathanael, the young man of whom our Lord said: "Behold an Israelite indeed, in whom is no guile!" but this is only problematical.

The earliest traditions about St. Bartholomew tell us that he went as a missionary to Northern India, where he left a copy of St. Matthew's Gospel, which was afterwards found by Pantænus, the great Alexandrian catechist (190 A. D.).

Then he went with St. Philip into Phrygia. While preaching the Gospel there, they were seized and led to execution. St. Bartholomew escaped crucifixion—it is said from a sudden fear that overwhelmed the pagan governor that God would avenge his death. His last journey was into Armenia, where he made many converts. The tradition is that he was flayed alive by King Astyages, at Albanopolis upon the Caspian Sea. To the last moment he cheered and comforted the newly baptized. In pictures St. Bartholomew is shown with a bushy beard, and in the prime of life. In one hand he carries a butcher's flaying knife, and in the other a copy of St. Matthew's Gospel. At Croyland Abbey, in England, little knives used to be given away on St. Bartholomew's Day as mementos. But what we chiefly connect with his day is the horrible massacre in Paris, in 1572, ordered by the King, Charles IX., in which thirty thousand Protestants were put to death by the Papists.

The Church Standard (Episcopalian).

Entertainments for Revenue.

A suggestive little tract, entitled, "Church Entertainments for Revenue," by Rev. A. U. Boone, D.D., pastor of the First Baptist Church of Memphis, Tenn., has been published at the request of the Baptist Pastors Conference of that city. It is a candid, well-considered discussion of a subject which ought to be frankly faced by all our churches. If the giving of these entertainments for revenue is wrong—and that they are we think Dr. Boone very clearly shows—they should be given up forthwith, whatever immediate effect the relinquishment of them may have upon the church treasury. That the ultimate effect will be beneficial, not only in placing the church finances on a sound and Scriptural basis, but in exalting the thought of Christians with regard to the grace of giving, we have no doubt. Dr. Boone's tract should have a wide distribution. It may be obtained, we presume, of the author, at ten cents a copy.—*The Examiner* (Baptist).

Cost of a Church Carpet.

The *Advance* gives the following estimate of the direct and collateral cost of a church carpet. The direct cost of the carpet was $800, but as the women of the church raised the money by giving entertainments, the pastor's estimate was that when all the items of cost were figured in the carpet has cost fully $4,000. He reached this astonishing total by estimating the work, worry, nervous strain, bodily weariness, and heart-aches of one hundred women:

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the heroic efforts of men, women, and children to eat the things which were to be eaten, and hear, see, or buy other things which had been provided to extract money from them; the colds, fevers, and other ailments contracted while attending the entertainments, and the consequent doctors' bills; the money spent in other churches—for if they come to your entertainments you must go to theirs; and, worst and most costly of all, the demoralization of the church and the curtailment of legitimate giving which follow in the train of such methods of raising money. But they got their carpet.—*The Watchman* (Baptist).

Prays to his Wife.

Prayers to the saints are no longer confined to the Roman Catholic Church. We know of three men who pray habitually to Henry Drummond. Dr. Joseph Parker recently said in the City Temple that he prayed to his departed wife every day. "I never come to this place," he said, "without asking her to come with me. And she does come." He added, speaking of one whose wife had recently died: "I encouraged my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels."

The Congregationalist.

By the Way.

Once when the Master was hurrying to the home of Jairus to raise his daughter from the dead, a poor, friendless woman touched the hem of his garment, and straightway she was healed. He planned to save the ruler's daughter; he healed the woman by the way, without planning. Much of our best and worst work is done by the way. What we purpose to do expresses our wills; what we do by the way expresses our characters. We can do good by deliberately setting ourselves to do good, if we are not good. We may assume a virtue, if we have it not, we may play a part on the stage of life; but the work by the way is the real test of character.

O. P. GIFFORD, D.D., in *The Standard* (Baptist).

Resigned to the Will of God.

BY WILLIS F. GROSS.

THE following article appeared in the *Journal* for April, 1899, and is republished by request.

To be always resigned to the will of God, is one of the most beautiful traits of the Christian character. It means infinitely more than can be comprehended by the one who has not learned this needful and all-important lesson. How little do mortals realize of the joy and peace that fills the heart of one who can look up with the eye of faith and calmly say, "Thy will be done." Less still, perhaps, do they know of the many experiences that were necessary to teach this faith and trust in God. The countless struggles, prayers, tears, and sacrifices are known only to the one who has surrendered the human will to the divine.

Uninstructed by Christian Science, mortals entertain a false sense of what it is to be resigned to the will of God. Sickness and death, the discords and calamities of earth, are frequently regarded as "dispensations of Providence," and to be resigned to the will of God means, in part at least, to believe that these evils are from Him; that He permits them and wills that they should be, even if He does not send them directly; His purpose being to humble mortals and draw them nearer to Himself.

Strangely enough, mortals try to believe that whatever of discord and suffering they are unable to prevent, is in accordance with the will of God. Incurable diseases, unforeseen calamities, and death are submitted to as manifestations of the divine will. But if they are in any way able to remedy discord, heal disease, or prevent death, they at once proceed to do so, never stopping to think that possibly these threatened evils may be dispensations of Providence. Now if the evils that mortals know how to prevent are not the will of God, and the Christian feels justified in doing all in his power to forestall them, why conclude that the evils which mortals do not know how to escape are in accordance with His will? Would it not be more rational to think that all evils might be overcome, if mortals only knew how? This view would inspire a desire to know, and cause man to seek diligently for the understanding that would prove an effectual remedy for every earthly woe.

If evils are of God, the human sense is unwilling to draw nearer to the source of its discord and suffering. It is hard to say, "Thy will be done," and misfortunes sometimes cause mortals to lose their faith in God instead of drawing them nearer to Him. The plan of salvation is shrouded in mystery when the innocent and helpless are made the victims of God's dispensations.

The light of Truth as revealed in Christian Science, is dispelling the darkness of mortal belief, and we are gaining a truer conception of God, and consequently a better understanding of what constitutes His will. We willingly accept the Scriptural declarations that God is Love; that He is unchangeable, and "no respecter of persons;" that He "is not the author of confusion but of peace." Being infinite Good, He creates nothing but Good, and "sendeth no evil upon man." This view of God has not made us love Him less but more. We desire to know more of His presence and power, for we have learned that this knowledge saves us from the very evils we once thought to be a manifestation of His will.

We now see that all sin and suffering have their seeming origin in the belief of a power apart from God. We no longer make God responsible for them. They are no part of His creation, and do not express His will. When we remember that in heaven there is no discord,—no sickness, suffering, sin, or death, but all is perfect harmony because God's will reigns supreme, we can earnestly pray as the Master taught us, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Because we are learning that God's will removes all discord and suffering, it is easier to say, "Thy will be done."

We are always resigned to the will of God when it means the destruction of that which seems evil to mortal sense; but we are not so ready for God's will to be done in earth as it is in heaven, when it takes away that which human sense calls good. It is in this respect that our greatest demonstration is yet to be made. The seeming good of mortal thought is evil, for there is but one Good, and everything that does not proceed from this Great and Only Cause, is evil.

Since God is not the creator of error and evil, His will is manifest in their destruction, for He recognizes nothing but His own creation. Error is a false sense, and Truth destroys all error. If a sense of error seems to bring harmony, we may not be ready to part with it. But we must be as willing for God to take away that which is evil as we are for Him to bestow that which is good. Evil must eventually result in discord and suffering if its indulgence is continued. Love would save us from that suffering by taking away the evil sense.

While we know that God's will means only good to us, and there is no power to prevent its fulfilment, does it not seem strange that we are ever unwilling to bow in submission to the divine decree?

Mortals seek health and happiness, but want to find them in their own way. Thus they pass the long night of error in fruitless toil. When the morning dawns and they are

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willing to deny self, and sacrifice human opinions and beliefs, letting God's will be done, they speedily find their heart's desire. It would seem that one experience ought to be sufficient to teach the needed lesson. But mortals so soon forget how they failed to find when they followed their own inclinations, and were finally compelled to seek in God's way. Thus one experience after another seems necessary to enforce submission to the will of Truth and Love. Constant self-denial, and surrender of human desires and opinions, demonstrates meekness and humility resigned to the will of God.

"Whom the Lord loveth he chasteneth," says the apostle. The false sense is rebuked and stripped of its disguise, that man may be willing to part with it. The psalmist declared that he was comforted by the rod as well as the staff: "Thy rod and thy staff they comfort me." A staff to lean upon symbolizes the supporting influence of Truth and Love. The rod means correction. He who earnestly desired to be saved from all evil was comforted and encouraged when he was corrected as well as when he was strengthened. To be thus comforted one must possess an earnest desire for good, and a willingness to deny self, and make any sacrifice necessary to gain the true consciousness of being.

"Behold now is the day of salvation," if one is willing to be saved. Mortals are ever willing to be saved from discord and suffering, but are they as willing to part with the error of thought that makes suffering possible? If not, they are not completely resigned to the will of God, and should not be surprised if they are not made every whit whole. The healing work of Christian Science can be wrought in no other way than in accordance with the law of God which expresses His will. This is scientific healing, for it can remove the effect only as it first removes the cause.

When God's laws are understood and obeyed, mortals will not fear to say, "Thy will be done." They will not fear the purging process, for it can take away nothing that is real and good, but only that which is unreal and evil. The fruitful branch is purged that it may bring forth fruit more abundantly.

He who loves God most, soonest feels the chastening influence of Love which instructs him in the way of righteousness. Thus may it be said of every one, that "he learns obedience by the things which he suffers." The faithful disciple of Truth knows that nothing but a false sense can suffer, and with tearful thanks he says, "Thy will be done." He asks not that he may be permitted to live in a sense of error and not suffer, but earnestly desires to be saved from the evil which makes suffering possible. Because it is his earnest desire to be always resigned to the will of God, he is ever ready to deny himself and take up the cross.

Resignation, born of spiritual understanding, is a pearl of great price, to obtain which we might well go and sell all that we have. It is impossible to enumerate all the blessings it has in store for us, but we might speak of a few of them. Let us remember that its foundation and support is to be found only in the understanding that there is but one Mind, one Creator, and one Power. Everything that really exists is created by this Mind, which governs all in perpetual harmony.

Resignation removes anxiety for the future, and enables the faithful followers of Truth to cast every burden on the Lord. The future, as well as the present, is in the hands of Omnipotence, and since He governs all, and sends no evil, there is nothing to fear. Love will supply all things, and the Christian is able to "take no [anxious] thought for the morrow." He knows that the morrow with all it may bring forth is in God's hands, and he can say, All is well. He may not see his way clear from a human standpoint, but he understands that Mind governs all, and he knows that the divine will is harmony. The battle is already fought and the victory won, when he can say, "Thy will be done," because he knows God and is willing to trust Him.

Resignation saves from the suffering occasioned by envy and jealousy. Because he is willing to be what and where God would have him be, the faithful disciple has no desire to fill the place occupied by another. Because he knows that all of good another has gained is for him also, he does not envy the achievements of his faithful brother, but is impelled rather to go and do likewise, well knowing that he shall receive when he deserves.

He finds no occasion for jealousy, for he knows that it is impossible for error to take away even the least that Truth has given him. He is able to love his brother with an unselfish love, because he knows that if God's will is done, they can dwell together in harmony, and neither will deprive the other of what God bestows.

Strife and contention pass away, for the "giver of every good and perfect gift" withholds no good thing from those who love Him. When selfishness has given place to love, the achievements of another bring as great a sense of pleasure as one's own welldoing, for he "seeketh not his own but another's good."

If envious mortals seek to take away what God has given, he can pray, "Father, forgive them, they know not what they do." And knowing that error has no power to defeat the will of Omnipotence, he rests secure.

Resignation surrenders personal opinion to the will of God, but never yields to the demands of error. For this reason it may appear to be selfishness to the selfish disposition. It seeks to please God, not man. Its opposition to error is equalled only by its firmness for Truth. It may become the victim of false accusation, but only prays the more earnestly, "Thy kingdom come."

Because meekness and humility is the basis of true harmony, resignation enables the disciples of Truth to come together "with one accord in one place." It destroys all ambitious desire to have what others cannot gain, or to occupy higher and more important positions. When mortals are willing for Mind to govern them in every thought, word, and deed, they will know "how good and how pleasant it is for brethren to dwell together in unity."

Loyalty to Our Publications.

BY WILLIAM R. RATHVON.

THAT every Christian Scientist has an obligation resting upon him to support stanchly the several publications issued by our Publishing Society, can hardly be questioned, though the performance of such duty may be overlooked by many. Those who receive the *Sentinel* and *Journal* can testify to their helpful ministrations in regularly bringing their tithes of varied experience, of encouragement and wisdom, of uplifting thought and faithful service, but none are more ready so to attest than those who live remote from the centers of population and in regions where Scientists are not numerous. To them no visitors are so welcome, none whose coming is so eagerly awaited, as these timely bearers of good cheer.

The remarkable growth of Christian Science has been promoted by various agencies, and if it were possible to compute the efficiency of each, our publications would be found high up on the list. In our enjoyment of them we are apt to overlook a most important feature of their mission; viz., their employment as a means of bringing Christian Science to the notice of those who know little or nothing about it. They are the silent missionaries of Truth, always ready to speak, yet never speaking unbidden. They gain a hearing when the spoken word would be rejected, and they penetrate the strongholds of the foe,

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wherein a less impersonal exponent of the Truth could gain no entrance. A well-worn copy of the *Sentinel* or *Journal* is evidence that good work has been done somewhere; it is a token that seed—good seed—has been sown, and is an humble witness that good tidings have been borne to waiting hearts. We need not count that day lost which is marked by our sending the sturdy *Sentinel* or the time-tried *Journal* to some one of unbiased thought. There need be no fear of anything being so conveyed that is not Scientific, that needs to be apologized for, or which does not wholly conform to the teachings of Science and Health. No taint of "false teaching" can mar those pages, nor can they be made the channel of selfish aims and motives. It should be a satisfaction to every Christian Scientist to know that whatever bears the imprint of the Christian Science Publishing Society needs no further guarantee of authenticity or reliability. The fact that the Mother has designated it as the mouthpiece of her communications to the Field should of itself impel us to loyal and unswerving support.

How best to manifest that support rests with each of us to determine for himself. Financial support by subscription, moral support by distribution, and scientific support by demonstration readily suggest themselves. A faithful performance of the last will make the first two easy.

When in doubt about subscribing, the suggestion of error, "cannot afford it," may intrude itself. If met promptly, and handled scientifically, not once only, but as often as it presents itself, the way will soon be opened. From the same source comes the mental intimation, "don't write" when one is prompted to send to headquarters some helpful experience or thought, and it too must be destroyed, for the pen as well as the purse has its work to do in the support of our publications.

In our individual experiences we know how indispensable it is for us to be on our guard constantly to shut out wrong thoughts and wrong words lest we transgress or mislead others. What scientific scrutiny then must be necessary to sift the false from the true, the chaff from the wheat, in the grist that each mail carries to headquarters! None but faithful servants can do such work and do it well. We in the Field can gather but a faint idea of the incessant watchfulness, foresight, patience, and demonstration that must precede the issuance of every number, and perhaps if we gave more thought to these things we should be stimulated to distribute more copies.

Such distribution will antidote the virus of malpractice and misrepresentation with which some publications reek in these days of error rampant. It would also act as a corrective of the well-meant but not always well-balanced utterances of those supporters of Christian Science who have more zeal than understanding, more enthusiasm than discretion.

Placing the Scriptures over and above all, the true Christian Scientist is constantly turning with loving expectancy to our text-book, Science and Health, for guidance and enlightenment. Let him not overlook the part in the grand plan of spiritual progression now unfolding, that is taken by our publications, and let him promptly fulfil his quota of their support in the way that seems best to him.

The "State Papers" of Christian Science.

BY CLIFTON L. HILDUM.

CASTING the eye over the wide range of our Christian Science literature, we find that the United States is not alone in the possession of a Declaration of Independence, an Emancipation Proclamation, or of a Constitution.

First among our State Papers comes the Declaration of Independence. It is less voluminous, less dazzling in the brilliancy of its rhetorical construction, than the one to which all Americans point with such just pride and with such assurance of the fairness of its provisions—that product of the thought of the great statesman, Thomas Jefferson; but it is more potent, it is older, it is more certain in the results which follow its adoption and maintenance. One need not be a scholar to enable him to comprehend it,—in fact, children of tender years seem often more alive to its true meaning than are those of a larger growth; and it is lisped by the child with far more assurance than that which, in many cases, attends the most scholarly articulation of a collegiate.

Our Declaration is made up of but three words, but what measureless meaning they contain! A meaning as deep and wide and high as space itself.

"God is Love." God,—the divine Principle of all being,—the only Cause and Creator of the universe and man, the only Power—is—not was, or has been; not may be; not even shall be, but is, at this moment, in "the eternal now"—Love. Not human affection, not the love of one earthly friend for another, not even the love of a mother for her child; but Love itself—the very Principle of gentleness, meekness, goodness. This is our Declaration of Independence: "God is Love."

The full understanding of this Declaration makes us independent of all the so-called claims of error, whatever form they may seem to take. And the independence which we feel as a result of our study and application of this Declaration, we know is not limited in its scope or its duration. We are independent now and forever, and no seeming power less than God can have dominion over us.

Our Emancipation Proclamation is broader in its application, more far-reaching in effects, and even of more practical value to the world at large than that masterpiece of State Literature promulgated by our beloved martyred President, the great liberator of a down-trodden race—Abraham Lincoln.

Our Proclamation was not framed in human language, and made public, until after the issuance of the one which freed the African slave; but when our Leader put into words the Scientific Statement of Being, she pointed the way to a freedom such as, for fifteen centuries, men had scarce contemplated, even in their most ethereal dreams; and enabled us to claim, in its fulness, the promise given in the words, "Ye shall know the Truth, and the Truth shall make you free." Verily, the revelations which have come to us through this Messenger of God will make us free indeed, if we but accept the terms of our release from the slavery of ages.

Our Constitution, too, while made up of only six short "Tenets," instead of the eight voluminous "Articles" which, together with fifteen "Amendments," go to make up the Constitution of the United States, is such a Constitution as might with safety be adopted as the supreme law in the "World State," to which some hopeful ones are looking forward, when all countries of the earth shall be united in an indestructible union.

"As adherents of Truth, we take the Scriptures for our guide to eternal life."

So reads the first Article of the Constitution in conformity with whose provisions all true Christian Scientists are striving, must strive, daily, to live. The closing Article reads thus:—

"We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*." And as, to our highest ability, we live up to the requirements of the Constitution to which we, as members of the Church of Christ, Scientist, have sworn allegiance, and see the results which follow our endeavors so to live, we are prompted to sing with the Bard of Judah,—

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

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Questions and Answers.

If God created man spiritual, the image and likeness of Himself, who made man's body? Did mortal mind make it so perfect and beautiful?—J. C. L.

The mortal conception of perfection and beauty is but a poor counterfeit of that beauty and perfection which are eternal. The material sense of body must give place to the true sense, which is spiritual. This does not rob man of his individuality; rather does it reveal his true identity as a child of God.

Perfection and beauty are qualities of Mind. They do not belong to matter even though mortal mind does declare they are material. The human conception of beauty and loveliness will greatly increase as it is understood that man's life is in Mind and not in a material body.

If the present turning to Truth has healed so-called incurable diseases, restored the lifelong invalid to health, strength, and happiness, and caused the sinner to turn from his sin and look for pleasure in ways that are just and right, how much more will be accomplished as man grows in the understanding that he is indeed spiritual and not material?

The teaching that man is spiritual is both Scriptural and Scientific. This statement is not, however, accepted by material sense, because this sense views everything from a material standpoint. The good results accomplished by accepting the revelation of Science which denies material sense prove that the spiritual sense of things is the true sense. "By their fruits ye shall know them."

As a man thinketh, so is he. If he thinks of himself as created in and of matter, he will view everything from that standpoint, and his conception of all things will be mortal and material. Life, intelligence, health, strength, beauty, happiness, and all else, will seem to be material and consequently mortal. But if on the other hand he accepts the Scriptural declaration that man *is* spiritual because he is God's image and likeness, he begins to look at all things from a spiritual point of view. Health, strength, and beauty are ideas of divine Mind. They grow upon his thought as he sees them in their true light. He is not able to free himself from all the illusions of material belief at once. It is only as he grows in the understanding that all reality is in divine Mind that he is able to prove the falsity of the material sense of things. Little by little he overcomes error with Truth. The struggle must continue until all error in his consciousness is destroyed, and then he will have fully demonstrated that man *is* spiritual, the image and likeness of God.

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Some of the Readers in the Field seem to feel that it is desirable to "recite" the Lesson-Sermon. Is it right to do so?—A Student.

Section 4 of Article IV., of the Church Manual, says: "The First Readers in the churches of Christian Science shall *read* the correlative texts in 'Science and Health with Key to the Scriptures;' and the Second Readers shall *read* the Bible texts. The *readings* from the Scriptures shall precede the *readings* from Science and Health. The Readers shall not *read* from copies or manuscripts, but from the book." The italics are ours.

Does it not seem strange that such impracticable suggestions should be listened to even for a moment? Would it not be well to study more carefully the Church Manual, and thus avoid the possibility of falling into such errors?

Rev. Mr. Ferris said at a recent public meeting in Boston, that "When God has some great work to perform, He has always touched the heart of a woman and the work has been done."

Testimonies.

Some Good Demonstrations.

Some six years ago I came to Denver almost a mental and physical wreck. At that time I was entirely ignorant of Christian Science, but there was a Scientist living in the neighborhood whom I met, and I was soon under treatment. In about three weeks I was healed of sick headaches, which I had had since a child, and which many physicians had tried in vain to cure. Many other physical ailments were also healed, but the greatest healing was the changing of the entire character from a frivolous, careless woman of the world to a more thoughtful and, I trust, a truer and a better woman. The benefit in this and in all ways has been wonderful to me. From a restless, uneasy condition of mind, with a ceaseless longing that seemed never satisfied, to a peaceful, contented restfulness, is a something that must be experienced to be fully appreciated. This is only one of the many blessings that Christian Science has brought to me.

Many seeming sorrows have come into my life, such as the giving up of my life companion, also reverses of fortune, but the teachings of Christian Science had, to some degree, prepared me to meet these sorrows with fortitude. Words fail to express the deep thankfulness I feel for the Truth as revealed through Christian Science. A. G.

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In 1892 my son, then a boy of two years, was taken with a fever which developed into spinal meningitis. My wife wished him to be treated by Christian Science, but, not satisfied, I gave the case to one of Denver's leading physicians. He treated the child for several weeks, possibly three months, and, although the patient mended to the extent that he could be carried about the house, still he was left with a severe cough, which the doctor said he could not reach, having tried his most trusted remedies. Worse than the cough was the lame condition in which he was left. His spinal column was so curved that in standing erect he could not touch the toes of his right foot to the floor. His right shoulder was three inches higher than the left, and all the joints of his body, particularly those of his fingers, were swollen and misshapen. After the physician had said that he could do no more for the boy, I consented to have him treated by Science. Mark the change. I gave the case for treatment on Monday at about noon. That evening at supper, the child manifested the first desire to eat which he had shown during his three months illness. Inside of two weeks the cough had entirely disappeared, and within three weeks he was healed and as straight as any boy. I do not remember of his having been sick one entire day since. R. V. Brown, 525 Washington Ave.

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For many years I had severe headaches, said to be inherited, which the physicians said would finally develop into paralysis. I suffered untold agony, and became very much discouraged, as I had tried the best specialists of Denver, only finding temporary relief. One of the physicians ordered glasses for me, which I wore faithfully for three years, but found myself growing worse, and as a last resort I sought Christian Science. I began to improve immediately, and in a short time was entirely healed, leaving off my glasses without the slightest inconvenience. I was also healed of constipation. I took a course of instruction in Christian Science, and since that time (five years ago) our family of six members have not touched medicine of any kind. C. Bartley.

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Nine years ago I was a physical wreck, suffering with a stomach trouble from which I could find no relief. After trying many physicians, one finally told me he was simply experimenting, as he did not know what the disease was.

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That caused me to lose all faith in both doctors and medicine, but upon the earnest solicitation of my husband, I was preparing to go to New York to consult a noted specialist, when a friend came asking me to try Christian Science. I had no faith in it, but the fact that they gave no medicine appealed to me. I went at once to a Scientist and was cured after the third treatment. Not understanding Christian Science, I insisted on taking treatment for a month, fearing the trouble might return. Since studying the Science and trying to live it, the healing seems small in comparison with the peace and joy it has brought into my life. My heart is filled with gratitude for this blessed Truth.

K. SPEER.

Denver Republican.

Christian Science in Childbirth.

During the time of pregnancy, I used my understanding of Science and felt perfectly well. When the time for delivery arrived I sent for my teacher, who came at once and found me reading Science and Health. I had no time to send for my nurse, but felt so fearless and painless that I could have attended to the mechanical part myself and did help. Page 459 of Science and Health was very helpful in the demonstration. The birth was comparatively painless. It was all over within an hour, teacher gone and husband back to the office. I was up and around the room next day, Wednesday. The following Sunday I was up and dressed, and Sunday night I got lunch. I did just the same as ever and felt perfectly strong. I have not lain down during the day since I got up, nor have I felt the need of it. I had two children before and I know that it seems necessary to do so in the old thought.

When baby was a week old I went to church. It was a cold, rainy night, and I live about a mile from the church, but I have felt no ill effect whatever. All laws made for me being so "inhuman" were destroyed by Science. Baby is now six months old. Christian Science is a boon to mothers, and I wish all would have it. It is helping me so much in raising our little family. We are so thankful to Mrs. Eddy for this blessed Truth.

MRS. A. C. EDDY, Bloomington, Ill.

Locomotor Ataxia.

J. B. Connell of Onion River, who was confined to his bed all winter with locomotor ataxia, and received no aid from medical treatment, finally resolved to try Christian Science, and about a month ago, after just two treatments, he left his bed and has been able to walk around every day since. He was at the Falls last Thursday, and his case is really a remarkable one.—*Sheboygan (Wis.) County News.*

Prayer Answered.

E. H. (a reader of this journal) writes from Waterbury, Conn., giving this incident of answered prayer:—

We had bidden mother, as we thought, a last good-bye. She had lapsed into unconsciousness. As I sat beside her, the thought suddenly came into my mind: "Why should your mother die? Is God's arm shortened? Is there not a great Physician? Remember him who cured all manner of diseases." Without leaving my seat, I lifted up my heart to God and I prayed, oh, so fervently! I said: "O, thou Divine Healer, I know that thou art able to do this thing. If it be thy will, for thy name's sake heal her and let the change come right now, that thy name may be glorified. If thou wilt do this, I will tell of it." The burden seemed to be lifted from my heart. In a few minutes the change for the better came. She is still steadily gaining. I promised God that I would tell of it, and I send you this because I dare not be unfaithful to that promise.—*Christian Herald.*

The *Advance* says that at a recent installation the minister who was to give the charge to the new pastor, gave in reality a charge to the people. He said, "You have called this man to fill your pulpit, and now it is your duty to fill the pews. When he is absent from the pulpit he will provide a substitute. When you are absent from the pews will you provide substitutes?"

The *Churchman* says it is a grave, even if popular, error to suppose that the Christian Sunday is a mere continuation of the Jewish Sabbath. It is something vastly more. It is pregnant with spiritual privileges as much greater than its antetype as Christianity is greater than Judaism; hence it is not less, but more, sacred.

The *Sunday School Times* says: "Loving those who love us is all very well in its way. Sometimes it is easier to do this than not to do it. The true test of Christlikeness is loving the unloving and the unlovely. That is the test we ought to judge ourselves by."

Notices.

Beginning with September, 1899, the rates for the *Sentinel* will be as follows:—

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Applications for membership with the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October. WILLIAM B. JOHNSON, Clerk.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

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